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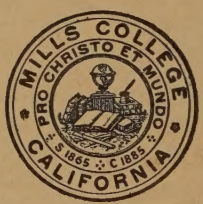

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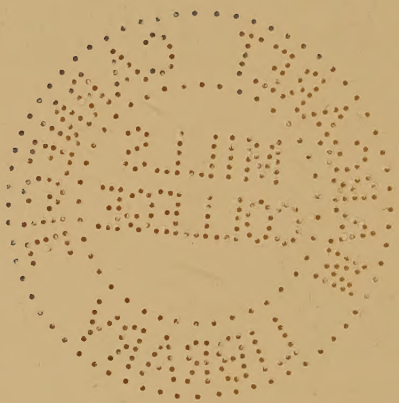

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CHAMBER, JOHN A, or CHAMBERLAYNE (*d.* 1489), rebel, a knight of great influence in the north, excited the people to join the rebellion headed by Sir John Egremond in Northumberland and Durham against the heavy subsidy of 1489. Henry, earl of Northumberland, who had orders to enforce the tax, endeavoured to persuade him to cease his agitation. Chamber would not hear him, and on 20 April the earl was slain by the rebels at Cock Lodge, near Thirsk. Then Thomas, earl of Surrey, was sent to put down the insurrection. He took Chamber and utterly routed the rebels. Chamber was executed at York 'in great state,' being hanged on 'a gibbet set on a square pair of gallows' with his chief accomplices hanging 'upon the lower story round about him.'

[Fabyan's Chronicle, 683 (ed. 1811); Grafton's Chronicle, ii. 176–7 (ed. 1809); Bacon's Henry VII, 355–6 (ed. Bohn); Stow's Annals, 474 (ed. 1614).] W. H.

CHAMBER, JOHN (1470–1549), physician. [See CHAMBRE.]

CHAMBER, JOHN (1546–1604), canon of Windsor and writer on astronomy, born at Swillington, Yorkshire, in May 1546, was educated at Merton College, Oxford, where he graduated B.A. in 1569 (*Oxf. Univ. Reg.*, Oxf. Hist. Soc., i. 272). He was elected a fellow in the same year, being 'chosen purely for his merits.' He was well versed in Greek, and after taking the M.A. degree turned his attention to medicine, astronomy, and astrology. He lectured in the university on the Ptolemaic system, and applied to the authorities to be permitted to lecture on Hippocrates. Chamber was in holy orders from 1582, became fellow of Eton College, and in 1601 canon of Windsor. He died at Windsor on 1 Aug. 1604, and was buried at the entrance to the choir of St. George's Chapel. He left Merton College 1,000*l.* to buy lands in Yorkshire for the maintenance of two postmasterships for Eton scholars, to be called by his name.

Chamber's works are: 1. 'Scholia ad Barlaami Monachi Logisticam Astronomiam,' 1600, 4to. 2. 'Treatise against Judicial Astrology' (Lond. 1601, 4to), to which Sir Christopher Heydon replied in his 'Defence of Judicial Astrology' (Camb. 1603). 3. To Heydon's reply Chamber wrote an answer entitled 'A Confutation of Astrological Dæmonology in the Devil's School,' which was never printed, and is extant among the Savile MSS. at the Bodleian Library. The dedication to James I is dated 2 Feb. 1603–4. 4. 'Astronomical Encomium,' Chamber's Oxford lectures on Ptolemy in Latin and English, Lond. 1601. Chamber was a friend of George Carleton, bishop of Chichester [q. v.], who defended him from Heydon's attack in his 'Madnesse of Astrologes,' 1624.

[Wood's Athenæ Oxon, ed. Bliss, i. 744; Fasti Oxon. ed. Bliss, i. 181, 193; Brodrick's Memories of Merton College, p. 269; Brit. Mus. Cat.] S. L. L.

CHAMBERLAIN. [See also CHAMBERLAINE, CHAMBERLANE, CHAMBERLAYNE, CHAMBERLEN, and CHAMBERLIN.]

CHAMBERLAIN or CHAMBERLAYNE, GEORGE, D.D. (1576–1634), bishop of Ypres, was the second son of George Chamberlain, and grandson of Sir Leonard Chamberlain or Chamberlayne [q. v.] He was born in 1576 at Ghent, where his father, a catholic exile, had settled. In 1599 he was admitted into the English college at Rome, where he was ordained priest. He became canon, archdeacon, and dean of St. Bavon in Ghent, and in 1626 succeeded, on the death of

Anthony de Hennin, to the bishopric of Ypres. About that time his family resided at Shirburn in Oxfordshire. The estates having fallen to an heiress, she married John Neville, lord Abergavenny, and Dr. Chamberlain, being the next heir male, came to England, not so much to put in his claim as to resign it, in order to confirm the title of the heiress, and to exclude pretenders. He governed his diocese till his death, on 19 Dec. 1634. He composed some poems and religious pieces in Latin.

[Sweertius's Athenæ Belgicæ, 273; Wood's Athenæ Oxon. (Bliss), i. 585; Dodd's Church Hist. iii. 75; Foley's Records, vi. 213.] T. C.

CHAMBERLAIN, JOHN (1553–1627), letter-writer, was a younger son of Alderman Richard Chamberlain (sheriff of London in 1561), by his first wife, Anne, daughter of Robert and Margery Downe. He was baptised at St. Olave's, in the Old Jewry, on 15 Jan. 1553–4. The father, in his will (dated 1558), remarks as to his son John: 'Because that he hath been tender, sickly, and weak, I would have him brought up to learning, hereafter when that he comes to some years, either in the university, or else in some place beyond sea . . . ; and I will commend him to my loving and friendly cousin, Thomas Goore, that he have the bringing of him up.' Accordingly he was sent to Cambridge and matriculated as a pensioner of Trinity College in May 1570, but he left the university without having taken a degree. It is obvious from his father's will that he inherited means which were sufficient for his support, and he appears to have led a quiet private life in the society of his friends. He was an accomplished scholar and an admirable letter-writer—the Horace Walpole of his day. He enjoyed great intimacy with some of the most eminent men in England, including Sir Dudley Carleton, Sir Henry Savile, Bishop Andrewes, Sir Thomas Bodley, Sir Thomas Edmondes, and Sir Ralph Winwood. His letters show that he was sometimes staying with Sir Rowland Lytton at Knebworth, sometimes with Sir Henry Wallop at Farley, sometimes with Mr. Gent at Ascott (a small parish in Oxfordshire), and at various other places. He seldom went far away from London, with the exception of a voyage to Ireland in 1597, and of a journey in 1610, in company with Sir Dudley Carleton on his embassy to Venice, whence he returned in November 1611. His name occurs in the commission for the repair of St. Paul's Cathedral, issued 17 Nov. 1620. He was buried at St. Olave's, in the Old Jewry, on 20 March 1626–7.

One John Chamberlain was member for Clitheroe in Lancashire in the parliament which met on 19 Nov. 1592, and for St. Germans in Cornwall in that which assembled on 24 Oct. 1597; but his identity with the subject of this notice has not been established.

The Birch MSS. in the British Museum (Nos. 4173, 4174, 4175) contain copies of letters, the originals of which are in the Public Record Office, written by Chamberlain to his friends from 4 May 1598 to 19 Jan. 1625. These letters give many details concerning public occurrences not mentioned by graver historians. A volume of the 'Letters written by John Chamberlain during the reign of Queen Elizabeth. Edited from the originals by Sarah Williams,' was printed for the Camden Society, Lond. 1861, 4to. A large number of his letters are printed in 'The Court and Times of James I,' 2 vols., Lond. 1848, and in Nichols's 'Progresses of James I;' and some others will be found in 'The Court and Times of Charles I,' 2 vols. Lond. 1848.

[Ayscough's Cat. of Birch MSS.; Birch MSS. 4106 f. 179, 4173 f. 1; Cooper's MS. collections for Athenæ Cantab.; Dugdale's St. Paul's (1716), 139; Gent. Mag. 1826, i. 484; Hist. MSS. Comm. 3rd Rep. 277; Maty's New Review, v. 130; Notes and Queries, 2nd ser. xi. 266, 296, xii. 19, 20, 42; Ruggle's Ignoramus, ed. Hawkins, xxxvi.; Sainsbury's Original Papers relating to Sir P. P. Rubens; Willis's Not. Parl. iii. 130, 138.] T. C.

CHAMBERLAIN, JOHN HENRY (1831–1883), architect, son of Rev. Joseph Chamberlain, minister at Leicester of a congregation of Calvinistic baptists, was born at Leicester on 26 June 1831 and educated at schools in that town and in London. At an early age he was articled to Mr. Henry Goddard, an architect of some note in Leicester, with whom he remained for several years. On the completion of his articles there was a brief interval of further study spent in a London office, and then he received the impulse which, for the rest of his life, governed his own course in his art. He became an ardent student of the works of Ruskin, and was led to visit Venice and other Italian cities, where he made careful drawings of the monuments of early Gothic architecture. Returning to England in 1856 he settled at Birmingham, and in the erection of warehouses and residences endeavoured to effect an improvement in the style of the buildings.

Not long after this he entered into a partnership with his lifelong friend, William

Harris, but this being dissolved, he resumed practice on his own account. For a considerable time his prospects were not favourable. His chief works at this period were the Hollings Memorial Column at Leicester, and the Wesleyan Chapel in Essington Street. About 1859 he attracted the notice and the friendship of George William, fourth baron Lyttelton, for whom he executed various works. In 1864, while the hopes of any real success in his profession were still very remote, a partnership was, through the intervention of friends, arranged between him and Mr. William Martin, who had much work in hand for the corporation and for other public bodies. It was a happy arrangement, for whilst Martin was gifted with skill in planning and constructing, Chamberlain possessed the higher artistic faculty of design. Among the most important buildings with which, in conjunction with his partner, he adorned Birmingham, were the Institute Buildings in Paradise Street and the Free Libraries in Edmund Street. In the buildings erected for the waterwork department, both in Birmingham and at the reservoirs at Whitacre, he proved how beauty and utility may be combined. In the line of business edifices which distinguish Corporation Street, Birmingham, he set an example of an improvement in street architecture which has since been extensively imitated. The further mention of various private residences, several churches, and thirty board schools will not exhaust the list of his undertakings. He likewise possessed great skill in designing stained glass, metal-work in iron and brass, and domestic furniture. One great event of his life was his appointment on the council of the Midland Institute in January 1867. In the following year he consented to become honorary secretary to the council, and this office he held, without interruption, to the day of his death. When he undertook the management of the institute there were only a few hundred students, but through his incessant labour in developing the classes the number was advanced to four thousand. In regard to the school of art his work was not less eminent; being appointed chairman in February 1874, the school, under his fostering care, rapidly advanced in magnitude and influence. The Society of Artists was another organisation which engaged his special attention; he was elected a member in March 1861 and was appointed professor of architecture, and in 1879 became vice-president. For some years, while the arts department of the Queen's College was in existence, he was professor of architecture there; he was one of the founders and one of the honorary secretaries of the Shakespeare Memorial Library; for some years he sat on the committee of the old library in Union Street; he was an original member of the Shakespeare Club; he was chosen by Mr. Ruskin one of the trustees of the St. George's Guild; and finally, in 1880, he was nominated one of the justices of the borough. On 22 Oct. 1883 he delivered a lecture on exotic art at the Birmingham and Midland Institute, and died very suddenly of heart disease later in the day. He was buried in the Birmingham cemetery on 27 Oct. He married in 1859 a daughter of Rev. George Abrahams.

[The Architect, 27 Oct., 3 and 10 Nov. 1883; Times, 23, 24, and 29 Oct. 1883.] G. C. B.

CHAMBERLAIN or **CHAMBERLAYNE**, Sir LEONARD (*d.* 1561), governor of Guernsey, was son of Sir Edward Chamberlayne [q. v.] of Shirburn Castle, Oxfordshire, by Cicely, daughter of Sir John Verney, knt. Care must be taken in distinguishing this Leonard Chamberlain or Chamberlayne from a contemporary of the same name, the son of another Sir Edward Chamberlayne of Gedding in Suffolk [see under Chamberlayne, Sir Edward, 1484?–1543]. Leonard succeeded his father about 1543 as keeper of Woodstock Park. In Easter term (1542), 33 Henry VIII, there were proceedings in the exchequer with respect to his title to the manor of Barton St. John in Oxfordshire; and in the same year he obtained from the crown a grant of Hampton Poyle in that county and other lands. In 34 Henry VIII the king granted to him and Richard Andrews land in divers counties, including abbey lands and other ecclesiastical property. He was escheator of the counties of Oxfordshire and Berkshire in 36 Henry VIII, and sheriff of those counties in 38 Henry VIII. At the funeral of Henry VIII he bore the banner of the king and Queen Catherine. His name occurs in a special commission of oyer and terminer for the county of Oxford that bears date 2 Dec. 1548. On Sunday, 6 Oct. 1549, the members of the privy council who had combined against the protector Somerset sent for Sir John Markham, the lieutenant of the Tower, and 'required him to suffer certain others to enter for the good keeping thereof to his majestie's use; whereunto the said lieutenant according, Sir Edmund Peckham, knight, and Leonard Chamberlain, esquire, with their servants, were commanded to enter into the Tower, as associates to the said lieutenant, for the better presidy and guard of the same' (*Literary Remains of Edward VI*, ed. Nichols, ii. 233). Such is the language of the Privy Council Book. It scarcely warrants the statement made by Holinshed (*Chronicles*, iii.

1057) and others that Sir John Markham was removed from the lieutenancy of the Tower, and Chamberlain appointed in his stead.

Chamberlain was in the commission for seizure of church lands in Oxfordshire, 6 Edward VI, and in that year he served for a second time the office of sheriff of Oxfordshire and Berkshire. On 22 July 1553 the privy council wrote to Sir John Williams, Leonard Chamberlain, and others of the gentry of Oxfordshire, directing them to dismiss the soldiers and repair to Queen Mary; and on 12 Aug. following the council issued a warrant for delivery of 2,000*l.* to him and Sir John Williams to be employed about her highness's affairs. He was knighted by Queen Mary at Westminster on 2 Oct. 1553, the day after her coronation, and he sat for Scarborough in the parliament which assembled on the 5th of the same month. It is probable that he was the gentleman porter of the Tower who received the prisoners taken in Sir Thomas Wyatt's rebellion, one of whom (Thomas Knevit) he 'toke by the collar very roughlie' (*Chronicle of Queen Jane*, ed. Nichols, 52, 61). Queen Mary in the first year of her reign granted him the site of the priory of Dunstable, and other lands in Bedfordshire. He was constituted governor of Guernsey in 1553, and returned for the county of Oxford to the parliaments which met on 2 April and 12 Nov. 1554. During his government of the island of Guernsey he greatly strengthened and improved the works at Castle Cornet. Heylyn, describing that castle as it existed in 1629, observes: 'By Sir Leonard Chamberlaine, governor here in the time of Queen Mary, and by Sir Thomas Leighton, his successour in the reign of Elizabeth, it was improved to that majesty and beauty that now it hath been excellently fortified according to the moderne art of war, and furnished with almost an hundred piece of ordnance, whereof about sixty are of brasse' (Tupper, *Chronicles of Castle Cornet*, ed. 1851, pp. 27–30, 37). Chamberlain was present at the trials of Dr. Rowland Taylor and John Bradford for heresy in January 1554–5; and he appears to have taken a somewhat active part against Bradford (Foxe, *Acts and Monuments*, ed. Townsend, vii. 162). He died in Guernsey about August 1561; the place of burial, which did not take place till 30 Oct., does not appear (Machyn, *Diary*, 271).

He had four wives; one of them was Dorothy, fourth daughter of John Newdigate, king's serjeant-at-law. Francis Chamberlain, who in 1555 was joined with him in the government of Guernsey, and who, after Sir Leonard's death, continued sole governor of that island till his own decease in 1570, was his eldest son. His second son, George Chamberlain, was the father of George Chamberlain or Chamberlayne, bishop of Ypres [q. v.].

[Berry's Guernsey, 214; Blomefield's Norfolk, ii. 288, 289, iv. 421, ix. 501; Bridge's Northamptonshire, i. 169, 170, 571, 584, 594, 601; Cat. of Chancery Proceedings, Eliz. ii. 172; Guide to Archæological Antiquities in neighbourhood of Oxford, 262; Haynes's State Papers, 159, 167; Hist. MSS. Comm. 4th Rep. 410; Cal. of State Papers, Dom. (1547–80), 93, 125; Lipscomb's Bucks, i. 577; Lysons's Bedfordshire, 75; Lysons's Environs, ii. 565, iii. 310; Machyn's Diary, xix. 135, 271, 334; Mem. Scacc. Originalia; Reports of Deputy-keeper of Records, iv. 225, vii. 34, ix. 188, 189, x. 159; Notes and Queries, 3rd series, vi. 109, 151, 330, 403; Strype's Works; Willis's Notitia Parliamentaria, iii. (2), 27, 36, 43; Wood's Athenæ Oxon. (Bliss), i. 585; Wotton's Baronetage, iii. 621.] T. C.

CHAMBERLAIN, ROBERT (*fl.* 1640–1660), poet, born in 1607, son of Robert Chamberlain of Standish, Lancashire, was clerk to Peter Ball, solicitor-general to Henrietta Maria. Ball, apparently impressed with Chamberlain's literary promise, sent him to study at Exeter College in 1637, when he was thirty years old. At Oxford Chamberlain was popular with the university wits, and issued several volumes while in residence. He never took a degree. The date of his death is not known. His literary work consists of original apophthegms, a comedy, some short poems, and collections of ancient jokes. He was the intimate friend of Thomas Rawlins and Thomas Nabbes, and was much attached to Peter Ball and his son William [q. v.] His works are: 1. 'Nocturnall Lucubrations: or Meditations Divine and Morall. Whereunto are added epigrams and epitaphs, written by Rob. Chamberlain,' London, 1638, 16mo. The first part, dedicated to 'Peter Balle, esquire,' consists of apophthegms, pointedly expressed; the second, dedicated to Ball's son William, is preceded by a rough sonnet by Thomas Nabbes, and includes a number of short poems, many of them inscribed with the names of various members of the Ball family and of other personal friends. Another edition appeared in 1652, 'printed by T. F. for the use and benefit of Andrew Pennycuyke, gent.' Pennycuyke was a well-known actor of the day. A unique copy of this edition is in the Huth Library. 2. 'The Swaggering Damsell, a comedy, written by R. C.,' London, 1640. The dialogue is spirited, but the plot is coarse. A little blank verse is interspersed with the prose, in which the greater part is written.

There is no positive evidence that it was acted, although clearly written for the stage (Genest, x. 116). 3. 'Jocabella, or a Cabinet of Conceits. Whereunto are added epigrams and other poems, by R. C.,' London, 1640, dedicated to John Wild. The 'merry conceits'—439 in number—are of the usual character. One (391) relates a poor joke in Shakespeare's 'Works;' another is headed 'On Mr. Nabbes, his Comedie called the Bride;' and a third concerns 'the Swines-fac't Lady.'

Mr. W. C. Hazlitt attributes to Chamberlain three other anonymous collections of jests: 'The Booke of Bvlls, Baited with two centuries of Bold Jests and Nimble Lies, . . . collected by A. S., gent.,' London, 1636; 'A New Booke of Mistakes, or Bulls with Tales and Buls without Tales,' London, 1637; and 'Conceits, Clinches, Flashes, and Whimzies,' London, 1639. These books were all published by Chamberlain's own publisher, Daniel Frere, of Little Britain. The 'Booke of Bulls' contains commendatory lines signed 'R. C., gent.,' i.e. probably Chamberlain himself, and it is on the whole unlikely that Chamberlain was the compiler. Of the second book the same may be said. But the third book, the 'Conceits,' which has been frequently attributed to John Taylor, the Water-poet, contains commendatory lines from the pen of Chamberlain's friend, Rawlins, and resembles the 'Jocabella' in sufficiently numerous points to support the conclusion that it was a first edition of Chamberlain's acknowledged jest-book. It was reprinted by Mr. J. O. Halliwell-Phillipps in 1860, and by Mr. W. C. Hazlitt in his 'Old English Jest Books' (iii.) in 1864. In the Luttrell Collection of Broadsides at the British Museum is a sheet of verse justifying the restoration of the established clergy, signed 'Rob. Chamberlaine' and entitled 'Balaam's Asse Cudgeld, or the Cry of Town and Country against Scandalous and Seditious Scriblers,' London, 1661. A sheet of verse (by William Cook) written in reply, was entitled 'A Dose for Chamberlain and a Pill for the Doctor,' 1661.

Chamberlain contributed commendatory verses to Nabbes's 'Spring's Glory,' 1638; to Rawlins's tragedy of 'The Rebellion,' 1640; to Tatham's 'Fancies Theatre,' 1640; and to Leonard Blunt's 'Asse upon Asse,' 1661. He has been erroneously credited by Wood and others with the authorship of Phineas Fletcher's 'Sicelides, a Pastoral,' 1633.

[Wood's Athenæ Oxon. ed. Bliss, ii. 675; Corser's Collectanea (Chetham Soc.); Brit. Mus. Cat.; Huth Library Cat.; W. C. Hazlitt's Handbook to English Literature.] S. L. L.

CHAMBERLAIN, ROBERT (*fl.* 1678), arithmetician, living in London, in Northumberland Alley, Fenchurch Street, on 22 Oct. 1678, was then an 'accomptant and practitioner of the mathematicks.' He may have been the Robert Chamberlain who entered the Merchant Taylors' School on 13 June 1632 (Robinson, *Reg. of Mer. Taylors' School*, i. 170). Having been in business in Virginia and at home, he published in 1679 'The Accomptant's Guide, or Merchant's Book-keeper, . . . with Tables for the reducing of Flemish Ells into English, and English into Flemish, . . . Also . . . Tables of Exchange . . . with a Journal or Ledger,' &c. In 1679 he also published 'A Plaine and Easie Explanation of the most Useful and Necessary Art of Arithmetick in Whole Numbers and Fractions . . . whereunto are added Rules and Tables of Interest, Rebate, Purchases, Gaging of Cask, and Extraction of the Square and Cube Roots. Composed by Robert Chamberlain, Accomptant and Practitioner in the Mathematicks;' also called 'Chamberlain's Arithmetick.' His 'effigies' was engraved by Binneman to appear as frontispiece to his books, and an anonymous admirer wrote six lines of verse for it, given by Granger (*Biog. Hist.* iv. 102). Bromley, in his 'Catalogue of Portraits' (p. 188), appears to record that Chamberlain died in 1696.

[Chamberlain's Accomptant's Guide, and his Arithmetick, their Dedications, addresses to the Reader, Frontispieces, and Title-pages; Bromley's Cat. of Portraits, p. 188.] J. H.

CHAMBERLAIN, ROBERT (*d.* 1798?), ceramist, is stated to have been the first apprentice of the original Worcester Porcelain Company, founded by Dr. Wall in 1751. In 1776 Dr. Wall died, and in 1783 this factory, after various changes of ownership, was bought by Mr. T. Flight. Chamberlain thereupon severed his connection with the firm, and in 1786, with his son Humphrey, started business on his own account, under the style of Chamberlain & Son. The two factories remained in rivalry until 1840, when they were amalgamated, and a joint-stock company formed to carry them on. With regard to Humphrey Chamberlain, here said to have been the son of Robert Chamberlain, there is some confusion. He is stated by Mr. Chaffers to have been the brother. Mr. Binns does not make the matter clearer. Humphrey Chamberlain, sen., died in 1841, being then seventy-nine years old. He therefore was born in 1762. Robert Chamberlain was apprenticed in 1751, and must consequently have been at least twenty years older than Humphrey. The fact that the firm was

known from the first as Chamberlain & Son (v. GREEN, *Hist. of Worcester*, 1796, ii. 22) helps to establish the point that Humphrey senior was Robert's son. In 1798, probably, Robert Chamberlain died; for in that year we find Humphrey in partnership with Robert Chamberlain, jun. A second Humphrey Chamberlain (1791-1824), slightly connected with this firm, was a very talented painter in porcelain, and is also stated to have been the son of Robert Chamberlain, sen. But this is another confusion. Probably the second Humphrey was the grandson of the firm's founder, the son either of the elder Humphrey or the younger Robert. He seems not to have had any interest in the business. Humphrey Chamberlain, sen., retired in 1828, and the firm of Chamberlain & Co. was represented from that date till 1840 by Walter Chamberlain and T. Lilly.

[Binns's Century of Pottery in the City of Worcester, 2nd edit. 1877; Jewitt's Ceramic Art in Great Britain, 1878; Chaffers's Marks and Monograms upon Pottery and Porcelain, 1866.]

E. R.

CHAMBERLAIN or **CHAMBERLAYNE, THOMAS** (*d.* 1625), judge, was son of William Chamberlain, brother to Sir Thomas Chamberlayne, English envoy to the Low Countries. He was admitted a member of Gray's Inn in 1577, called to the bar 25 Jan. 1585, and appointed reader to his inn in the autumn of 1607. In spite of the patronage of Lord-chancellor Ellesmere, he rose slowly at the bar, and did not obtain the degree of serjeant until Michaelmas term 1614. Shortly afterwards he was knighted and made a justice in the counties of Anglesea, Carnarvon, and Merioneth during the royal pleasure (19 June 1615). His jurisdiction was extended (28 April 1616) to Flint, Denbigh, and Montgomeryshire, the office being made tenable for life, and he was appointed chief justice of Chester. Here he continued till 1620, one of his last acts being (25 Aug. 1619) to cause the undersheriff to arrest and convey to the Marshalsea one John Edwards, a recusant, in spite of his holding the king's pardon. He did not, however, thereby lose favour, for in June 1620 he was nominated to succeed Mr. Justice Croke in the king's bench, being sworn in on 14 Oct., and on 3 Oct. 1621 received, with Sir R. Hutton, Sir F. Barnam, and Mr. Crewe, a grant of the fine of 40,000*l.* which had been imposed by parliament on Viscount St. Albans. That he was a rich man appears also from the fact that on his marriage (February 1622) to his second wife, Lady Berkeley, only daughter of Lord-chamberlain Hunsdon, he made her a jointure of 1,000*l.* a year and covenanted to leave her 10,000*l.* in money (CHAMBERLAIN'S *Letters*). He appears, perhaps extra-judicially, to have acted as arbitrator between a Mr. Cartwright and Mr. Maynett in 1623 and 1624, and several letters on the subject between him and Secretary Conway are extant. Towards the end of 1624 Sir James Whitelocke, serjeant and chief justice of Chester, proving wholly unable to act amicably with the Lord President of Wales, Chamberlain returned to Chester as chief justice (Chamberlain to Carleton, 23 Oct. 1624), and there being some doubt as to the sufficiency of the mere appointment to the office, the king writes, 2 Nov., to the president and council of Wales, directing them to admit and swear in Chamberlain as a member of the council. In this office he remained till his death. He was, however, summoned to Westminster Hall on the accession of Charles I, and is styled, in the commission of 12 May 1625, justice of the common pleas as well as chief justice of Chester, and in Easter term in the first year of Charles the case of Lord Sheffield *v.* Radcliffe was argued before him and other judges in the exchequer chamber. As this cause, however, lasted two years, it may be that Chamberlain, before quitting the king's bench, had heard a portion of the arguments. He died on 17 Sept. 1625. His first wife was Elizabeth, daughter of Sir George Fermor of Easton Nestor in Northamptonshire, and widow of Sir William Stafford of Blatherwick in the same county. His eldest son, Thomas Chamberlain or Chamberlayne of Wickham, Oxfordshire, took the royalist side in 1642, and was made a baronet; the title became extinct in 1776.

[Foss's Lives of the Judges; Gray's Inn Books; Egerton MS. 453; Sir W. Jones's Rep. 70; Croke's Jac., 690; Godbolt's Rep., 300; Rymer, xviii. 67; Wotton's Baronetage, 2, 376 (ed. 1741); Green's Domestic State Papers, 1615–24.]

J. A. H.

CHAMBERLAIN, WILLIAM (*d.*1807), painter, born in London, was a student of the Royal Academy, and afterwards a pupil of John Opie, R.A. He practised as a portrait painter, and is stated to have had much talent. His chief contributions to the Royal Academy seem, however, to have been paintings of animals. In 1794 and the following year he exhibited two subject pieces, 'A Fortune-teller' and 'An Old Man Reading.' He was an infrequent exhibitor, and appeared in 1802 for the last time with the 'Portrait of a Newfoundland Dog.' He died at Hull 12 July 1807.

[Redgrave's Dict. of Eng. School; Graves's Dict. of Artists.]

E. R.

CHAMBERLAINE, JOHN (1745–1812), antiquary, succeeded Richard Dalton in February 1791 as keeper of the king's drawings and medals. He deserves recognition as having carried out his predecessor's proposals and published: 1. 'Imitations of Original Drawings, by Hans Holbein, in the Collection of His Majesty, for the Portraits of Illustrious Persons of the Court of Henry VIII. With Biographical Tracts,' 2 vols. fol. London, 1792–1800 (another edition, with the engravings reduced, 4to, London, 1812). 2. 'Original Designs of the most celebrated masters of Bolognese, Roman, Florentine, and Venetian Schools; comprising some of the Works of L. da Vinci, the Caracci, C. Lorrain, Raphael, Michael Angelo, the Poussins, and others in his Majesty's Collection,' 2 parts, fol. London, 1812 (this is a reissue, with additions, of a work published in 1796–7). The plates for these fine publications were executed, with few exceptions, by Bartolozzi and his pupil Tomkins. The letterpress accompanying the Holbein series was written with scrupulous care by Edmund Lodge. Chamberlaine died at Paddington Green on 12 Jan. 1812 (*Gent. Mag.* lxxxii. i. 92). He had been admitted to the Society of Antiquaries on 7 June 1792, and was for some years a member of the Society of Arts.

[European Mag. lxi. 78; Lowndes's Bibliographer's Manual (ed. Bohn), i. 405; Reuss's Alphabetical Register of Living Authors, ii. 189; Ironsides's Hist. of Twickenham (Nichols's Bibl. Topog. Brit. vol. x. No. 6), p. 94.]

G. G.

CHAMBERLANE, ROBERT, D.D. (*d.* 1638), Franciscan friar, was a native of Ulster. He was at first a secular doctor of divinity at Salamanca, and afterwards a Franciscan friar and lecturer in the Irish college at Louvain. Two manuscript treatises by him, 'De Scientia Dei' and 'De futuris Contingentibus,' were formerly preserved in the library of that college. He died on 11 June 1638.

[Wadding's Scriptores Ordinum Minorum (1806), 209; Sbaralea's Supplementum et Castigatio, 638; Ware's Writers of Ireland (Harris), 115.]

T. C.

CHAMBERLAYNE, Sir EDWARD (1484?–1543?), of Shirburn Castle in Oxfordshire, came of a family which claimed descent from the counts of Tancarville, hereditary chamberlains to the dukes of Normandy and early Norman kings of England. Eldest son of Richard Chamberlayne of Shirburn, who died on 20 Aug. 1497, and Sibilla Fowler, he was over forty years of age when his mother died in 1525 (*Inq. post mortem*, 16 Hen. VIII, No. 167). Henry VII made him keeper of Woodstock Park on 10 Sept. 1508 (*Pat. Roll*, 24 Hen. VII, p. 1, m. 11), and that office was, on 16 April 1532, renewed to him and his son Leonard in survivorship (Privy Seal, 23 Hen. VIII). In the summer of 1512 he led thirty men in Sir William Sandys's company in the fruitless expedition led by Thomas, marquis of Dorset, to Biscay, to aid King Ferdinand's invasion of France. In the following spring Lord Edmund Howard carried on the war with France by sea until killed in a fight off Brest on 25 April, and Chamberlayne was captain of the Henry Totehill, 80 tons, 62 men, in Howard's fleet. In May of that year, when Henry VIII in person invaded France, Chamberlayne went in the retinue of Charles Brandon, lord Lisle, who led the vanguard of the English army. He was sheriff of Oxfordshire and Berkshire in 1517–18. In 1520 he was at the Field of the Cloth of Gold and the subsequent meeting of Henry VIII and the Emperor Charles V at Gravelines. He accompanied Thomas, earl of Surrey's expedition, or rather raid, into Picardy in the war of 1522. In the spring of 1526 he and George Carew of Mohuns Ottery were refugees in France, but why they fled the realm does not appear. He sat as a burgess for Wallingford in the parliament of 1529. When Catherine of Arragon after her divorce in 1533 was kept virtually as a prisoner at Kimbolton, he seems to have held some office of authority over her household. He was at Kimbolton when Catherine died there in January 1536. He died about 1543. By Cecily, his wife, daughter of Sir John Verney, knight, he left a son, Leonard, afterwards governor of the Tower and of Guernsey [see CHAMBERLAIN or CHAMBERLAYNE, Sir LEONARD]. A certain Sir Edward Chamberlayne is named as under-almoner to Henry VIII in 1516 (*Cal. of Hen. VIII*, ii. App. 58), but this was perhaps a priest.

Sir Edward Chamberlayne of Shirburn is not to be confounded with his contemporary Sir EDWARD CHAMBERLAYNE of Gedding in Suffolk (1470–1541), second son of Sir Robert Chamberlayne of Barking, Essex, who was attainted by statute 7 Henry VII, cap. 23, and executed on 12 March 1491 for high treason. This Edward Chamberlayne in 1522 succeeded his brother, Sir Francis Chamberlayne, in the possessions of their mother, Elizabeth Fitz-Raaf, which had escaped the confiscation consequent upon Sir Robert's attainder. He was then Edward Chamberlayne, 'esquire,' and over fifty-two years of age (*Inq. p. m.* 14 Hen. VIII, No. 125). On

11 March 1531 he obtained a reversal of his father's attainder, but without restitution of property. He died on 15 July 1541, and was buried at Burnham Broome in Norfolk. By his wife, Jane Starkey, he left four sons and a daughter. The third son, Leonard, died on 20 Aug. 1561 (*Inq. p. m.* 4 Eliz. No. 8), the same year and month as Sir Leonard Chamberlayne of Shirburn.

[Calendar of Henry VIII; State Papers Henry VIII (the Chamberlain referred to in vol. ix. pp. 356, 358–9, &c., although indexed as Sir Edward, seems to be Thomas Chamberlain); Patent Rolls and Inquisitions post mortem; Wills of Sir Edward Chamberlayne of Gedding and Sir Leonard Chamberlayne of Shirburn; Strype's Memorials, I. i. 371; Blomefield's Norfolk; Newcourt's Repert. ii. 465; Heralds' Visitations of Norfolk and Suffolk among Harleian MSS.; Visitation of Oxford in 1634. Harl. MS. 1557, f. 29 *b*; Berry's County Genealogies. Hants, p. 337; Wood's Athenæ Oxon. (ed. Bliss), iv. 789; Chamberlayne's Notitiæ, pt. II. iii. cap. 3; Chronicle of Calais; Wriothesley's Chronicle, i. 2.] R. H. B.

CHAMBERLAYNE, EDWARD (1616–1703), author of 'The Present State of England,' grandson of Sir Thomas Chamberlayne, knight, at one time English ambassador in the Low Countries, and son of Thomas Chamberlayne, was born at Odington, Gloucestershire, on 13 Dec. 1616. He was first educated at Gloucester, entered St. Edmund Hall, Oxford, at Michaelmas 1634, proceeded B.A. on 20 April 1638, and M.A. 6 March 1641. During a part of 1641 he held the office of rhetoric reader at Oxford, and as soon as the civil war broke out he began a long continental tour, visiting France, Spain, Italy, Hungary, Bohemia, Sweden, and the Low Countries. At the Restoration he returned to England, in 1669 became secretary to Charles Howard, earl of Carlisle, and went to Stockholm to invest the king of Sweden with the order of the Garter. He was granted the degrees of LL.D. at Cambridge (January 1670–1) and of D.C.L. at Oxford (22 June 1672). About 1679 he became tutor to Charles II's illegitimate son, Henry Fitzroy, duke of Grafton, and he was subsequently English tutor to Prince George of Denmark. He was one of the original members of the Royal Society. In later life he lived at Chelsea, and he died there in May 1703 (LUTTRELL, v. 302). He was buried (27 May) in a vault in Chelsea churchyard. His friend Walter Harris wrote a long Latin epitaph, where it was stated that, with a view to benefiting posterity, Chamberlayne had had some books of his own composition enclosed in wax and buried with him. He married in 1658 Susannah, daughter of Richard Clifford, by whom he had nine children. John Chamberlayne (1666–1723) [q. v.] was a younger son. Chamberlayne's wife died on 17 Dec. 1703, and was buried beside her husband.

Chamberlayne wrote and translated a number of historical tracts, but his best-known work is a duodecimo handbook to the social and political condition of England, with lists of public officers and statistics, entitled 'Angliæ Notitiæ, or the Present State of England.' The publication was an obvious adaptation of 'L'Estat Nouveau de la France' (Paris, 1661). The first edition appeared anonymously in 1669 (not in 1667, as stated by Lowndes), and was dedicated to the Earl of Carlisle. Two other editions, with the author's name, were issued later in the same year. With the fifth edition of 1671 is bound up the first edition of a second part, containing additional information; in the sixth edition of 1673 a portrait of Charles II, by Faithorne, makes its first appearance; in the ninth edition of 1676 is a new dedication to the Earl of Danby; with the eighteenth edition of 1694 is bound up a new third part, first issued separately in 1683. Hearne tells us that Andrew Allam [q. v.] had contributed largely to the sixteenth edition (1689), and that his information was inserted by Chamberlayne without acknowledgment in all later issues (HEARNE, *Collections*, Oxford Hist. Soc., i. 130). Chamberlayne issued the twentieth edition in 1702, and after his death his son John continued to edit the publication. The twenty-first edition (1708) bears the new title 'Magnæ Britanniæ Notitia, or the Present State of Great Britain.' John Chamberlayne died after the issue of the twenty-second edition in 1723, but fourteen editions were subsequently issued by the booksellers, the last being the thirty-sixth and bearing the date 1755. The popular handbook had its plagiarist in one Guy Miege, who brought out 'The New State of England' in 1691, and although both Chamberlaynes called repeated attention to Miege's theft, Miege continued his handbook till 1748. A French translation of Chamberlayne's second edition appeared in 1669.

Chamberlayne's other books were: 1. 'The Present War Parallel'd, or a Brief Relation of the Five Years' Civil Wars of Henry III, King of England,' London, 1647. 2. 'England's Wants,' London, 1667. 3. 'The Converted Presbyterian, or the Church of England Justified in Some Practices,' London, 1668. 4. 'An Academy or College wherein young Ladies and Gentlemen may at a very Moderate Expence be Educated in the True Protestant Religion and in all Virtuous

Qualities,' London, 1671. 5. 'A Dialogue between an Englishman and a Dutchman concerning the late Dutch War,' London, 1672. Chamberlayne published in 1653 a volume of translations from Italian, Spanish, and Portuguese, containing: 1. 'Rise and Fall of Count Olivarez.' 2. 'The Unparallel'd Imposture of Mich. di Molina, an. 1641.' 3. 'The Right of the present King of Portugal, Don John the Fourth.'

[Notes and Queries, 6th ser. xii. 116, 137, 189, 7th ser. i. 123, 302, 462, ii. 123; Biog. Brit. (Kippis); Wood's Athenæ Oxon. iv. 789; Faulkner's History of Chelsea.] S. L. L.

CHAMBERLAYNE, SIR JAMES (*d.* 1699), third baronet, poet, was the second son of Thomas Chamberlayne of Wickham, Oxfordshire, who was created a baronet in consideration of his royalist sympathies by Charles I, 4 Feb. 1642–3, and died, while high sheriff of Oxfordshire, 6 Oct. 1643 (DUGDALE, *Diary*, p. 55; DAVENPORT, *High Sheriffs of Oxfordshire*, p. 47). His grandfather was Thomas Chamberlayne or Chamberlain [q. v.], judge in the court of king's bench. On the death, without male issue, of his elder brother, Sir Thomas, Chamberlayne succeeded late in life to the baronetcy. He died in October 1699. By his wife, Margaret Goodwin, he had three sons (James, Henry, and Thomas) and a daughter. James, the heir and fourth baronet, was appointed lieutenant-colonel of the horse guards blue in December 1750, and died in December 1767.

Sir James was the author of two volumes of sacred verse, now rarely met with: 1. 'A Sacred Poem,' in rhyming couplets, detailing the life of Jesus Christ, and a paraphrase of eighteen of David's psalms, London, 1680; and 2. 'Manuductio ad Cœlum, in two parts, I. Of Joy and Sadness . . . II. Of Patience . . .' London, 1681, a verse translation of Cardinal Bona's 'Manuductio ad Cœlum, medullam continens sanctorum et veterum philosophorum.' Sir R. L'Estrange brought out another translation of the same work in 1672, which became highly popular.

[Wotton's Baronetage, ed. Kimber and Johnson, i. 494; Corser's Collectanea Anglo-Poetica, iii. 266–70; Brit. Mus. Cat. s. vv. 'Chamberlain' and 'Chamberlayne.'] S. L. L.

CHAMBERLAYNE, JOHN (1666–1723), miscellaneous writer, a younger son of Edward Chamberlayne [q.v.], was born about 1666, probably in or near London. In 1685 he published 'The Manner of making Coffee, Tea, and Chocolate as it is used in most parts of Europe, Asia, Africa, and America, with their Vertues. Newly done out of French and Spanish.' This amusing tract became very widely popular. The same year he entered as a commoner Trinity College, Oxford, and from here, 24 June 1686, he dates his translation of 'A Treasure of Health by Castor Durante Da Gualdo, Physician and Citizen of Rome.' Leaving Oxford without a degree, he proceeded to Leyden, where on 12 May 1688 he entered himself as a student (PEACOCK, *Index of Leyden Students*, 1883, p. 19). Here, it would seem, he chiefly studied modern languages (*Sloane MS.* 4040, f. 104), of which, according to contemporary report, he knew sixteen. On his return he filled various offices about the court. He was successively gentleman waiter to Prince George of Denmark, gentleman of the Privy Chamber first to Queen Anne and then to King George I. He was also secretary to Queen Anne's Bounty Commission, and on the commission of the peace for Middlesex. In 1702 Chamberlayne was elected a fellow of the Royal Society. He contributed three papers to its 'Transactions:' 1. 'A Relation of the Effects of a Storm of Thunder and Lightning at Sampford Courtney in Devonshire on 7 Oct. 1711' (No. 336, p. 528). 2. 'Remarks on the Plague at Copenhagen in the year 1711' (No. 337, p. 279). 3. 'An Account of the Sunk Island in Humber' (No. 361, p. 1014). In the 'Sloane MS.' there are a number of letters from Chamberlayne on the affairs of the society. None of these, however, are of special importance. Chamberlayne was also a member of the Society for the Propagation of Christian Knowledge. He translated for this body Osterwald's 'Arguments of the Book and Chapters of the Old and New Testament,' 3 vols. 1716; new ed. 3 vols. 1833.

Chamberlayne's most important work was his translation of Brandt's 'History of the Reformation in the Low Countries,' 4 vols. 1720–3. In the preface to a part of this published in 1719 he relates that Fagel assured Bishop Burnet 'that it was worth his while to learn Dutch, only for the pleasure of reading Brandt's "History of the Reformation."' Chamberlayne also continued his father's 'Present State of England' after his death in 1703, and issued five editions. The son's name still appeared on editions that were published after his own death (as late as 1755). He also published Puffendorf's 'History of Popedom, containing the Rise, Progress, and Decay thereof,' 1691; 'Oratio Dominica in diversas omnium fere gentium linguas versa,' Amstelædami, 1715; Nieuwertyl's 'Religious Philosopher, or the right Use of contemplating the Works of the Creator,' 3 vols. 1718; Fontenelle's 'Lives of

the French Philosophers,' 1721; Saurin's 'Dissertations, Historical, Critical, Theological, and Moral, of the most Memorable Events of the Old and New Testaments,' 1723. Chamberlayne died at his house in Petty-France (now York Street), Westminster, 2 Nov. 1723, and on the 6th was interred in the family burying-ground at Chelsea, where he had a residence, and where on the church wall a tablet was placed to his memory.

[Boyer's Political State of Great Britain, xxvi. 567 (1723); Biographia Britannica, i. 1282; Faulkener's Chelsea (2 vols. 1829); Atkyns's Glostershire; Weld's Hist. Royal Society, i. 414–5; Wood's Athenæ Oxonienses (ed. Bliss), iv. 790; Baumgartner MS. at Cambridge, vii. 47, 48, 49; letters to J. Strype; Brit. Mus. Cat. where, under Chamberlayne, John, the names of various works in some way connected with him are given. Among the Museum MSS. are a large number of Chamberlayne's letters, but they possess little or no value.] F. W—T.

CHAMBERLAYNE, WILLIAM (1619–1689), physician and poet, was born in 1619. He practised as a physician at Shaftesbury in Dorsetshire. During the civil wars he was distinguished for his loyalty to Charles I; and it appears from a passage at the close of the second book of 'Pharonnida' that he was present at the second battle of Newbury. He died in January 1689, and was buried at Shaftesbury in the churchyard of the Holy Trinity, where a monument was erected to him by his son Valentine Chamberlayne. In 1658 he published 'Love's Victory, a Tragi-Comedy,' 4to, dedicated to Sir William Portman, bart. There are some fine passages in the play, and plenty of loyal sentiment. An alteration, under the title of 'Wits led by the Nose, or a Poet's Revenge,' was acted at the Theatre Royal in 1678, and printed in the same year. In 1659 appeared 'Pharonnida, an Heroick Poem,' 8vo. The dedication to Sir William Portman, dated from Shaftesbury 12 May 1659, is followed by an 'epistle to the reader,' in which Chamberlayne states that 'Fortune had placed him in too low a sphear to be happy in the acquaintance of the ages more celebrated wits.' The poem is in rhymed heroics; there are five books and four cantos to each book. As the fourth book commences with fresh pagination and in different type, it has been conjectured that the printing was interrupted by the author's employment in the wars. In spite of its diffuseness and intricacy, the story is interesting; and much of the poetry is remarkable for happy imagery and rich expression. Both in its faults and in its beauties 'Pharonnida' bears considerable resemblance to 'Endymion.' Southey warmly admired the poem, and in a note to his 'Vision of the Maid of Orleans' (*Poems*, 1-vol. ed. 1850, p. 79) speaks of Chamberlayne as 'a poet to whom I am indebted for many hours of delight.' A romance founded on the poem was published in 1683, under the title of 'Eromena, or the Noble Stranger.' In 1820 'Pharonnida' was reprinted in 3 vols. 12mo. At the Restoration, in 1660, Chamberlayne published 'England's Jubile, or a Poem on the happy Return of his Sacred Majesty Charles the Second,' 4to, pp. 8.

[Retrospective Review, vol. i; Corser's Collectanea; Hutchins's Dorset. ed. 2, iii. 201.] A. H. B.

CHAMBERLEN, HUGH, the elder, M.D. (*fl.* 1720), physician and economist, the eldest son of Peter Chamberlen, M.D., by marriage with Jane, eldest daughter of Sir Hugh Myddelton, bart., was born in the parish of St. Anne's, Blackfriars, between 1630 and 1634. It is doubtful whether he ever took or obtained a degree in physic, although he is styled doctor of medicine in the state papers and on the lists of the Royal Society. From his father he inherited the faculty for bringing himself conspicuously before the public by schemes of a more or less visionary character. In 1666 he busied himself with a project for freeing the city of the plague, as we learn from a paper in his handwriting, preserved in the Record Office (*Cal. State Papers*, Dom. 1665–6, p. 423). In August 1670, while staying at Paris, he met the celebrated surgeon, François Mauriceau, and two years later he published a translation of the latter's treatise on midwifery. This became for long afterwards the standard text-book on the subject, and passing through several editions was republished as late as 1755. In the preface, which was repeated without alteration in all subsequent editions, are many remarkable statements, notably those relating to the invention and use of the obstetric forceps by the translator's family. Chamberlen had now acquired considerable reputation in his profession, more especially as a man-midwife, and on the petition of his father he obtained, in February 1673, the reversion of Sir John Hinton's place as physician in ordinary to the king, which office fell to him the following October.

In 1685 Chamberlen came again before the public as the author of 'Manuale Medicum: or a small Treatise of the Art of Physick in general and of Vomits and the Jesuits Powder in particular,' 8vo, London, 1685. By the

tone of this little book, which was written, as he tells us in the preface, for the use of a son he sent to the East Indies, he gave great offence to his more orthodox professional brethren, who regarded him, and not unreasonably, as a busy, adventurous empiric. Accordingly we find that in March 1688 the College of Physicians had, at the information of Dr. Charleton, taken action against him for the illegal and evil practice of medicine, and fined him 10*l.* on pain of being committed to Newgate. He continued, however, to enjoy an extensive business at court, while he was always selected by James II to attend his queen in her confinements. At the birth of the Prince James Edward, afterwards known as the Old Pretender, on 10 June 1688, Chamberlen came too late to be present. His very curious letter to the Electress Sophia of Hanover on the circumstances, dated (but in a different handwriting) from the Hague on 4 Oct. 1713, and now preserved in the Birch MS. 4107, f. 150, has always been cited as most important evidence against the popular theory of the prince being a supposititious child (Dalrymple, *Memoirs of Gt. Brit. and Irel.*, ed. 1773, ii. 311–13). Although valued for his professional skill, there is little doubt that Chamberlen's politics found small favour in the eyes of royalty; indeed, in the letter referred to Chamberlen speaks of his 'being a noted whig, and signally oppressed by King James.' Cooke, too (*History of Party*, i. 453–4), commenting on the birth of the Old Pretender, alludes to Chamberlen as 'a known whig who had suffered for his political principles.' Thus it will be seen why it was thought necessary in June 1686 to issue 'A Pardon to Hugh Chamberlain of all Treasons, misprisons of Treason, Insurrection, Rebellions, & other Crimes and Offenses by him comitted before the first day of June instant, and of all Indictments, Convicc̃ons, Paines and fforfeitures by reason thereof: With such Clauses and non obstantes as are usuall in Pardons of like nature' (*Docquet Books, Signet*, Record Office).

Chamberlen's last medical effort was published in 1694, with the title 'A few Queries relating to the Practice of Physick, with remarks upon some of them, modestly proposed to the serious consideration of Mankind, in order to their information how their lives and healths (which are so necessary, and therefore ought to be so dear to them) may be better preserved,' 8vo, London, 1694. It contains little more than what he had already adduced in his 'Manuale Medicum,' but at the end he published 'A Proposal for the better securing of health, intended in the year 1689 and still ready to be humbly offered to the Consideration of the Honourable Houses of Parliament.' This desirable object, he suggests, might be attained by a small yearly sum to be assessed upon each house, in order that every family might be served 'much better and cheaper than at present, with Visits, Advice, Medicine, and Surgery.' He suggests that the existing laws which provided against the sale of bad food and adulterated drinks should be revised and strictly enforced, besides periodical cleansings of the streets and houses.

For several years, as he himself tells us, his famous land bank project had occupied much of his attention, but it was not until November 1690 that he issued from his house in Essex Street the first draft of his scheme, with the title, 'Dr. Hugh Chamberlen's Proposal to make England Rich and Happy.' The plan was frequently modified, but briefly stated, the bank was to advance money on the security of landed property by issuing large quantities of notes on the fallacy that a lease of land for a term of years might be worth many times the fee simple. The next nine years found Chamberlen living in an atmosphere of the keenest excitement. A glance at the bibliography of the subject, some forty-five pamphlets in number, which the assiduity of his biographer, Dr. Aveling, has gathered together for the first time, will show how readily Chamberlen met the attacks of foes and rivals alike. From the same source we find that he set apart three evenings in the week to explain his project to all who cared to learn and to answer objections, while to members of parliament he paid especial court, in the hope of winning their support. In December 1693 Chamberlen laid his plan before the commons, and petitioned to be heard. As the result a committee was appointed which reported that the plan was 'practicable and would tend to the benefit of the nation.' By this time, however, the absurdity of the scheme had become apparent, and the report lay unnoticed on the table. Two years later the project was revived in a greatly modified form, much to Chamberlen's vexation; the bill (7 & 8 Will. III, cap. 31) passed both houses and received the royal assent on 27 April 1696, but immediately afterwards the parliament was prorogued (Macaulay, *Hist. of Eng.* iv. ch. xxi.; *Commons' Journals*, xi. 22, 80).

The collapse of the land bank scheme was received with a storm of derision, and its unfortunate projector was forced eventually to fly the country. Although Luttrell (*Relation of State Affairs*, 1857, iv. 496) and the author of a broadside published on the occasion ('Hue and Cry after a Man-Midwife,

&c.' in Brit. Mus.) lend weight to the popular impression that Chamberlen retired to Holland immediately after his failure, that is, in March 1699, he in point of fact went no further than Scotland, where he resided some considerable time. For in 1700 he was urging the latest development of his land bank scheme upon the parliament of Scotland, the advantages of which he advocated with his customary ability in a pamphlet of fifty pages, entitled 'A Few Proposals humbly recommending . . . . the Establishing a Land-Credit in this Kingdom,' &c., 4to, Edinburgh, 1700. Two years later we find him busied with a plan for the union of Scotland and England, which he explained in a volume called 'The Great Advantages of both Kingdoms of Scotland and England, by an Union. By a Friend to Britain. Printed in the year 1702.' This is undoubtedly one of the ablest pamphlets ever penned in support of a political cause. 'His proposals,' remarks Dr. Aveling in his exhaustive analysis of the book, 'for the election of representative peers and compulsory education are proofs of his astuteness and far-seeing policy.'

Chamberlen ultimately withdrew to Amsterdam, where he practised his profession for several years, but probably with little success, for we can only surmise that poverty forced him to part with the long-cherished family secret of the midwifery forceps to the Dutch surgeon Hendrik van Roonhuisen, whose acquaintance he had formed in that city. Although every search has been made, nothing can be discovered in regard to Chamberlen's latter days. We have found, however, that he was still alive in November 1720, for on the 14th of that month he renounced administration to the estate of his second son, Peter, 'late commander of H.M.'s ship "Milford," a bachelor deceased,' and letters were granted to Hugh Chamberlen the younger, M.D. [q. v.], the natural and lawful brother (*Administration Act Book*, P. C. C. 1720). By his marriage on 28 May 1663 at St. Paul's, Covent Garden, with Dorothy, daughter of Colonel John Brett, Chamberlen had three sons, Hugh [q. v.], Peter, and Myddelton, and one daughter, Dorothy. He was elected a fellow of the Royal Society on 6 April 1681.

[A full Account of Chamberlen's Life and Writings in Dr. J. H. Aveling's The Chamberlens and the Midwifery Forceps, pp. 125–79; authorities cited above; Francis's Hist. of the Bank of England, i. 67; Will of Col. J. Brett, proved in P. C. C. 28 March 1672.] G. G.

CHAMBERLEN, HUGH, the younger, (1664–1728), physician, eldest son of Hugh Chamberlen the elder [q.v.], was born in 1664. He was educated at Trinity College, Cambridge, and took the degree of M.A. in 1683 per literas regias. After studying medicine at Leyden he graduated M.D. at Cambridge in 1689. In 1694 he was admitted a fellow of the College of Physicians, and was censor in 1707, 1719, 1721. Chamberlen practised midwifery like his ancestors, and in that and other departments of physic had many fashionable patients. Swift writes to Stella (*Letters*, ed. 1768, iv. 81) that he had dined with Chamberlen. He attended Atterbury in the Tower. He married thrice, and had three daughters, but seems to have preferred the society of the old Duchess of Buckingham and Normanby to that of his wife. His own house was in King Street, Covent Garden, but he spent much time and at last died in the Buckingham House which occupied part of the site of the present Buckingham Palace. His only published work is a turgid Latin epithalamium, written on the marriage of Princess Anne in 1683. A monument to Chamberlen, put up by the son of the Duchess of Buckingham and Normanby, disfigures the north choir aisle of Westminster Abbey. His life-size effigy reclines in doctoral robes on the lid of a sarcophagus surrounded by emblematic sculptures, while a long Latin epitaph by Atterbury praises his family, his life, his descendants, and his patron. The safe delivery of the Duchess of Buckingham and Normanby, which is mentioned by Atterbury as one of the reasons for the monument, is also commemorated with gratitude in the duke's 'Essay of Vulgar Errors;' while the 'Psylas of Garth's Dispensary' (6th edit. London, 1706, p. 91) is a third literary memorial of this fashionable physician. Chamberlen died after a long illness on 17 June 1728. His library was sold in 1734 after the death of his widow, and there is a copy of the catalogue in the British Museum.

[Munk's Coll. of Phys., 1878, i. 504; Aveling's The Chamberlens, London, 1882; Duke of Buckingham's Works, London, 1723, ii. 268.] N. M.

CHAMBERLEN, PAUL, M.D. (1635–1717), empiric, second son of Peter Chamberlen, M.D. (1601–1683) [q. v.], was born in the parish of St. Anne's, Blackfriars, on 22 Oct. 1635. The possession of the family secret gave him the opportunity of growing rich as an obstetrician. Like his father and brother, Hugh Chamberlen the elder [q. v.], Paul had also his project for the welfare of mankind. In a petition to parliament he states that he 'hath several years imploy'd his Thoughts how he might be most serviceable to his Country, and humbly hopes he has fall'n upon some de-

monstrable Ways, whereby the Government may be supply'd at all Times with whatsoever sums of Mony they shall have occasion for without Annual Interest, and without alienating any more Branches of the Publick Revenue' (undated quarto sheet in Guildhall Library). The proposal did not commend itself to parliament, and Chamberlen had to seek for fame and gain by less ambitious methods. He is best known as the inventor of the 'celebrated Anodyne Necklace, recommended to the world by Dr. Chamberlen for children's teeth, women in labour, etc.,' and as the author of various publications wherein the virtues of his invention are detailed not without a certain speciousness of reasoning nor some show of learning. Of these literary efforts perhaps the most amusing is what professes to be 'A Philosophical Essay,' 70 pp. 8vo, London, 1717, which, although stated in the preface to have been the work of an anonymous admirer, was in reality from the doctor's pen, and dedicated with consummate impudence to 'Dr. Chamberlen and the Royal Society.' The necklace was of beads artificially prepared, small, like barleycorns, and cost five shillings (*Notes and Queries*, 6th ser., ix. 132, x. 377). For years after the death of Paul Chamberlen, as we learn from Dr. Aveling (*The Chamberlens and the Midwifery Forceps*, pp. 180–3), all sorts of quack medicines were sold 'up one pair of Stairs at the Sign of the Anodyne Necklace next to the Rose Tavern without Temple Bar.' Chamberlen had married Mary Disbrowe, who came from the family of Major-general John Disbrowe or Desborough, the well-known parliamentarian and brother-in-law to the Protector. He died at his house in Great Suffolk Street, Haymarket, on 3 Dec. 1717 (*Hist. Reg.* 1717, p. 47), and was buried in the parish church of St. Martin's-in-the-Fields. His will, bearing date 24 May 1713, was proved by his relict on 19 Dec. 1717 (Reg. in P. C. C. 227, Whitfield). Mrs. Chamberlen dying in July of the following year, 1718, was buried with her husband (Will reg. in P. C. C. 138, Tenison).

Their only son, Paul, if we may judge from the tone of his parents' wills, would appear to have led no very reputable life. He subsisted principally as a hack writer, and published in 1730 a translation of the 'Anecdotes Persanes' of Madame de Gomez. His other works were: 1. 'Military History of Prince Eugene and the Duke of Marlborough,' folio, London, 1736. 2. 'An Impartial History of the Life and Reign of Queen Anne, . . . also the most material Incidents of the Life of the Duke of Ormond. In Three Parts,' folio, London, 1738. Of this no more than the first part was ever published. 3. 'History and Antiquities of the Ancient Egyptians, Babylonians, Romans, Assyrians, Medes, Persians, Grecians, and Carthaginians,' folio, London, 1738 (an abridgment of Rollin). Some personal and political satire of much obscenity has also been attributed to his pen.

[Authorities as above.] G. G.

CHAMBERLEN, PETER, the elder (*d.* 1631), surgeon, was the son of William Chamberlen, a French protestant, who, when obliged to abandon his home in Paris on account of his religion, sought shelter in England with his wife, Genevieve Vingnon, and three children, and settled at Southampton in 1569. Born in Paris, Peter was bred a surgeon, to which profession his father also probably belonged. For many years he continued at Southampton, but growing tired of the fatigues of country practice, he had in 1596 removed to London and been admitted into the livery of the Barber Surgeons' Company. Chamberlen became one of the most celebrated accoucheurs of his day, and in that capacity attended the queens of James I and Charles I, by whom he was held in high favour. His name is connected with the short midwifery forceps, which he was probably the first of his family to use, as shown by the researches of Dr. Aveling (*The Chamberlens and the Midwifery Forceps*, pp. 215–26).

Chamberlen, besides trading upon his valuable secret, constantly endeavoured to add to his gains by illicit practice, and thus was perpetually at warfare with the College of Physicians. After being repeatedly prosecuted for not confining himself strictly to the practice of surgery, as it was then understood, in 1612 he was summoned before the college, charged with illegal and evil practice, and on 13 Nov. of that year it was unanimously agreed that he had given medicine wrongly, and his practice was condemned. It is evident that a warrant was signed for his apprehension and removal to Newgate, for four days after his condemnation a meeting took place at the college to consider his imprisonment and release.

'Peter Chamberlen did not submit passively to his imprisonment. The lord mayor, at his request, and probably influenced by Thomas Chamberlen, master of the powerful Mercers' Company, and cousin of the prisoner, interceded for him. A demand was made by the judges of the kingdom on their authority and writ that he should be discharged, but this demand the college could and did legally deny, as he had been committed for "mala praxis." Lastly, the Archbishop of Canter-

bury, at the mandate of the queen, prevailed with the president and censors, and Peter was released' (AVELING, p. 8).

Chamberlen would appear to have spent his latter days chiefly at Downe in Kent, where and in the surrounding villages he had purchased property. He died in London in December 1631, and was buried on the 17th in the parish church of St. Dionis Backchurch (*Registers*, Harleian Society, iii. 220). His will, as 'of London, chirurgion,' dated on 29 Nov. 1631, was proved on the 16th of the following December (Reg. in P. C. C. 130, St. John). By his wife Anne, who died before him, he had an only daughter, Esther.

[Aveling's The Chamberlens and the Midwifery Forceps, pp. 4–14.] G. G.

CHAMBERLEN, PETER, the younger (1572–1626), surgeon, younger brother of Peter Chamberlen the elder [q. v.], although bearing the same christian name, was born at Southampton on 8 Feb. 1572, a posthumous son. Electing, like his brother, to follow medicine, he became in due time a member of the Barber Surgeons' Company. About 1660, when residing in the parish of St. Anne's, Blackfriars, he obtained a license from the bishop of London to practise midwifery, and by his skill therein acquired considerable reputation and wealth. He possessed the family secret as to the midwifery forceps, and often incurred the censure of the College of Physicians. In October 1610 he sought to put an end to a long series of prosecutions, which had their origin in his want of medical diplomas, by joining the college, and appearing before the censors was examined for the first time. We are not told what the result was, but as he never proceeded further, it is probable that he was rejected for insufficient knowledge of his profession. In 1616 he interested himself in an attempt to obtain from the crown authority to organise the midwives of London into a company. On the petition being referred to the consideration of the college, they reported unfavourably of the scheme. It was afterwards revived in 1634 by Chamberlen's eldest son, Dr. Peter Chamberlen, only to meet with a similar fate.

Peter Chamberlen the younger, dying at his house, in the parish of St. Anne's, Blackfriars, in August 1626 (*Probate Act Book*, 1626), was buried on the 16th at Downe in Kent, in accordance with the wish expressed in his will. His will, as of London, surgeon, bearing date 12 Aug. 1626, was proved on the 22nd following (Reg. in P. C. C. 106, Hele). He had married Sara, daughter of William de Laune, a French protestant clergyman and refugee, and a licentiate of the College of Physicians. By her, who predeceased him, he had a family of five sons (of whom Peter is noticed below) and three daughters.

[Aveling's The Chamberlens and the Midwifery Forceps, pp. 15–29.] G. G.

CHAMBERLEN, PETER, M.D. (1601–1683), physician, was son of Peter Chamberlen the younger [q. v.], a London barber-surgeon, and great-grandson of William Chamberlen, a French protestant, who settled in England in the reign of Elizabeth. The invention of the short forceps has been attributed to him, but a passage (p. lviii) in Smellie's 'Treatise of Midwifery' (London, 1752) shows that in the early part of the last century it was Chamberlen's grandfather who was considered the inventor. As the history of the invention is unknown, and as none of the Chamberlens ever showed much scientific spirit, it may fairly be doubted whether the family is to be credited with any invention at all, and from the purely commercial spirit in which they treated their knowledge, it is possible that it was originally acquired by purchase from some obscure and forgotten practitioner. The invention consisted in fashioning an instrument of two distinct blades which, when placed together, held the fœtal head as between two hands, but which could be put into position separately, could then be interlocked at the handle end of the blades, and used together as an instrument of traction. All previous instruments had a fixed lock or were single levers, and could be useful in very few cases of difficulty, while the Chamberlens' forceps was applicable in many cases and without the use of any dangerous force. Their shape was obviously suggested by that of the human hand slightly flexed. Some of the old instruments had approached the same shape, and it is fair to conjecture that it was while using such a lever in his right hand, aided by his left hand in apposition, that the inventor of the forceps hit upon his happy idea. Whoever was the inventor, the knowledge was confined to the Chamberlen family, and Peter Chamberlen's prosperity was due to it. He was born 8 May 1601, and was educated at Merchant Taylors' School and Emmanuel College, Cambridge. He took the degree of M.D. at Padua in 1619, and was afterwards incorporated at Oxford and at Cambridge. In 1628 he was admitted a fellow of the College of Physicians (MUNK, *Coll. of Phys.* 1878, i. 194). He lectured on anatomy to the barber-surgeons, and was made physician extraordinary to the king. In the College of Physicians he advocated, in 1634, the incorporation of midwives, a project which, after much controversy, came to nothing. Cham-

berlen defended his conduct in a pamphlet called 'A Voice in Rhama, or the Cry of the Women and Children, echoed forth in the compassions of Peter Chamberlen' (London, 1647). It is an abusive production, resembling in style some of the vernacular writings of the Elizabethan surgeons, and shows that Chamberlen was not at home in the College of Physicians. He can find no better excuse for keeping secret knowledge, capable of saving hundreds of lives if widely known, than that 'the draper is not bound to find cloth for all the naked because he hath enough in his shop, nor yet to afford it at the buyer's price.' His next scheme, for his life was one long succession of schemes, was to institute a system of hydro-therapeutics, and he petitioned parliament (1648) to consider the question, especially as a preventive of plague. The College of Physicians, to whom the matter was referred, replied that all baths were useful in treatment, but that if public baths, as proposed by Chamberlen, were erected, the house would have to draw up stringent regulations for their use. Chamberlen, in reply, wrote 'A Vindication of Public Artificial Baths' (London, 1648), and, amidst other abuse, suggested that the college was made up of men opposed to puritan ideas. The breach grew wider and wider between Chamberlen and the other fellows, he ceased to attend, and in 1649 was dismissed from his fellowship. He now published a scheme of politics, a scheme for propelling carriages by wind, and several theological schemes, and became prominent at a conventicle in Lothbury. He was first an independent and next an anabaptist, but in 1660 joined in the general acclamation at the restoration of monarchy, and became physician to the king. He lived near St. Stephen's Church in Coleman Street, and from time to time published theological pamphlets. A list of them may be found in Dr. Aveling's 'The Chamberlens' (p. 81); their ideas are confused, and they are full of phrases like those of his famous neighbour, Cowley's 'Cutter.' Chamberlen frequently visited Holland, and in England petitioned for monopolies of inventions, of which he had learnt the beginnings from the Dutch. He obtained in 1672 a patent for all benefits arising from a new way of writing and printing true English; and somewhat later wrote to defend himself from charges of insanity and of Judaism. He so constantly put forward his seniority as a doctor and his age as claims to respect, that it is clear that even these just reasons failed to obtain him the veneration which nothing else in his way of life could claim. He died, 22 Dec. 1683, at Woodham Mortimer Hall in Essex, and has an altar tomb in the churchyard of the parish. He was twice married, and had in all fourteen sons, of whom Hugh the elder and Paul are separately noticed, and four daughters, sixty-five grandchildren, and fourteen great-grandchildren. His monument, which states the number of his descendants and his dignities, followed by a long epitaph in English verse, was erected by Hope, the only surviving child of his second wife. In 1818 several forceps and other midwifery instruments were discovered in Woodham Mortimer Hall, in an old chest, concealed beneath the floor. The instruments are to be seen at 53 Berners Street, London, and are fully described in the Medico-Chirurgical Society's 'Transactions,' vol. xxvii. They show that the Chamberlens tried to improve their instruments, as there are four varieties of the short forceps.

[Dr. J. H. Aveling's The Chamberlens, London, 1882; Munk's Coll. of Phys. 1878, i.; Original Minute Book of Barbers' Company, MS.]

N. M.

CHAMBERLIN, MASON (*d.* 1787), portrait painter, began life as a clerk in a counting-house. Afterwards showing a disposition towards art, he became the pupil of Frank Hayman, R.A. In spite of this circumstance he seems to have prospered, gaining in 1764 the Society of Arts second premium of fifty guineas for an historical painting. He lived in the neighbourhood of Spitalfields, and there practised as a portrait painter. 'His likenesses were faithful, very carefully drawn and painted, but his colouring was thin, monotonous, and unpleasant' (Redgrave). He was a member of the Incorporated Society of Artists, and an original member of the Royal Academy. He was honoured by the attention of Peter Pindar (Dr. Wolcot) in the first of his Academy Odes. He was a frequent exhibitor in London galleries from 1760 to 1787. Twenty-two of his portraits were seen at the rooms of the Society of Artists, fifty at the Royal Academy, and two at the 'Free Society.' He painted portraits exclusively. One of Dr. Hunter, his presentation picture, is in the 'diploma gallery' of the Royal Academy; another, a portrait of Dr. Chandler, is in the rooms of the Royal Society. Both of these have been engraved. In later life he moved from Spitalfields to Bartlett's Buildings, Holborn, and there died 26 Jan. 1787. His son, Mason Chamberlin, was a prolific painter, and exhibited sixty-eight landscapes in London from 1786 to 1827, of which fifty-eight were exhibited at the Royal Academy.

[Redgrave's Dict. of Eng. School; Graves's Dict. of Artists.]

E. R.

CHAMBERS, DAVID, Lord Ormond (1530?–1592), Scottish historian and judge, was born in Ross-shire and educated at Aberdeen, where he took orders. He completed his studies in theology and law in France and Italy, probably at Bologna, and on his return home obtained the offices of parson of Suddy, provost of Crichton, and chancellor of the diocese of Ross. Preferring the legal branch of the clerical profession, he was made an ordinary lord or judge of the court of session on 26 Jan. 1565, in room of Henry Sinclair, bishop of Ross, and also a privy councillor. In December 1566 he received a grant of the lands of Castleton for his services to Queen Mary 'not only in this realme, but in sic foreyn cuntries as it plesit hir hienes to command him, and that therthrow baith he put his persoun in perill, but alsua gretlie superexpendit himself.'

Buchanan in his 'Detectio' calls Chambers a client of Bothwell, and alleges that Bothwell got access to the queen's lodgings in the exchequer through his house, the gate of which was near the garden of that of the queen prior to the murder of Darnley. He was named in one of the tickets placed on the Tolbooth door on 16 Feb. 1567 as privy to the murder. 'I, according to the proclamation,' it ran, 'have made inquisition for the slaughter of the king, and do find the Earl of Bothwell, Mr. James Balfour, parson of Flisk, Mr. David Chambers, and black Mr. John Spens, the principal devisers thereof, and if this be not true, speir at Gilbert Balfour.' The truth of this anonymous accusation is doubtful, but it is certain that Chambers was an ardent partisan of the queen. He was with her at the battle of Langside, for his part in which he was forfeited by parliament on 19 Aug. 1568. He then took refuge in Spain, and after a short stay at the court of Philip II, by whom he was well received, went to France. In 1572 he presented to Charles IX, but it is doubtful whether he then published, his abridgment in French of the 'History of Scotland, France, and England,' and in 1579, having added to it an account of the popes and emperors, this work was printed at Paris with a dedication to Henry III under the title 'Abbregé des Histoires de tous les roys de France, Escosse et Angleterre, avec l'Epitome des Papes et Empereurs joincts ensemble en forme d'harmonie.' In the same volume is contained a tract entitled 'Descours de la Succession des Femmes aux possessions de leurs parens et aux publics gouvernements,' which he had written and dedicated to Catherine de Medicis in 1573, and another 'La Recherche des singularités plus remarquables touchant l'estat d'Escosse,' dedicated to Queen Mary. The history of Chambers in its earlier portion is mainly taken, so far as Scotland is concerned, from Boece, and has little independent value, though he mentions some other authorities he had consulted, and excites curiosity or scepticism by his reference to Veremund the Spaniard's 'epistle to his book of the historians of Scotland dedicated to Malcolm III,' from which he makes a singular quotation defending the credibility of the early annals of Scotland by the assertion that the Druids were diligent chroniclers before, and the monks after, the reception of christianity, and that their monuments and antiquities had been preserved in the islands of Man and Iona. Though chiefly known as one of the curiosities of literature, the work of Chambers deserves note as an early specimen of a chronological abridgment of the comparative history of Europe. It had been his intention, he says, to have included Spain, but the number of its separate kingdoms led him to postpone this for another occasion, and it was never published. He returned to Scotland after the close of the regencies, and was restored from his forfeiture by James at Falkland on 4 Sept. 1583, and by parliament on 20 May 1584, with a proviso that it should not extend to the 'odious murtherer of our soverane ladis dearest fader and twa regentis.' But this was merely a formal exception, and on 21 June 1586 he resumed his seat on the bench of the court of session, which he held to his death in 1592.

[Acta Parl. Scot. iii. 98, 314; Books of Sederunt of Court of Session; Mackenzie's Lives of Scottish Writers, iii. 391; Haig and Brunton's Senators of the College of Justice, p. 123; Michel's Les Ecossais en France, ii. 211.]

Æ. M.

CHAMBERS, EPHRAIM (*d.* 1740), encyclopædist, was born, probably about 1680, at Kendal, where his father occupied and owned a small farm. Educated at Kendal grammar school he was sent to London, and ultimately apprenticed to Senex, a well-known map and globe maker, who encouraged his desire for the acquisition of knowledge. While thus occupied he formed the design of compiling a cyclopædia on a larger scale than that of John Harris's 'Lexicon Technicum,' the first edition of which had been published in 1704, and was the only work of the kind in the language. After he had begun the enterprise he quitted Senex and took chambers in Gray's Inn, where he completed it. In 1728 was issued by subscription, dedicated to the king, and in two volumes folio, his 'Cyclopædia, or an Universal Dictionary of Arts and Sciences

. . . compiled from the best authors,' &c., with an elaborate preface explaining the plan of the work, and attempting a classification of knowledge. The price of the book was four guineas, but its value was at once recognised, and procured for its compiler the honour in 1729 of being elected a member of the Royal Society. A new edition being called for, Chambers resolved to recast the first on a plan explained in a paper of 'Considerations,' of which (as of the first edition of the 'Cyclopædia') there is no copy in the library of the British Museum. It is to them that Johnson probably referred when he told Boswell that he had 'formed his style' partly upon 'Chambers's proposal for his Dictionary' (Boswell's *Johnson*, edition of 1848, p. 69, and note by Malone). A clause in a bill introduced into parliament compelling the publishers of an improved edition of a work to issue the improvements separately led to the abandonment of the recast, and in 1738 simply a second edition was issued with some alterations and additions. In 1739 a third edition appeared, and after the compiler's death a fourth in 1741, followed by a fifth in 1746—in the case of such a work a singularly rapid sale. A French translation of it gave rise to Diderot's and D'Alembert's 'Encyclopédie,' and the English original was finally expanded into Rees's once well-known 'Encyclopædia.' Chambers is said to have edited, and he certainly contributed to, the 'Literary Magazine . . . by a Society of Gentlemen,' 1735–7, which consisted mainly of reviews of the chief new books. He translated from the French of Jean Dubreuil the 'Practice of Perspective,' 4th edition, 1765, and co-operated with John Martyn, the botanist, in an abridged translation of the 'Philosophical History and Memoirs of the Royal Academy of Sciences at Paris,' 5 vols. 1742. During his later years he paid a visit to France in search of health, and is said to have rejected a promising invitation to issue there an edition (translation?) of his 'Cyclopædia' and dedicate it to Louis XV. He left behind him a manuscript account of his French visit, which has never been published; but some letters to his wife descriptive of it and on other subjects are printed in the 'Gentleman's Magazine,' lvii. 314, 351. As an author he was liberally and as an invalid most kindly treated by the first Thomas Longman, the founder of the publishing house of that name, who during Chambers's lifetime became the largest shareholder in the 'Cyclopædia.' Chambers was an avowed freethinker, irascible, kind to the poor, and extremely frugal. He died 15 May 1740, and was buried in the cloisters of Westminster Abbey, where, in an epitaph of his own composition, he describes himself as 'multis pervulgatus, paucis notus; qui vitam inter lucem et umbram, nec eruditus, nec idiota, literis deditus, transegit.'

[Gent. Mag. for September 1785; Univ. Mag. for January 1785; Biog. Brit. (Kippis); Chalmers's Biog. Dict.; Nichols's Lit. Anecd. v. 659, &c.; Histories of Publishing Houses (by the writer of this article), the House of Longman, in the Critic for March 1860.] F. E.

CHAMBERS, GEORGE (1803–1840), marine painter, born in 1803, was the son of a Whitby seaman. When ten years old he was sent to sea in a coasting vessel, and was afterwards apprenticed to the master of a brig trading in the Mediterranean and Baltic. He was early devoted to drawing, and pleased his skipper and crew by making sketches of different kinds of vessels, so much so that at the boy's request the captain cancelled his indentures in order that he might give himself wholly to painting. Returning to Whitby he got employment as a house-painter. In the spare time which was allowed him from this occupation he took lessons in drawing. For three years he continued in this way; then, becoming impatient, he worked his way to London in a trading vessel. Here he made drawings of ships and did generally what he could for a living, till, fortunately, he attracted the attention of the then important Mr. T. Horner, and was engaged for seven years on the painting of that gentleman's great panorama of London. After this he became scene-painter at the Pavilion Theatre. His paintings attracted the attention of Admiral Lord Mark Kerr, and through him he was introduced to William IV. He painted in water colours as well as in oils, was elected an associate of the Water-Colour Society in 1834, and in 1836 a full member. He was a very frequent exhibitor at this society's galleries and at the Royal Academy of marine pictures, his naval battles being considered his best. Two important oil paintings by Chambers are in the collection of marine pictures at Greenwich: 'The Bombardment of Algiers in 1816,' and the 'Capture of Portobello.' He was in a fair way to more than ordinary success, but his naturally weak constitution was worn out, and he died on 28 Oct. 1840. He had married young, and left a widow and children unprovided for. Among artists who showed kindness to the family were Turner and Clarkson Stanfield. The former 'gave 10*l.* to the widow and attended the sale (of his pictures, &c.) on purpose to help it.' The latter put the last touches on a painting which the artist had left unfinished.

[Redgrave's Dict. of Eng. School; Graves's Dict. of Artists; Watkins's Memoir of Chambers, the Marine Artist, Whitby, 1837; Watkins's Life and Career of George Chambers, 1841; Art Union, 1840, p. 186.] E. R.

CHAMBERS, JOHN (*d.* 1556), the last abbot and the first bishop of Peterborough, was born at Peterborough, from which circumstance he was sometimes called Burgh or Borowe. He became a monk in the great Benedictine abbey of that place, and was eventually elected its abbot in 1528. He studied both at Oxford and Cambridge, but chiefly at the latter, where, 'as it seems,' writes Wood, 'he was admitted to the reading of the sentences' (*Athenæ Oxon.* ii. 773), and where he took the degree of M.A. in 1505, and that of B.D. in 1539. Two years after his election as abbot (1530) Chambers received Wolsey, then on his last progress to his northern province. The cardinal kept Easter at Peterborough with great state. After Wolsey's fall Chambers himself, who is described as 'a safe and conformable person,' by timely acquiescence maintained his position, with only some external modifications, to the end of his life. When Dr. Layton, the unscrupulous agent of Henry VIII, accompanied by Richard, the nephew of Thomas Cromwell, was at Ramsey Abbey, and had marked Peterborough as his next victim, Chambers desired an interview with Sir William Parr, afterwards marquis of Northampton, in the vain hope of averting dissolution by copious bribery. If the abbey were spared, the king's majesty should enjoy the whole proceeds of the monastic estates for a year, and Cromwell himself should receive 300*l.* 'if he would bee goode lorde to hym' (Letter of Parr to Cromwell, *Cotton MSS.*, Cleopatra E. iv. 205; Dugdale, *Mon. Angl.* i. 365). Finding his abbey foredoomed, Chambers discreetly made no further resistance. The abbey accordingly was surrendered to the king in 1539, Chambers being appointed guardian of the temporalities, with an annual pension of 266*l.* 13*s.* 4*d.* and a hundred loads of wood. He became one of the royal chaplains and proceeded to his degree of B.D. at Cambridge the same year (1539). Chambers, enjoying a large command of money, was in no want of powerful friends. At the close of the same year Lord Russell, in the letter he wrote to Cromwell relating the judicial murder of Abbot Whiting of Glastonbury, of whom he had been one of the judges, found room for an adroit complimentary reference to Abbot Chambers. On 4 Sept. 1541 letters patent were issued converting the abbey church of Peterborough into a cathedral church, with a dean and chapter and ecclesiastical staff, Henry thus it is said, by a tardy act of repentance, erecting the noblest possible monument to his first wife, who had been buried in the abbey church in January 1536. Chambers now became the first bishop of the new see, and had his old home, 'the abbot's lodgings,' alias 'the abbot's side,' together with 'the great stone tower known as the knight's chamber,' granted him as his house of residence. Other members of the house were provided for on the new foundation. The list of prebendaries included the former prior and one of the brethren, while the prior of St. Andrews at Northampton became the dean. The new bishop was consecrated in his former abbey church 23 Oct. 1541, by Bishop Goodrich of Ely, assisted by his suffragan, Robert Blyth, bishop of Dover, and the suffragan of the bishop of Lincoln, Thomas Hallam, bishop (*in partibus*) of Philadelphia (Rymer, *Fœdera*, xi. 731–6; Stubbs, *Episcopal Succession*, p. 79). Nothing seems to be recorded of his episcopate, which lasted through the reign of Edward VI into that of Mary, when he saw the mass restored. What we can gather of his character leads to the conclusion that he would calmly acquiesce in this as he had acquiesced in former changes; 'a man,' writes Mr. Ayliffe Poole, 'to live through history, which indeed he did, with considerable success,' not a man to make history. He died, 'in good and perfect memory,' 7 Feb. 1556, and was buried in the choir of his cathedral with great pomp on 6 March. There is a contemporaneous account of his funeral in Machyn's 'Diary,' pp. 101, 384. There were formerly two monuments to him: one with a monumental brass put up by him in his lifetime, engraved with a laudatory epitaph, with blanks left for the dates of his decease, which were never filled in; and another of great stateliness, with a recumbent effigy described as exquisitely carved. Both of these were destroyed during the havoc of the civil wars. By his will, dated 31 Dec. 1554, among other bequests he left a pix and two silver candlesticks to his cathedral. According to Fuller, Chambers was appointed by the convocation of 1542, in conjunction with Wakeman of Gloucester, to revise the translation of the Apocalypse for the proposed new edition of the great Bible, so capriciously set aside by the royal will (Dixon, *Hist. of Ch. of England*, iii. 286). Godwin (*De Præsulibus*, ii. 138) has erroneously identified the bishop of Peterborough with John Chambre [q. v.], a doctor of physic, of Merton College, Oxford, who became dean of St. Stephen's, Westminster, and died in 1549 (Wood, *Fasti*, i. 89).

[Wood's Athenæ Oxon. ii. 773; Cooper's Athenæ Cantab. i. 142; Gunton's Peterborough Cathedral, pp. 57, 530; Dugdale's Monast. Anglic. i. 363–89; Wright's Letters concerning Suppression of Monasteries, pp. 178, 260; Rymer's Fœdera, xi. 731–6; Ayliffe Poole's Diocesan Hist. Peterborough, S.P.C.K.] E. V.

CHAMBERS, JOHN (1780–1839), biographer and topographer, was born in London in March 1780. After receiving a good preliminary education he was placed in the office of an architect, where he remained for some time, but having come into possession of an ample fortune by the death of his father, he determined to devote himself to the cultivation of art and literature solely as an amateur. In 1806 he became a member of the Society of Arts, and from 1809 to 1811 acted as a chairman of the committee of polite arts. Chambers married, on 29 Sept. 1814, Mary, the daughter of Peter Le Neve Foster of Wymondham in Norfolk. The year after his marriage he quitted London for Worcester, and here planned and wrote most of his works. He remained at Worcester for nearly eight years, then removed to his wife's home at Wymondham, and, after staying there for about two years, finally fixed himself at Norwich that his sons might attend the grammar school. Chambers died in Dean's Square, Norwich, on 28 July 1839, leaving issue two sons and a daughter. The eldest son, well known as a theological writer, was vicar of St. Mary's and warden of the House of Charity, Soho, from 1856 until his death in 1874 [see CHAMBERS, JOHN CHARLES]; the youngest son, Oswald Lyttleton, also entered into orders, and became in 1863 vicar of Hook, Yorkshire, where he died in 1883. Besides occasional contributions to the 'Gentleman's Magazine' and other periodicals, including a 'Life' of Inigo Jones to Arnold's 'Magazine of the Fine Arts,' Chambers was the author of the following useful works: 1. 'A General History of Malvern,' 8vo, Worcester, 1817. Another edition, 8vo, Worcester, 1820. 2. 'A General History of Worcester,' 8vo, Worcester, 1819. 3. 'Biographical Illustrations of Worcestershire; including Lives of Persons, Natives or Residents, eminent either for Piety or Talent, to which is added a List of Living Authors of the County,' 8vo, Worcester, 1820. 4. 'A General History of the County of Norfolk, intended to convey all the information of a Norfolk Tour, with the more extended details of antiquarian, statistical, pictorial, architectural, and miscellaneous information; including biographical notices, original and selected,' 2 vols. 8vo, Norwich, 1829. This was published anonymously, Chambers having received the assistance of contributors, resident in the county.

[Information from Miss Chambers; Gent. Mag. (1839), xii. 430.] G. G.

CHAMBERS, JOHN CHARLES (1817–1874), warden of 'the House of Charity,' London, was born at the Tything, Worcester, on 23 Nov. 1817. When not quite seven years old he was sent to the grammar school at Norwich, to which place his parents had removed; he was the last head-boy who, according to ancient custom, made a Latin speech from the top step of the school to the mayor and aldermen, and who was taken in the mayor's coach to the Guild dinner. After reading for a year or two with a tutor, Chambers entered Emmanuel College, Cambridge, where he gained distinction in Hebrew and classical studies, and took his degree of B.A. in 1840, and of M.A. in 1843. While still an undergraduate he founded the first Sunday schools in Cambridge. In 1842 he was ordained deacon, and became curate of Sedbergh, Yorkshire, where he helped to build a district church. He was ordained priest in 1846, and about this time proceeded to Perth and founded the work of the church there. When, in 1855, the statutes and appointments of St. Ninian's Cathedral, of which he was the founder, had been settled, he retired from Perth and became vicar of St. Mary Magdalene's at Harlow. This vicarage he exchanged in 1856 for a London living, the perpetual curacy of St. Mary's, Crown Street, Soho, a benefice which he held until his death, together with the wardenship of the House of Charity, Soho, to which he was appointed in November 1856. Here, in the Soho district, Chambers spent many years of earnest labour and useful organisation. His religious views were those of the 'ritualist' school. On coming to Crown Street, Chambers found the church of St. Mary attended only by a scanty congregation, and the parish provided with an insignificant day-school. The benefice was worth 70*l.* per annum, but by his exertions it was raised to 300*l.*, and became a vicarage. Under his auspices new schools were built in place of hired rooms, and the number of children under efficient instruction was raised to nearly one thousand. A large clergy house was established, and the church was practically rebuilt. Chambers got together a large staff of volunteer workers to help in the ragged schools and elsewhere, and his was the first parish in which church guilds and dinners for sick children and invalids were set on foot. The House of Charity, founded in 1846, originally occupied a hired house in

Rose Street, Soho, but in 1863, under Chambers's wardenship, the institution acquired, at a cost of upwards of 3,000*l.*, and fitted up, the freehold premises in Soho Square and Greek Street which it now occupies, and where formerly Alderman Beckford resided. Chambers was instrumental in building the beautiful chapel attached to the House of Charity. He died in London on 21 May 1874.

Chambers contributed to various papers and serials, and published, among other writings, 'Sermons preached in Perth and in other parts of Scotland,' London, 1857, 8vo; 'The Union of the Natural and Supernatural Substances in the Holy Eucharist,' a sermon, corrected and enlarged, with notes and appendix, London, 1863, 16mo; 'Reformation, not Deformation' (lectures in defence of church principles, &c.), 1864, 8vo; 'The English Reformation' (a lecture), London, 1871, 8vo; and 'The Destruction of Sin, being Thirteen Addresses delivered . . . in Advent, 1872' [edited by J. J. E(lkington)], London (1874), 8vo.

[Information mainly derived from the Rev. J. J. Elkington, his friend and fellow-worker, and now chaplain to the House of Charity; and from his sister, Miss Chambers.] W. W.

CHAMBERS, JOHN GRAHAM (1843–1883), athlete and editor, the son of William Chambers, of Hafod, Cardiganshire, and Joanna Trant, daughter of Captain S. J. Speke Payne, R.N., was born at Llanelly, South Wales, on 12 Feb. 1843. After receiving some education in France, he was sent to Eton in 1856. As a schoolboy he was most active on land and water. He proceeded to Trinity College, Cambridge, in October 1861. As an athlete he was the best walker in the university. In March 1866 he won the seven-mile walking championship in 59 minutes 32 seconds. In this year he founded the Amateur Athletic Club. The club first met at Beaufort House, Walham Green, but in March 1869 moved to their own grounds at Lillie Bridge. He rowed in the university race at Putney in 1862 and 1863, and was beaten. He competed at Henley and at various metropolitan regattas in the latter year, and won the Colquhoun sculls at Cambridge. Having taken his B.A. degree in 1865, he left Cambridge to find that his father had become involved in pecuniary difficulties. Adopting literature as a profession, he won his way to the front by his industry in writing for the press chiefly on his favourite sport. On coming to London he joined the Leander Club in 1866, and won several sculling matches.

Although he now ceased to take part as a competitor, he entered with more zeal than ever into the management and encouragement of every species of exercise. He worked energetically at the Amateur Athletic Club. His efforts were unceasing to improve the position of professional as well as amateur rowing on the Thames, and he was the moving spirit in the old watermen's regatta, styled the Thames regatta. He was one of the committee appointed to arrange the rules of the billiard championship, inaugurated in 1870, and early in 1871 he introduced a bicycle race in the amateur championship meeting at Lillie Bridge. He also greatly assisted Webb when he swam across the Channel, and Weston when he undertook his long journeys at Lillie Bridge. In addition, amateur oarsmanship owes Chambers a great debt. In April 1878 he was one of the committee which finally drew up what is known as 'The Putney Definition of an Amateur.' In the following year, as one of the Henley stewards, he was also mainly instrumental in drafting an almost identical rule known as the Henley definition. At the meeting held at Oxford in April 1880, when the Amateur Athletic Association was formed, he was a prominent figure, and he ultimately handed over the championship challenge cups, which had been previously contended for at Lillie Bridge, to the care of the association. As a coach he resumed his care of the Cambridge crew in 1871, and had the charge at Putney of the victors of that and the next three years. The last time when he held office as an umpire was in the match between the Thames Rowing Club and the Hillsdale, U.S., four-oared crews, on 15 Sept. 1882. He was a constant contributor to the 'Standard,' especially on sporting matters. In 1871 he assumed the editorship of 'Land and Water,' the weekly journal which Frank Buckland [see BUCKLAND, FRANCIS TREVELYAN] had started five years before, and performed the duties of that post with energy and ability throughout the remainder of his life. He long suffered from ill-health, and died suddenly at his residence, 10 Wetherby Terrace, Earl's Court, London, on 4 March 1883, aged only 39. He was buried in Brompton Cemetery on 8 March. Chambers's personal popularity was very great, not only on account of his athletic ability, but for his straightforwardness and kindliness.

[Graphic, 24 March 1883, with portrait, pp. 296, 298; Land and Water, 10 and 31 March 1883; Illustrated Sporting and Dramatic News, with portrait, 4 April 1874, p. 136; The Sporting Mirror, with portrait, April 1883, pp. 121–3.] G. C. B.

CHAMBERS, RICHARD (1588?–1658), was a merchant living in the parish of St. Mary of the Arches, in the ward of Cheap, London (Rushworth, i. 674). He distinguished himself by his opposition to the levy of tonnage and poundage without the grant of parliament in 1628. A case of silk grograms brought from Bristol to London by a carrier, and consigned to Chambers, was seized by the custom-house officers, although he offered to give security for future payment if the demand could be proved legal. Summoned to appear in the council-chamber (28 Sept. 1628), Chambers used seditious language, saying 'the merchants are in no part of the world so screwed and wrung as in England; that in Turkey they have more encouragement.' Chambers admitted making the first part of this statement, but denied the offensive comparison with Turkey. He was committed to the Marshalsea for contempt in using these words, but applying to the King's Bench for a writ of habeas corpus, he was 'bailed by the judges' (23 Oct. 1628). The attorney-general then preferred an information against him in the Star-chamber, where the case was tried on 6 May 1629. Chambers was fined 2,000*l.*, committed to the Fleet, and ordered to make submission. But when a form of submission was tendered to him he wrote at the foot of it, 'All the abovesaid contents and submission I, Richard Chambers, do utterly abhor and detest as most unjust and false, and never till death will acknowledge any part thereof,' to which he appended a selection of texts about unjust judges. He proceeded also to bring an action against the custom-house officers in the exchequer for the recovery of his goods, and applied to the same court to invalidate the decree of the Star-chamber on the ground that it had exceeded its statutory powers (Rushworth, i. 673). The judges of the court of exchequer, headed by Chief Baron Sir John Walter, appear to have remonstrated with the lord treasurer for attempting to levy the fine before the question of its legality had been adjudged; but Walter was removed, and the rest of the court rejected the plea put forward by Chambers. On the wider issue of the legality of tonnage and poundage Chambers pleaded in vain for a hearing. His imprisonment continued for six years, and the value of the goods seized for the tax is estimated by him at 7,060*l.* (Rushworth, i. 677). The amount of the duty demanded was 364*l.* 2*s.* 2½*d.* Undeterred by his sufferings, Chambers opposed the payment of ship-money, was imprisoned for nine months in Newgate, and brought an action in the King's Bench against the lord mayor for false imprisonment, which was summarily dismissed by Sir Robert Berkeley (Rushworth, ii. 323, July 1636). The long parliament ordered Chambers 13,680*l.* in reparation of his losses. The popularity he had gained secured his election as alderman in 1642, and sheriff in 1644. When in November 1642 the king came to Brentford, Chambers headed a troop of horse to oppose him. Though the promised compensation was not paid, he was in 1648 appointed to the post of surveyor in the London Custom House worth 600*l.* a year. But he lost both this post and his office of alderman by his refusal to proclaim the commonwealth (*Commons Journals*, 31 May and 1 June 1649). He was even for a time imprisoned in the Gatehouse, but discharged on 30 April 1651 with the gift of twenty nobles for his relief (*Council Order Book*, 30 April 1651). His petitions received no attention; 'he grew infirm,' says Rushworth, 'and, being not relieved, was reduced to a low estate and condition.' He died on 20 Aug. 1658 at Hornsey (*Obituary of R. Smyth*, Camd. Soc., p. 47), aged about seventy (Rushworth).

[Rushworth's Historical Collections; Calendars of Domestic State Papers; Gardiner's History of England (1884), vii. 4–5, 37, 85–6, 114, 168, viii. 103, 281, ix. 161.] C. H. F.

CHAMBERS, ROBERT (1571–1624?), catholic divine, was a native of Yorkshire, and arrived as a boy at the English college at Rheims in December 1582. He was admitted on 24 Feb. 1592–3 into the English college at Rome, where he was ordained priest. In 1599 he was appointed confessor to the English Benedictine nuns at Brussels, and he held that office till 1623, when he left for England, where he died shortly afterwards. He is the author of: 1. 'Palestina, written by Mr. R[obert] C[hambers], P[riest] and Bachelor of Divinitie,' Florence, 1600, 4to. A legendary and allegorical romance founded on the gospels. 2. 'Miracles lately wrought by the intercession of the Glorious Virgin Mary at Mont-aigu, nere unto Sichē in Brabant. Translated out of the French copie [of P. Numan] into English,' Antwerp, 1606, 8vo. Robert Tynley published at London, in 1609, 'Two learned Sermons,' in the second of which 'are answered many of the arguments published by R. Chambers, Priest, concerning Popish Miracles.'

[Cat. of Printed Books in the Brit. Mus. to the year 1640, i. 310, 357, ii. 1071, iii. 1523; Diaries of the English College, Douay, 192, 196, 232, 245–8; Dodd's Church Hist. ii. 381; Foley's Records, vi. 190, 349; Lowndes's Bibl. Man. (Bohn), 407.] T. C.

CHAMBERS, Sir ROBERT (1737–1803), Indian judge, was born at Newcastle-on-Tyne in 1737, and was the eldest son of Robert Chambers, an attorney of that city, who married Miss Metcalfe. He was placed in due course at its principal school, then under the charge of the Rev. Hugh Moises, whose fame as a master lives to this day, and during his school days he secured the friendship, which he never lost, of two other pupils, John Scott, the well-known lord Eldon, and his brother, William Scott, afterwards lord Stowell. In July 1754 he was elected an exhibitioner of Lincoln College, Oxford, and proceeded B.A. 3 Feb. 1758; but he was elected a fellow of University College 23 June 1761, and took his degree of M.A. from that college on 11 July 1761. The last degree to which he proceeded was that of B.C.L., 14 Dec. 1765. Chambers determined upon adopting the law as his profession, and was appointed to the Vinerian professorship of laws (January 1762) when it was vacated by Blackstone. This position he was allowed, when departing for India in 1774, to retain, by the special permission of the university, for three years, in order that he might see whether the climate of that country would agree with his constitution, and during that period John Scott acted as his deputy. Lord Lichfield, the chancellor of the university, bestowed on Chambers, in 1766, the post of principal of New Inn Hall, a post which required no residence, and was consequently held by him throughout his life. While resident at Oxford he engaged in tuition, and among his pupils was Mr. Windham. At this period of life he was much employed in law causes, and his income was such as to enable him to decline in 1768 the office of attorney-general in Jamaica as inadequate to his pretensions. In 1773 the supreme court of judicature in Bengal was established, and Chambers was appointed its second judge, Elijah Impey being his chief. Almost immediately before starting for the East he married (8 March 1774) Fanny Wilton, the only daughter of Joseph Wilton, a celebrated sculptor, and one of the foundation members of the Royal Academy. She was then in her sixteenth year, 'exquisitely beautiful,' says Dr. Johnson, and his taste is corroborated by the testimony of Mrs. Thrale, who adds that she 'stood for Hebe at the Royal Academy.' His younger brother, William Chambers, a great specialist in the dialects of Hindostan, who became interpreter to the supreme court at Bengal, and whose son, William Frederick, is noticed below, was already there, and their mother, who died in 1782, accompanied her elder son. They sailed in April 1774 on the Anson, with the three other judges, Impey, Hyde, and Lemaistre, a second vessel carrying out Sir Philip Francis, who was voyaging to Calcutta to take his place on the supreme council. Four years later Chambers received the honour of knighthood. In October 1776 he desired to succeed to the place on the council which was vacant by the death of Colonel Monson, and in the 'Private Correspondence' of Garrick (ii. 183–4) is a letter soliciting the support of the great actor; but the efforts of Chambers were not successful. Wherever he went he found friends. Mrs. Thrale could never understand the reason of the partiality which all her acquaintances felt for Chambers. His domestic happiness was clouded by the loss of his eldest son in the wreck of the Grosvenor, East Indiaman, in 1782. Some time after the resignation by Impey of the office of chief justice Chambers was elevated to the post (1789), and a further distinction was conferred on him in 1797, when he was elected president of the Asiatic Society, in succession to Sir William Jones and Lord Teignmouth. A discourse which he delivered before this body (18 Jan. 1798) is printed in the 'Asiatic Researches,' vi. 1–5. In 1799 he returned to England, with a constitution undermined by his life in the East, and a peerage was offered to him, but he had not availed himself of the opportunities which a man less disinterested could have seized of enriching himself through his official position, and he was compelled to decline the proffered honour and to accept a pension. In the autumn of 1802 his lungs were so much affected that he was ordered to the south of France, but the season was too far advanced for him to proceed further than Paris. Soon afterwards he was seized by a paralytic stroke, and died near Paris 9 May 1803; his body was brought to England and buried in the Temple Church 23 May. A monument by Nollekens to his memory was placed in that church. There is also a tablet to his memory in the chapel of University College, Oxford, where the year of his birth is given as 1735. The epitaph on the monument of his friend, Sir William Jones, in the latter chapel is said to have been composed by Chambers. Lady Chambers died at Brighton 15 April 1839. A volume of family prayers written by her was published in 1821. A portrait of Chambers was painted by Sir Joshua Reynolds for Mr. Thrale's study at Streatham, and a second was taken by Mr. Horne, a painter at Calcutta, shortly before the judge's departure. At the sale of the Thrale portraits in 1816 the former was bought by his widow for 84*l*. The second portrait hangs in the dining hall of University College.

The friendship of Dr. Johnson with Cham-

bers was established in 1766, and lasted unimpaired until he left for India. In the ideal university of St. Andrews which Johnson and Boswell founded in their imagination, the chair of English law was assigned to Chambers, and when he sailed to his new country he carried with him a warm letter of introduction from the doctor to Warren Hastings. Sir Philip Francis was long on friendly terms with him, and stood godfather to his son in November 1779; but in Sir Philip's diary, under the date of February 1780, are some severe reflections on Chambers. This temporary difference was soon composed, and on the return of Francis to London he wrote to Chambers a complimentary letter, although he condemned the other members of the supreme court. More letters followed, and in one of them Francis heartily congratulated his friend on his appointment as chief justice. In the much-debated question of the trial of Nuncomar the conduct of Chambers was marked by deplorable weakness. Fox said that Chambers 'had acted very weakly,' and Sir Gilbert Elliot spoke of his 'mild and flexible character;' but Francis endeavoured to sever his friend from the other judges on the ground that Chambers wished the trial to proceed under a statute of Queen Elizabeth, which did not visit forgery with the penalty of death. 'A Treatise on Estates and Tenures, by the late Sir Robert Chambers,' was edited by his nephew, Sir Charles Harcourt Chambers, in 1824, with the statement that it formed part of Sir Robert's Vinerian lectures, and that he had purposed to write, had his health permitted, a commentary on the common law. In 1834 W. H. Smoult, another kinsman, issued 'A Collection of Orders by the Supreme Court of Judicature at Bengal on the Plea Side of the Court, 1774–1813, with notes from the note-books of Sir Robert Chambers and Mr. Justice Hyde,' and in 1838 there was privately printed a 'Catalogue of the Sanskrit Manuscripts collected during his residence in India by the late Sir Robert Chambers. With a brief memoir by Lady Chambers.' The judge was throughout his life fond of books, and possessed a large library, especially rich in oriental works. His collection of Sanskrit manuscripts was purchased for the Royal Library at Berlin. His nephew, Sir Charles Harcourt Chambers, was a fellow of Trinity College, Cambridge, B.A. 1809, M.A. 1814; appointed judge in Bengal 1823, removed to Bombay 1827, and died 13 Oct. at Bombay (*Gent. Mag.* for 1829, i. 566).

[Boswell's Johnson (ed. 1835), ii. 22, iii. 8, 304–6, iv. 6, 112, v. 182, 189, vi. 193, viii. 40; Nichols's Illustr. of Lit. iv. 627, v. 120, 472, vii. 510; Parkes's Sir P. Francis, ii. 12, 115, 142, 172, 186, 213, 251, 288, 294; Stephen's Nuncomar and Impey, passim; E. B. Impey's Elijah Impey, 177, 255–6, 304, 352; Mrs. Piozzi's Autobiog. (1861), ii. 75, 170–1; Gent. Mag. March 1774, p. 141, May and June 1803, pp. 485, 593; Notes and Queries, 2nd ser. x. 430 (1860), 6th ser. xii. 256–7, 273 (1885).] W. P. C.

CHAMBERS, ROBERT (1802–1871), Edinburgh publisher, author of 'Vestiges of Creation,' was born in Peebles 10 July 1802, of a family long settled in that town. His father was connected with the cotton trade. His mother, Jean Gibson, was also a native of Peebles. He has left some graphic pictures, drawn from his own recollection, of the state of a small Scottish burgh in the early years of the century, where nightly readings of Josephus excited the keenest interest and 'the battle of Corunna and other prevailing news was strangely mingled with disquisitions on the Jewish wars.' Here at the burgh and grammar schools of the place he got for a few shillings a quarter's instruction in Latin and the ordinary elements of an English education, as then understood. A slight lameness (due to a badly performed surgical operation, but cured in after life by skilful treatment) increased his inclination to study. His father had a copy of the fourth edition of the 'Encyclopædia Britannica' in a chest in the attic. Robert unearthed it, and it was to him what the 'gift of a whole toy-shop would have been to most children.' 'I plunged into it,' he says, 'I roamed through it like a bee.' This was in his eleventh year. About this time the father fell into increasing difficulties, and thought it advisable to leave Peebles for Edinburgh, where he filled various small appointments. The succeeding years were afterwards known in the family as the 'dark ages.' Robert, who had been left at school in Peebles, soon joined the family in Edinburgh. He had been destined for the church, and it was due to this that he attended 'a noted classical academy' for some time, and acquired a fair knowledge of Latin. At this period the family lived a few miles out of town. Robert, who lodged in the West Port with his elder brother William (1800-1883) [q. v.], found his chief amusement in wandering through the narrow wynds and among the gloomy, but imposing, houses of old Edinburgh.

In 1816 he left school, and, having taught a little in Portobello, filled two situations as junior clerk. From both of these he was soon discharged, and being now about sixteen, and without employment, his brother suggested to him that he should begin as a bookseller, furnishing a stall with his own school books,

the old books in the house, and a few cheap pocket bibles. Robert, taking this advice, speedily started in the world in a small shop with space for a stall in front in Leith Walk, opposite Pilrig Avenue. He prospered in this business, and in 1822 moved to better premises in India Place, from which he afterwards migrated to Hanover Street. He now made the acquaintance of Scott and other eminent men of Edinburgh, and began to engage extensively in literary work. He wrote 'Illustrations of the Author of Waverley' (Edin. 1822) and 'Traditions of Edinburgh' (2 vols. Edin. 1823, new edit. 1868). This latter work, based to a great extent on traditions that were fast dying out, is valuable and interesting. It delighted Scott, who wondered 'where the boy got all the information.' Then followed the 'Fires which have occurred in Edinburgh since the beginning of the Eighteenth Century' (Edin. 1824), 'Walks in Edinburgh' (Edin. 1825), 'Popular Rhymes of Scotland' (Edin. 1826) (one of several volumes which he published on the songs of his country), 'Picture of Scotland' (2 vols. Edin. 1826). The materials for this last work were gathered in the course of successive tours made through the districts described. He also wrote a variety of volumes for 'Constable's Miscellany.' The first of these was 'History of the Rebellion of 1745' (1828, seventh edit. 1869). This was founded to a considerable extent on unpublished sources. It is still the best known account of the rising. Other volumes were: 'History of the Rebellions in Scotland from 1638 to 1660' (1828), 'History of the Rebellions in Scotland in 1689 and 1715' (1829), 'Life of James I' (1830). Other publications about this time were: Editions of 'Scottish Ballads and Songs' (1829), of 'Scottish Jests and Anecdotes,' of which the purpose was to prove that Scotchmen were 'a witty and jocular' race; 'Biographical Dictionary of Eminent Scotsmen' (4 vols. Glasgow, 1832–1834; there are various later editions), 'Jacobite Memoirs of the Rebellion of 1745' (1834; this was edited from a manuscript of Bishop Forbes). He also wrote (along with his brother) 'A Gazetteer of Scotland,' Poems (1835), 'A Life of Scott' (new edition with notes by R. Carruthers, ed. 1871), 'Land of Burns' (with Professor Wilson, Glasgow, 1840), and a large number of magazine articles. During the years thus occupied Robert's affairs had steadily grown more prosperous. 'Chambers's Journal,' of which Robert was joint editor, had been established in 1832. The undertaking was a great success, and had led to the establishment of the firm of W. & R. Chambers. The business management of what was soon a large publishing business fell on William [see CHAMBERS, WILLIAM], and Robert was left to carry out his literary projects undisturbed. In 1840 he was elected a member of the Royal Society of Edinburgh, and having soon after removed to the comparative quiet of St. Andrews, he laboured for two years at the production of 'Vestiges of the Natural History of Creation.' This well-known work is a clear and able exposition of a theory of development. When published in 1844 it excited great attention, and was bitterly attacked. The author had foreseen this. He was anxious to escape strife, he did not wish to risk a sound literary reputation honestly won in other fields, or to bring his firm into discredit; hence he published his book anonymously. Extraordinary precautions were taken to avoid detection. All the publishing arrangements were conducted through Mr. Alexander Ireland of Manchester. He got the proofs, sent them under fresh covers to Chambers, who returned them to Manchester, whence they were sent to London. The authorship was attributed to many different hands—among them were Sir Charles Lyell and Prince Albert—but people came generally to believe that Chambers was the author. In the 'Athenæum' of 2 Dec. 1854 it was said that he 'has been generally credited with the work.' The alleged heterodox opinions of the author were also used against him when, in 1848, a proposal was brought forward to make him lord provost of Edinburgh. The secret of authorship was not fully disclosed till 1884, when Mr. Ireland, the 'sole surviving depositary' of the secret, edited a twelfth edition, in an introduction to which he gave full details as to the authorship of the work. Although the book was generally considered an attack on the then orthodox mode of conceiving creation, and although Carl Vogt, the German translator, in his preface (Braunschweig, 1851), expressly praises it on this account, yet Chambers, a man of true, though unsectarian piety, did not himself so regard it. He looked upon the question as one purely scientific and non-theological. In 1845, after the fourth edition was published, he issued a temperate reply to such criticism as seemed to him most noteworthy, entitled 'Explanation; a sequel to "Vestiges of the Natural History of Creation,"' by the author of that work. Darwin (*Historical Introduction to Origin of Species*) says that the work, from its 'powerful and brilliant style,' immediately had a very wide circulation. 'In my opinion it has done excellent service in this country in calling attention to the subject, in removing

prejudice, and in thus preparing the ground for the reception of analogous views.'

When the 'Vestiges' were disposed of, Chambers returned to Edinburgh and resumed the writing and editing of a number of useful works published by his firm. For about twenty years he worked with extraordinary activity. Besides occasional pieces and school-books, such as his 'History of the British Empire' and 'History of the English Language and Literature,' he produced, with Robert Carruthers of Inverness, his 'Cyclopædia of English Literature' (2 vols. 1844), 'Romantic Scotch Ballads,' with original airs (1844), 'Ancient Sea Margins' (1848), 'History of Scotland' (new edit. 1849), 'Life and Works of Robert Burns' (1851, 'after minute personal investigation'), 'Tracings of the North of Europe (1851), 'The Threiplands of Fingask' (written in 1853, published 1880), 'Tracings in Iceland and the Faröe Islands' (1856), 'Domestic Annals of Scotland' (3 vols. 1859–1861; this work, based on original research, comprehends the period from the Reformation to the rebellion of 1745), 'Memoirs of a Banking House' (1860, by Sir William Forbes, edited by Chambers), 'Edinburgh Papers' (1861, on miscellaneous subjects), 'Songs of Scotland prior to Burns' (1862). Most of these went through several editions. In 1860 Chambers paid a visit to the United States, and on his return removed to London (March 1861), in order that he might consult authorities in the British Museum for the 'Book of Days,' 'a miscellany of popular antiquities in connection with the calendar, including anecdotes, biographies, curiosities of literature, and oddities of human life and character' (2 vols. 1862–1864). During his residence in London the degree of LL.D. was conferred upon him by the University of St. Andrews. He was also elected a member of the Athenæum Club. These were probably the most pleasing to him of the various honours which were now the reward of his labours. When the 'Book of Days' was printed, Chambers returned to Scotland. The production of the work had, however, injured his health to such an extent that he never quite recovered. 'That book was my death-blow,' he said. A brief 'Life of Smollett,' which appeared in 1867, was the last of his printed productions. 'A Catechism for the Young' and 'The Life and Preachings of Jesus Christ from the Evangelists' were left unfinished. Among his unpublished works are numerous antiquarian papers, and an extensive inquiry into spiritualistic and psychical research, together with materials for another volume of the 'Domestic Annals of Scotland.' Chambers died at St. Andrews, 17 March 1871, and was buried in the old church of St. Regulus there. Chambers was of a fairish type, with brown hair, which early became tinged with grey; he was strongly made, though somewhat under middle size. His opinions in politics and religion were moderate and liberal. His disposition was genial, hospitable, and kindly. When Leigh Hunt, in April 1834, started the 'London Journal,' which seemed likely at first to prove a rival to 'Chambers's Journal,' Chambers, in a kindly letter, wished him all success as a labourer in a common field. He gave all the profits of a cheap edition of his 'Life and Work of Burns' for the benefit of Mrs. Begg, the poet's sister. These are but two of many like instances. As a writer Chambers is vigorous, instructive, and interesting. He knew a great deal of men and books, and in communicating his knowledge he remembered his own precept, that dulness is 'the last of literary sins.' Thus he was well fitted to be a popular expounder of science and history. Occasional touches of humour give his writing additional interest. In treating, as he frequently did, of subjects illustrating Scottish character, he uses the Scottish dialect with singular force and effect. Chambers was twice married, but both his wives predeceased him. He was survived by three sons and six daughters.

[Memoir of William and Robert Chambers, with portraits, by William Chambers (12th edit. 1883); Scotsman, 18 March 1871; original materials supplied by Mr. C. Chambers of Edinburgh. A selection from his writings, containing his original poems, was published in 1847, in 7 vols. In Brit. Mus. Cat. is a list of several works written in criticism of the 'Vestiges.' A reference to the numerous magazine articles on the book is given in Poole's Index, p. 313. Some interesting personal reminiscences of Chambers will be found in Mr. James Payn's Literary Recollections (1884).] F. W–T.

CHAMBERS, SABINE (1560?–1633), jesuit, was born in Leicestershire in or about 1560, and entered Broadgates Hall, Oxford, where he took the degrees in arts, that of master being completed in 1583, when 'he had the vogue of a good disputant.' He was a tutor in Oxford, and in 1581 he had among his pupils John Rider, afterwards protestant bishop of Killaloe. Having adopted the catholic religion he withdrew to Paris, and there entered the Society of Jesus in 1587. Father Parsons made him superior of the jesuit college he had established at Eu in Normandy, which institution was closed on 23 Dec. 1588 on the death of its patron, the murdered duke of Guise. After teaching theology at Dôle,

in the Rhenish province, he was sent to the English mission in 1609, and he resided in the London district for nearly a quarter of a century. He became a professed father of the society in 1618. He died on 10 or 16 March 1632–3. He wrote 'The Garden of our B. Lady. Or a deuout manner, how to serue her in her rosary. Written by S. C. of the Society of Iesvs,' St. Omer, 1619, 8vo, pp. 272. 'Other matters, as 'tis said, he hath written, but,' observes Wood, 'being printed beyond sea, we have few copies of them come into these parts.'

[Wood's Athenæ Oxon. (Bliss), ii. 276; Oliver's Jesuit Collections, 67; Foley's Records, vii. 127; Dodd's Church Hist. ii. 410; Cat. of Printed Books in Brit. Mus.; Southwell's Bibl. Scriptorum Soc. Jesu; Backer's Bibl. des Écrivains de la Compagnie de Jésus.] T. C.

CHAMBERS, Sir WILLIAM (1726–1796), architect, who is said to have been descended from a Scotch family of Chalmers, who were barons of Tartas in France, was born at Stockholm in 1726. His grandfather, a rich merchant, had supplied the armies of Charles XII with stores and money, and had suffered by receiving the base coin issued by that monarch. His father, who resided many years in Sweden to prosecute his claims, returned to England in 1728, bringing with him the future Sir William, at that time about two years old, and settled at Ripon, where he had an estate. It was here that William was educated. At the age of sixteen he began life as a supercargo to the Swedish East India Company, and in that capacity made one (perhaps more than one) voyage to China. At Canton he took some sketches of architecture and costume, which were some time afterwards engraved by Grignion, Rooker, and other accomplished engravers, and published in 1757 in a work called 'Designs for Chinese Buildings,' &c. When eighteen he quitted the sea to devote himself to architecture, for which purpose he made a prolonged stay in Italy, studying the buildings and writings of Palladio and Vignola, and other Italian architects, from Michael Angelo to Bernini, upon which he formed his style. At Rome he resided with Clérisseau and Joseph Wilton, the sculptor. He also studied under Clérisseau in Paris. He returned to England in 1755, in company with Cipriani and Wilton, whose daughter (celebrated for her beauty) he married. He took a house in Poland Street, and soon obtained employment. His first work of importance is said to have been a villa for Lord Bessborough at Roehampton, but through Lord Bute, to whom he was recommended by John Carr, the architect of York [q. v.], he was introduced to Augusta, princess dowager of Wales, who was seeking a young architect to adorn the gardens of her 'villa,' or palace, at Kew. This gave him the opportunity for indulging his taste for both classical and Chinese architecture, and between 1757 and 1762 he erected, in what are now known as Kew Gardens, several neat semi-Roman temples, together with other buildings, which were derided as 'unmeaning falballas of Turkish and Chinese chequerwork.' The most important of the oriental buildings was the well-known pagoda. His works at Kew were celebrated in a volume, to which he furnished the architectural designs, Cipriani the figures, and Kirby, T. Sandby, and Marlow the 'views.' The drawings were engraved by Woollett, Paul Sandby, Major, Grignion, and others, and published (1763) in a folio volume called 'Plans, Elevations, &c., of the Gardens and Buildings at Kew.'

His standing in the profession was now assured. He had been employed to teach architectural drawing to the Prince of Wales (George III); his works at Kew had established him in royal favour, and he had also gained professional distinction by the publication in 1759 of his 'Treatise of Civil Architecture,' which, in spite of its ignorant depreciation of Greek architecture, was a work of considerable merit, and for a long time remained a text-book for architectural students. A second edition was called for in 1768, a third in 1791, and it has since been more than once republished.

Chambers commenced to exhibit with the Society of Artists (in Spring Gardens) in 1761, and was one of the first members and the first treasurer of the Royal Academy when established in 1768. In 1771, in return for some highly finished drawings of Kew Gardens, he was created by the king of Sweden a knight of the Polar Star, and was allowed by George III to assume the title and style of a knight. In the following year (1772) he made an unfortunate literary venture by publishing his 'Dissertation on Oriental Gardening,' in which he endeavoured to prove the superiority of the Chinese system of landscape gardening over that practised in Europe. His preface is said to have been animated with irritation against 'Capability' Brown, whose design for Lord Clive's villa at Claremont had been preferred to his; but the 'Dissertation' itself, with its absurd depreciation of nature, its bombastic style, and its ridiculous descriptions (mainly borrowed from other works) of the gardens of the emperor of China, was sufficient to account for the satires which it called into life. The

most important of these was 'An Heroic Epistle to Sir W. C.,' followed by 'An Heroic Postscript' to this epistle, in both of which the satire was keen and the verses pointed. These lively pieces were published anonymously, and their authorship was for some time a matter for conjecture. There is now no doubt that they were by William Mason, the poet [q. v.], the first book of whose 'English Garden' was published in 1772. According to Warton, the 'Heroic Epistle' was 'cut out by Walpole, but buckramed by Mason.'

At this time Chambers was architect to the king and queen, and comptroller of his majesty's works (an office afterwards changed to that of surveyor-general), and his fame and prosperity knew no serious check. He moved from Poland Street to Berners Street, and thence to Norton (now Bolsover) Street, where he died. He had also an official residence at Hampton Court, and a country house called Whitton Place, near Hounslow. In 1774 he revisited Paris, and in 1775 he was appointed architect of Somerset House at a salary of 2,000*l.* a year. The present structure was designed by Chambers for the accommodation of government offices, the Royal Society, and the Royal Academy. The late Mr. Fergusson [q. v.] calls Chambers 'the most successful architect of the latter half of the eighteenth century,' and Somerset House 'the greatest architectural work of the reign of George III.' The best part of the design, according to this authority, 'is the north, or Strand, front, an enlarged and improved copy of a part of the old palace built by Inigo Jones, and pulled down to make way for the new buildings.' 'The south portion of this front is also extremely pleasing,' but after a severe criticism of the river front he adds: 'It was evident, however, that the imagination of Chambers could rise no higher than the conception of a square and unpoetic mass.'

Although not so much employed as Robert Adam [q. v.] in building great country houses for the nobility and gentry, he designed town mansions for Earl Gower at Whitehall and Lord Melbourne in Piccadilly, Charlemont House, Dublin, and Duddingston House, near Edinburgh. He was the architect of the Albany in Piccadilly, and of the Market House at Worcester. He was employed by Earl Pembroke at Wilton, by the Duke of Marlborough at Blenheim, by Lord Claremont at Marino in Ireland, and by the Duke of Bedford in Bloomsbury. He also made some additions and alterations (Gothic) to Milton Abbey, near Dorchester. As he grew old Chambers retired somewhat from public business, and enjoyed more freely the society of his friends, among whom were such celebrated men as Johnson, Goldsmith, Reynolds, Burney, and Garrick. He was a member of the Architects' Club, which met at the Thatched House, St. James's. In his later years he suffered much from asthma, and after a long and severe illness he died at his house in Norton Street, Marylebone, 8 March 1796, and was buried in Poets' Corner, Westminster Abbey. Chambers had five children, four daughters and one son, who married a daughter of Lord Rodney. He left a considerable fortune.

[Gent. Mag. 1796; European Mag. 1796; Hardwick's Memoir of the Life of Sir William Chambers; Chalmers's Biogr. Dict.; Cunningham's Lives of British Artists, 1831; Redgrave's Dict. of Artists; Graves's Dict. of Artists; Boswell's Life of Johnson; Fergusson's Hist. of Modern Architecture; Edwards's Anecdotes.]

C. M.

CHAMBERS, WILLIAM (1800–1883), Edinburgh publisher, was born at Peebles on 16 April 1800. His early life is described in the notice of his brother Robert [see CHAMBERS, ROBERT]. He attended the same schools, and read the same books. He removed with the family to Edinburgh, and in 1814 was apprenticed to Sutherland, a bookseller in Calton Street, for five years at 4*s.* a week. As his father went to live some miles out of town, he was obliged to support himself. His lodgings at the West Port cost him 1*s.* 6*d.* per week, 1*s.* 9*d.* he paid for his food, and 9*d.* was reserved for miscellaneous expenses. He thought himself fortunate in an arrangement he concluded with a baker whose bakehouse was situated in the (now removed) Canal Street. The baker and Chambers were fond of books, and it was agreed that the boy was to read to him and his men in the morning; 'a penny roll newly drawn from the oven' was to reward the reader. 'Seated on a folded-up sack in the sole of the window, with a book in one hand, and a penny candle stuck in a bottle near the other,' Chambers read 'Roderick Random,' and other works of the older novelists. He also found time to read a little on his own account. In May 1819 he finished his apprenticeship, and immediately started business for himself as a bookseller in Leith Walk. The agent of a London bookseller to whom he had been useful gave him 10*l.* worth of books on credit; these he wheeled down in an empty tea-chest, and having erected a few rough shelves and a bookstall, he opened shop. He began to bind the books for himself, then he bought an old printing-press and types for 3*l.* On this he printed several

little works; one of these, 'A History of the Gipsies,' he wrote himself, as well as printed and sold. In the spring of 1823 he removed to Broughton Street, and might fairly consider his early struggles over. He now wrote 'The Book of Scotland,' and (with his brother) 'A Gazetteer of Scotland.' The first of these, published in 1830, is an account of the machinery of Scottish government before the union. Although no second edition was ever published, this work is the most learned and valuable its author produced. He soon became too busy for much original work. He had already (6 Oct. 1821–12 Jan. 1822) published a fortnightly journal called 'The Kaleidoscope,' and some years afterwards it occurred to him that the growing taste for cheap literature would insure the success of a low-priced weekly publication. Accordingly the first number of 'Chambers's Edinburgh Journal' was issued on 4 Feb. 1832. The price was 1½*d.* per weekly part. The success of the venture was at once assured by a circulation of 30,000. In a few years this rose to 80,000. Robert was almost from the first associated with William in this enterprise, which soon led to the removal of both brothers to new premises, where they established the firm of W. & R. Chambers. The firm, under William's direction, soon embarked on a career of extensive and successful publishing enterprise. Aiming at the production of cheap and useful literature, they produced (in addition to books mentioned under Chambers, Robert) 'Chambers's Information for the People,' 1833; 'Chambers's Educational Course,' 1835 (this, which is still in progress, contains works on a great variety of subjects); 'Chambers's Miscellany of Useful and Entertaining Tracts;' 'Chambers's Encyclopædia,' 10 vols. 1859–68 (partly based on the 'Conversations-Lexikon'). The various editions and wide popularity of these works prove that they fulfilled the hopes of their publishers. One fundamental rule in all their undertakings was to 'avoid as far as possible mixing themselves up with debatable questions in politics and theology.' Even after Robert's death, and when the storm caused by the appearance of the 'Vestiges' had long blown over, William would not consent to the secret of the authorship being divulged during his own lifetime (Ireland's Introduction to twelfth edition, pp. viii and xv). Chambers found time, notwithstanding his business responsibilities, for a considerable amount of literary work. Besides a number of occasional pieces, he produced: 'Tour in Holland and the Rhine Countries,' 1839 (from information gathered during a journey there); 'Glenormiston' (1849); 'Fiddy, an Autobiography of a Dog,' 1851; 'Things as they are in America,' 1854 (an account of a visit); 'Peebles and its Neighbourhood,' 1856; 'American Slavery and Colour,' 1857; 'Something of Italy,' 1862; 'History of Peebles,' 1864; 'About Railways,' 1866; 'Wintering at Mentone,' 1870; 'Youth's Companion and Counsellor,' new ed. 1870; 'France, its History and Revolutions,' 1871; 'Ailie Gilroy, a Scottish Story,' 1872; 'Biography, Exemplary and Instructive,' 1873; 'A Week at Welwyn,' 1873; 'Kindness to Animals,' 1877; 'Stories of Old Families and Remarkable Persons,' 2 vols. 1878. Chambers also published privately a number of pamphlets on Scottish subjects. In 1841 William and his brother received the freedom of their native town. A few years after he presented Peebles with 'a suite of buildings consisting of a library of 10,000 volumes, a reading-room, museum, gallery of art, and lecture hall.' This was called the Chambers Institution. (In 1860 an account of it was published in Dutch by J. H. van Lennep.) His favourite country residence was in the neighbourhood at the estate of Glenormiston, which he purchased in 1849. In 1865 Chambers was chosen lord provost of Edinburgh. His term of office was signalised by the passing of the Edinburgh City Improvement Act (1867), of which he was the chief promoter. Under the powers thus obtained a vast work of demolition and reconstruction was begun. Spacious new streets were run through the most crowded and badly constructed parts of old Edinburgh. The result was that 'the death-rate of Edinburgh, which in 1865 was 26,000 per annum, had in 1882 fallen to 18,000.' Chambers was re-elected lord provost in 1868, but, having accomplished his task, resigned next year. One of the new streets to the north of the college was called Chambers Street to commemorate his services. Chambers's latter years were occupied with a scheme for the restoration of St. Giles's Church, Edinburgh. This great historic building had been disfigured and degraded in a number of ways. It was partitioned into four churches, and had been barbarously 'restored' between 1829 and 1833. Chambers, whilst lord provost, had often occasion to attend public worship officially here. He conceived the idea 'of attempting a restoration of the building,' and so carrying it out that the church might become, 'in a sense, the Westminster Abbey of Scotland.' (The details of the scheme are given in his 'Story of St. Giles's Church, Edinburgh,' 1879.) The work, owing to his unremitting exertion and generosity (he spent between 20,000*l.* and 30,000*l.* on it), was

completely successful. The reopening ceremony was fixed for 23 May 1883. Chambers, who had been gradually failing, died on the 20th of that month. He was buried near Peebles under the shadow of the old tower of St. Andrews, which, in accordance with his direction, was then being restored.

Chambers was married, and had a family of three. All his children died in infancy. His wife survived him. Chambers received the degree of LL.D. from Edinburgh University in 1872, and shortly before his death he accepted the offer of a baronetcy made him by Mr. Gladstone, but this honour he did not live to receive. Chambers was about the middle height, dark in feature, with hair that comparatively early became grey. Somewhat reserved in manner, he was not popular with those who knew him slightly. He had great business talents, and to him the success of the firm as a financial undertaking was chiefly due. He had no special literary faculty, but his writings exhibit strong common sense, and he knew how to make a subject interesting. It is, however, not as the popular writer or the successful publisher, but as the good citizen, that he will be longest remembered. The name of William Chambers will always be connected with the city of Edinburgh, which he beautified, and the church of St. Giles, which he restored. Portraits of the brothers Chambers, by Sir J. Watson Gordon, are in the possession of Mr. Robert Chambers of Edinburgh.

[Chambers's Story of a Long and Busy Life (1882), and Memoir of himself (with portrait), 13th ed. 1884; Scotsman, 21 May 1883; original materials supplied by Mr. C. Chambers of Edinburgh. F. W–T.

CHAMBERS, WILLIAM FREDERICK (1786–1855), M.D., was eldest son of William Chambers, a political servant of the East India Company, and a distinguished oriental scholar, who died in 1793, by his marriage with Charity, daughter of Thomas Fraser, of Balmain, Inverness-shire. Sir Robert Chambers (1737–1803) [q. v.] was his uncle. He was born in India in 1786, came to England in 1793, was educated at Bath grammar school and at Westminster School; from the latter foundation was elected to a scholarship at Trinity College, Cambridge, where he graduated B.A. 1808, M.A. 1811, M.D. 1818. On leaving Cambridge he studied for the profession he had chosen at St. George's Hospital, the Windmill Street School of Medicine, and at Edinburgh. He was an inceptor candidate of the Royal College of Physicians, London, 22 Dec. 1813, a candidate 30 Sept. 1818, a fellow 30 Sept. 1819, censor 1822 and 1836, consiliarius 1836, 1841, and 1845, and an elect in 1847. On 20 April 1816 he was elected physician to St. George's Hospital, though the youngest of the candidates, and held the post until 1839; during that period he delivered a course of lectures on practical medicine, a report of which was printed in the 'Medical Gazette.' For some time his private practice did not increase, and in 1820 his receipts were only about 200*l.*; however, from that year a change took place, until at last he attained that standing in the profession in which a physician monopolises the greater part of the consulting practice among the upper classes. He was gazetted physician in ordinary to Queen Adelaide 25 Oct. 1836, and physician in ordinary to William IV on 4 May 1837. His majesty at St. James's palace, on 8 Aug. 1837, created him K.C.H.; but at his urgent request allowed him to decline the assumption of the ordinary prefix of knighthood. In the succeeding reign he became physician in ordinary to Queen Victoria on 8 Aug. 1837, and to the Duchess of Kent in 1839. He continued to be the leading physician in London, with an income of from seven to nine thousand guineas a year, until 1848, when bad health obliged him to retire into private life. Shortly after he had given up the practice of his profession a notice of his death appeared in a medical journal, and was contradicted by himself. In 1834 a poisoned wound, obtained in a post-mortem examination, had nearly cost him his life, and from its effects he never fully recovered. On his retirement he took up his residence on his estate at Hordlecliffe, near Lymington, Hampshire, where he died of paralysis on 16 Dec. 1855. His success in practice depended mainly on the clear insight which he gained into all the bearings of a case by habituating himself to place all the facts before him in the order of their importance, with reference to present symptoms and immediate treatment required. His constant habit of taking notes of cases coming before him gave his mind a compactness and clearness in summing up facts which was the parent of practical views in theory and successful decision in action. On 13 March 1828 he was elected a fellow of the Royal Society. His only contribution to literature was a series of papers on cholera, printed in the 'Lancet' on 10 and 17 Feb. and 3 March 1849. He married, 10 Feb. 1821, Mary, daughter of William Mackinen Fraser, M.D., of Lower Grosvenor Street, London. His manuscripts of cases in St. George's Hospital, 1814–28, in ten volumes folio, are preserved in the library of the Royal Medical and Chirurgical Society.

[Munk's Coll. of Phys. (1878), iii. 196–200; Medical Circular, with portrait, 6 Oct. 1852, pp.

373–4; Gent. Mag. April 1856, p. 429; Proceedings Royal Society of London (1857), viii. 268; Lives of Eminent British Physicians, 1857; Medical Directory (1857), p. 732.] G. C. B.

CHAMBRÉ, Sir ALAN (1739–1823), judge, descended from a family which had settled in Westmoreland in the reign of Henry III, and had acquired Halhead Hall in the reign of Henry VIII (Nicolson and Brown, *Westmoreland and Cumberland*, 1777, i. 84–5), was the eldest son of Walter Chambré, of Halhead Hall, Kendal, barrister, by his wife, Mary, daughter of Jacob Morland, of Capplethwaite Hall, in the same county. He was born at Kendal on 4 Oct. 1739. After receiving an early education at the free grammar school of the town he was sent to Sedbergh school, then under the care of Dr. Bateman. From Sedbergh he came up to London, where first of all he went into the office of Mr. Forth Wintour, solicitor, in Pall Mall. He also became a member of the Society of Staple Inn, and paid the customary dozen of claret on admission. His arms are still to be seen emblazoned on one of the windows of the hall. He removed from this inn to the Middle Temple in February 1758, and in November 1764 from the Middle Temple to Gray's Inn. In May 1767 he was called to the bar, and went the northern circuit, of which he soon became one of the leaders. He was elected to the bench of Gray's Inn June 1781, and in 1783 filled the annual office of treasurer. In 1796 he was appointed recorder of Lancaster. On the retirement of Baron Perryn from the judicial bench he was chosen as his successor. In order to qualify for the bench, it was necessary that Chambré should be made a serjeant. As Sir Richard Perryn had retired in the vacation just before the summer circuit, and serjeants could only be called in term, a special act of parliament (39 Geo. III, c. 67) was passed authorising for the first time the appointment of a serjeant in the vacation. Under the provisions of this act Chambré received the degree of serjeant on 2 July 1799, and on the same day was appointed a baron of the exchequer. Lord chief-justice Eyre dying five days after the special act had received the royal assent, the same difficulty again occurred, and a general act (39 Geo. III, c. 113) was thereupon passed in the same session authorising the appointment of any barrister to the degree of serjeant during the vacation if done for the purpose of filling up a vacancy on the bench. Lord Eldon was the first judge appointed under the provisions of this act. On 13 June in the following year Chambré was transferred to the court of common pleas, as successor to Sir Francis Buller. In this court he remained until December 1815, when he resigned his seat, and having sat on the bench rather more than fifteen years became entitled to a pension of 2,000*l.* a year by virtue of an act passed in the same year in which he had been appointed a judge (39 Geo. III, c. 110). He died at the Crown Inn, Harrogate, on 20 Sept. 1823, in his 84th year, and was buried in the family vault in Kendal parish church, where a monument was erected to his memory. He was never married, and was succeeded in his estates by his nephew, Thomas Chambré. Chambré had a high reputation at the bar both for his legal knowledge and for the justice of his decisions. He is described by Lord Brougham in his sketch of Lord Mansfield as being 'among the first ornaments of his profession as among the most honest and amiable of men' (*Historical Sketches*, 1839, i. 117). So extremely careful was he lest any of his actions should be misconstrued that, it is said, he once refused an invitation to a house where the judges usually dined when on circuit, because the owner had been a defendant in one of the causes which had been tried at an assize at which he had lately presided. An excellent portrait of Chambré, by Sir William Allan, is in the possession of Mr. Alan Chambré, of South Norwood, the present head of the family. It has been engraved by Henry Meyer.

[Foss's Judges, viii. (1864) 257–9; Cornelius Nicholson's Annals of Kendal, 1832, pp. 63, 255; Durnford and East's Term Reports, viii. (1817) 421, 587; Gent. Mag. vol. xciii. pt. ii. p. 469; Law and Lawyers (1840), ii. 129.]

G. F. R. B.

CHAMBRE, JOHN (1470–1549), physician, whose name is also spelt Chamber, Chambyr, and Chambers, born in Northumberland, studied at Oxford, where he was elected fellow of Merton College in 1492, and, having taken orders, was presented to the living of Tichmarsh in Northamptonshire. He proceeded M.A., visited Italy, studied medicine there, and graduated in that faculty at Padua. On his return he became physician to King Henry VII, and fulfilled the duties of that difficult situation so well that he was as much in favour with the prince as he had been with the old king, and was physician to Henry VIII throughout his reign. He received the degree of M.D. at Oxford in 1531. When the College of Physicians was founded in 1518, Dr. Chambre was the first named in the charter of those who were to form the body corporate, and he is also associated with the incorporation of surgery in this country, for in Holbein's picture of the granting of a charter to

the barber surgeons in 1541, Dr. Chambre is depicted kneeling first of the three royal physicians on the king's right hand, witnessing the giving of the sealed charter into the hand of Thomas Vicary. He wears a gown trimmed with fur, and has a biretta-like cap on his head. He has a straight, but somewhat short, nose, well-marked eyebrows, a very long clean-shaven chin, and an almost severe expression of face. Chambre was censor of the College of Physicians in 1523. He wrote no medical book, but some of his prescriptions for lotions and plasters are preserved in manuscript (*Sloane MS.* 1047, Brit. Mus. ff. 25–9, and 84–6), and a letter signed by him on the health of Queen Jane Seymour is extant. His first preferment was an ecclesiastical one, and he received much advancement in the church. In 1508 he was given the living of Bowden in Leicestershire, from 1494 to 1509 he held the prebend of Codringham in Lincoln Cathedral, and from 1509 to 1549 that of Leighton Buzzard in the same, and in the same diocese, as then constituted, he held the archdeaconry of Bedford from 1525 to 1549, while he was also treasurer of Wells 1510 to 1543, and in 1537 canon of Wiveliscombe; he was precentor of Exeter 1524 to 1549, canon of Windsor 1509 to 1549, warden of Merton College, Oxford, 1525 to 1544, archdeacon of Meath 1540 to 1542, and dean of the collegiate chapel of St. Stephen's, Westminster. Thus in 1540 this royal physician was also head of a college at Oxford, and held preferments in one Irish and three English dioceses. He built the beautiful cloisters of St. Stephen's chapel at his own cost, but lived to see them demolished while he himself acquiesced in the changes of the times. He died in 1549, and was buried in St. Margaret's, Westminster.

[Le Neve, Fasti, 1854; Cotton's Fasti Ecclesiæ Hibernicæ, iii. 127; Brodrick's Memorials of Merton College, Oxf. Hist. Soc. 163–4; Munk's Coll. of Phys. 1878, i. 11; Picture at Barbers' Hall, London; original charter of Henry VIII at College of Physicians.] N. M.

CHAMBRE, WILLIAM DE (*fl.* 1365 ?), whom Wharton considers to have been one of the continuators of Robert de Graystanes' 'Historia Dunelmensis,' appears to have flourished in the latter half of the fourteenth century. Wharton, however, calls him the author of all the 'Continuation' of Graystanes printed in the 'Anglia Sacra, and as this extends to 1571, it is probable that he would have assigned William de Chambre to the sixteenth century or later. The entire question, however, in the absence of direct information, resolves itself into one of internal evidence. The whole or part of the so-called 'Continuation of Robert de Graystanes' is preserved in three manuscripts. In every case it follows immediately after Graystanes' 'Historia Dunelmensis,' which appears to have been completed about 1337. Of these three exemplars one is to be found in the library of the dean and chapter at York (xvi. i. 12); another at the British Museum (*Cotton. MS.* Titus A, ii.); and the third in the Bodleian Library at Oxford (*Fairfax MS.* 6). The Cotton. MS., which, however, only contains a small part of the 'Continuation,' breaks off after the conclusion of the life in 1345 of Richard de Bury; Richard was the successful competitor of Graystanes for the see of Durham. This part of the 'Continuation' bears a note ascribing the 'Vita Ricardi' to William de Chambre. The Oxford manuscript agrees with the Cotton. MS. up to the election of Richard, after which it omits the concluding passage of Graystanes' work and transposes the position of the first paragraph relating to Richard de Bury. From this point to the death of the last-named bishop it agrees almost verbally with the Cotton. MS. This Oxford manuscript, however, is continued in different hands to 1571; and it should be noticed that both the character of the writing and the colour of the ink show a very marked change at the point where the history of Graystanes and the 'Vita Ricardi' touch. Ink and handwriting again change at the conclusion of the 'Vita,' and once or twice more in the course of the remaining fifteen leaves of this manuscript.

The only reason given by Wharton for ascribing the whole of the 'Continuatio Historiæ Dunelmensis,' as found in the Oxford manuscript, to William de Chambre, is that in the Cotton. MS. the 'Vita Ricardi' is assigned to this author. But it is evident from the description just given of this 'Vita' that, even in the Oxford manuscript of the 'Continuatio,' it stands out as a distinct work from Graystanes' 'History' which precedes it, and the loose collection of documents that follows it. Hence it is quite conceivable, and even probable, that it was written, as the Cotton. MS. states, by William de Chambre, who, in this case, need not be considered as the author of what follows in the Oxford manuscript. This conclusion is supported by the account Mr. Raine gives of the York manuscript, the whole of which, including the 'Vita Ricardi' (but apparently no more of the 'Continuatio Historiæ Dunelmensis'), is written in a fourteenth-century hand. Hence the author of the 'Vita' must have lived in this century, and may very well have been a contemporary of the bishop

whose life he writes. With regard to his name, there is no just reason for doubting the statement of the Cotton. MS. that he was called William de Chambre, more especially as Mr. Raine has discovered a corrody granting a certain Willielmus de l'Chambre the office of hall-marshal to the abbey of Durham, with the perquisites attached to this post. The date of this document (1365) would suit all the requirements necessary for settling this difficult question of authorship in favour of William de Chambre. Wharton has published the Cotton. MS. of Graystanes and Chambre, to which he has added the 'Continuation' from the Fairfax MS. Mr. Raine has issued Graystanes and Chambre from the York manuscript, adding the 'Continuation' from the Fairfax MS. or from Wharton.

[Fairfax MS. 6, in the Bodleian Library; Catalogue of Cotton. MSS. 511; Historiæ Dunelmensis Scriptores tres, ed. Raine (Surtees Society), preface pp. viii, x, xiv–xvi, and pp. 122–156; Wharton's Anglia Sacra, i. preface, pp. xlix–l, and pp. 765–784.] T. A. A.

CHAMIER, ANTHONY (1725–1780), friend of Dr. Johnson, was the descendant of Daniel Chamier, minister of the reformed church of France, and the grandson of a second Daniel Chamier, a minister of the same church, who, after the revocation of the edict of Nantes, sought refuge in England, and officiated in several French protestant churches in London. He was born on 6 Oct. 1725, and baptised in the Walloon chapel, Threadneedle Street, London, on 19 Oct., his parents being a third Daniel Chamier and Susanne de la Mejanelle. Early in life he was engaged on the Stock Exchange, a circumstance which his enemies in later years did not allow him to forget. His wife was Dorothy, daughter and coheiress of Robert Wilson, merchant, of St. Mary Axe, London, and her sister married Thomas Bradshaw, who, from an under-clerkship in the war office, became private secretary to the Duke of Grafton, and joint secretary of the treasury in the Chatham and Grafton administrations. To this connection Chamier was indebted for his start in life. He obtained a place in the public service, and in January 1772 was raised by Lord Barrington to the post of deputy secretary at war. This advancement brought down upon Chamier the anger of Philip Francis, who attacked the appointment in the coarsest language both in his private correspondence and in letters to the newspapers; and as many of the productions in the public prints are believed to have been written by the author of the letters signed Junius, this attack has largely contributed to foster the belief that Francis was Junius. Chamier was created under-secretary of state for the southern department in 1775, and on 10 June 1778 was returned to parliament for the borough of Tamworth. On 11 Sept. 1780, a month and a day before his death, he was re-elected by the same constituency. He died in Savile Row, London, on 12 Oct. 1780, and was buried at St. James's, Piccadilly. He left no issue, and his property passed by will to his nephew, John Deschamps, with a testamentary injunction to take the name and arms of the Chamier family.

Chamier was an original member in 1764 of the Literary Club, and Dr. Johnson, when drawing up his scheme of a university at St. Andrews, assigned to him the chair of 'commercial politics.' His country house was at Streatham, and Johnson used frequently to visit there, and within its walls he passed his seventieth birthday. The doctor applied to Chamier in 1777 for assistance in aiding the unhappy Dr. Dodd, and when Henry Welch, who succeeded Fielding as magistrate for Westminster, was driven from ill-health to a warmer climate, it was through Chamier's interest that Johnson procured for him leave of absence without stoppage of pay. Chamier sat to Sir Joshua Reynolds thrice (December 1762, January 1767, and November 1777), and the two houses in which the great painter liked best to spend his leisure hours were those of the Hornecks and Chamier.

[Boswell's Johnson (ed. 1835), ii. 271, iv. 112, vi. 210, 254, vii. 40, 85; Parkes's Sir P. Francis, i. 273–8; Courthope's Daniel Chamier and his Descendants, pp. 53–5; Agnew's Protestant Exiles from France, ii. 246, 294–5; Leslie and Taylor's Sir Joshua Reynolds, i. 219, 228, 237, 250, ii. 203, 386; Gent. Mag. October 1780, p. 495.] W. P. C.

CHAMIER, FREDERICK (1796–1870), captain in the navy, son of John Chamier, member of council for the Madras presidency, by Georgiana Grace, eldest daughter of Admiral Sir William Burnaby, bart., entered the navy in June 1809, on board the Salsette, in which he served on the Walcheren expedition. He was afterwards midshipman of the Fame and of the Arethusa in the Mediterranean, and from 1811 to 1814 was in the Menelaus with Sir Peter Parker, and was on shore with him when Sir Peter was killed at Bellair on 30 Aug. 1814. On 6 July 1815 he was promoted to the rank of lieutenant, and continued serving in the Mediterranean, on the home station, and in the West Indies till 9 Aug. 1826, when he was promoted to the command of the Brito-

mart sloop, which he brought home and paid off in 1827. He had no further employment, and in 1833 was placed on the retired list of the navy, on which he was promoted to be captain on 1 April 1856.

On his retirement Chamier settled in the neighbourhood of Waltham Abbey and devoted himself to literary pursuits. He was the author of several novels, which, humble imitations of Marryat's, had at one time a considerable popularity, though now almost forgotten. Amongst these may be named 'Life of a Sailor' (1832), 'Ben Brace' (1836), 'The Arethusa' (1837), 'Jack Adams' (1838), 'Tom Bowline' (1841). Of greater real value was his work of editing and continuing down to 1827 James's 'Naval History' (1837), in the introduction to which he cleverly and good-humouredly disposed of some disparaging criticisms on the original work which had been made by Captain E. P. Brenton [q. v.] In 1848 Chamier was in Paris, and in the following year published an account of what then took place under the title 'A Review of the French Revolution of 1848.' A few years later he published 'My Travels; an Unsentimental Journey through France, Switzerland, and Italy' (3 vols. post 8vo, 1855). The narrative of this journey, taken in the company of his wife and daughter, is apparently meant to be autobiographical; but it is written throughout in such a detestably would-be facetious style that it is difficult to say what part of it is true and what is only meant to be funny. He died in October 1870.

He married in 1832 Elizabeth, daughter of Mr. John Soane of Chelsea, and granddaughter of Sir John Soane.

[O'Byrne's Nav. Biog. Dict.; Times, 2 Nov. 1870.] J. K. L.

CHAMPION, ANTHONY (1725–1801), poet and versifier, was the son of Peter Champion, a member of a family long resident in the parish of St. Columb in Cornwall, who acquired a considerable fortune as a merchant at Leghorn. He was born at Croydon on 5 Feb. 1724–5, and was first educated at Cheam School. In 1739 he was sent to Eton, and, after stopping there for three years, matriculated at St. Mary Hall, Oxford, in February 1742, where he was placed under the care of Walter Harte, a distinguished tutor and a respectable man of letters. At Oxford he remained for two years, when he left without taking his degree, and entered as a student at the Middle Temple. He ultimately became a bencher of the inn, and continued to reside within its precincts until his death, when he left the society the sum of 1,000*l.* Champion was twice returned to parliament for a Cornish borough, and on both occasions through the influence of the Eliot family. His first constituency was St. Germans (22 April 1754), the second was Liskeard (30 March 1761). In the House of Commons he sat, like the illustrious Gibbon, who also represented the latter constituency, a mute observer of the scene, and although he dabbled in poetry, his effusions remained unpublished until after his death. He died on 22 Feb. 1801, and in the same year a volume of 'Miscellanies in verse and prose, English and Latin, by the late Anthony Champion,' was published by his lifelong friend, William Henry, lord Lyttelton. Numerous entries relating to Champion's ancestors will be found in the reprint by A. J. Jewers of the registers of St. Columb Major.

[Life prefixed to Miscellanies; Return of Members of Parliament, ii. 110, 124; J. H. Jesse's Etonians, ii. 168–9.] W. P. C.

CHAMPION, JOHN GEORGE (1815?–1854), botanist, was gazetted ensign in the 95th regiment in 1831, and embarked for foreign service in 1838, having then attained the rank of captain. After a stay in the Ionian Isles, his duties took him to Ceylon, and thence in 1847 to Hongkong. He brought his collection of dried plants to England in 1850; most of his novelties were described by Mr. Bentham in Hooker's 'Journals,' and afterwards served as part material for the 'Flora Hongkongensis.' Before leaving England for the Crimea he placed the last set of his plants in the Kew herbarium. He was wounded at Inkermann, 5 Nov. 1854, and gazetted lieutenant-colonel for his conduct in that battle, but he only enjoyed the rank a short time, dying in hospital at Scutari 30 Nov. following, aged 39. His name is commemorated in the genus *Championia*, and among other plants by the splendid *Rhodoleia Championi*.

[Hart's Annual Army List, 1840, 1853; Bentham's Flora Hongkongensis, pp. 8*–9*; Gardeners' Chronicle (1854), pp. 819–20; Mohl u. Schlechtendal's Bot. Zeit. xiii. (1855), p. 488.] B. D. J.

CHAMPION, JOSEPH (*fl.* 1762), calligrapher, was born at Chatham in 1709. He was educated partly in St. Paul's school, but chiefly under the eminent penman, Charles Snell, who kept Sir John Johnson's free school in Foster Lane, and with whom he served a regular apprenticeship. Afterwards he opened a boarding-school in St. Paul's Churchyard, and in 1761 he was master of a 'new academy' in Bedford Street, near Bedford Row.

His principal works are: 1. 'Practical Arithmetic,' 1733. 2. 'Penmanship: or, the Art of Fair Writing,' London, 1740; oblong

8vo, with the author's portrait, engraved by Hulett, prefixed. 3. Forty-seven folio specimens of writing engraved in George Bickham's 'Universal Penman,' 1743. 4. 'The Tutor's Assistant in teaching Arithmetic,' 1747. 5. 'The Parallel; or Comparative Penmanship exemplified,' London [1750], oblong folio, containing 24 plates engraved by E. Thorowgood, with the author's portrait prefixed. 6. 'New and Complete Alphabets, in all the various hands of Great Britain, with the Greek, Hebrew, and German characters,' London [1754], oblong folio, engraved by G. Bickham. The plates were reissued under the title of 'Bowles's New and Complete Alphabets,' London [1780?] 7. 'The Living Hands,' 1758. 8. 'A Penman's Employment,' London, 1762, oblong 4to.

[Massey's Origin and Progress of Letters, 37–43; Bromley's Cat. of Engraved Portraits, 399; Evans's Cat. of Engraved Portraits, i. 61; Cat. of Printed Books in Brit. Mus.] T. C.

CHAMPION, RICHARD (1743–1791), ceramist, born 6 Nov. 1743, was a partner in the Bristol china manufactory, the history of which has been written in detail by Mr. Hugh Owen. William Cookworthy was the first maker in England of true porcelain ('hard paste'). In 1768 he procured a patent for the protection of his discoveries. In 1770 his works were removed from Plymouth to Bristol, and carried on under the style of Cookworthy & Co. on Castle Green, also called Castle Street. Champion was Cookworthy's manager and partner in this concern. In 1773 he purchased the entire interest in the business, Cookworthy reserving to himself and his heirs a royalty for a term of ninety-nine years. There has been some confusion in the history of these two factories, which Mr. Owen has been able to dispel. Probably much of the china which bears the Plymouth mark was actually made in Bristol between the years 1770 and 1773. An advertisement dated 22 March 1770, in the 'Worcester Journal,' seems to establish this point: 'China-ware painters wanted for the Plymouth New Invented Porcelain Manufactory.' Applicants are referred to 'T. French, Castle Street, Bristol.' Evidently the produce of Cookworthy's factory was known as 'Plymouth' china after the removal of the works to Bristol. After the sale of Cookworthy's interest in the patent the style of the firm till 1780 was Richard Champion & Co. In 1781 it was Richard Champion simply. In 1782 the Castle Street or Castle Green premises were in other hands. The true 'Bristol' china was therefore the produce of the years 1773–81.

Champion was born in 1743, and in 1751 he was sent to London to join his father. In 1762 he returned to Bristol, and entered the office of his uncle, Richard Champion, merchant of that city. In 1764 he married Judith Lloyd. In the same year he made acquaintance with William Cookworthy. In 1768 he commenced china-making. (It has been established that china was made at the Castle Green works, Bristol, before either Champion or Cookworthy was connected with them.) In 1770, as before stated, he became Cookworthy's partner and manager. Champion took a lively part in the politics of his city. The richest produce of his factory resulted indirectly from the general election of 1774. He was a warm supporter, and became a friend, of Edmund Burke, who in 1774 stayed in Bristol with a friend of the Champions, Mrs. Smith, and to her, on leaving, presented a Bristol tea-service, requesting Champion to spare neither pains nor expense in the manufacture of it. In the same year Champion and his wife presented a still more splendid service to Mrs. Burke, of which service the teapot has since realised 210*l.*, the milk-jug 115*l.* In 1775 Champion petitioned parliament for an extension of Cookworthy's patent to a further term of fourteen years. This petition was strongly opposed by the 'trade' in general, and particularly by Josiah Wedgwood, who showed a somewhat rancorous energy in his conduct of the affair. However, with some modifications, the act was passed. Nevertheless, Champion's affairs did not prosper. The various people who had put money into the concern lost it. The last dated work from his factory is a statuette of Grief, which commemorates Champion's loss of his daughter in 1779. In 1781, after several attempts, he was able to dispose of his patent to a company of Staffordshire potters, who founded the 'hard porcelain' works at 'New Hall,' Shelton. In 1782, through the influence of Burke, Champion was appointed 'joint-deputy paymaster-general of his majesty's forces,' with young Richard Burke as his colleague, and a salary of 500*l.* a year. This office he finally resigned in 1784, probably because his extreme political opinions made it untenable. In the same year he published anonymously a work upon current politics ('Comparative Reflections on the past and present Political, Commercial, and Civil State of Great Britain; with some thoughts concerning Emigration'), to which he afterwards, in a second edition (1787), attached his name. In 1784 he left England, and settled at Camden in Carolina. There he died, one year after his wife, on 7 Oct. 1791.

[Hugh Owen's Two Centuries of Ceramic Art in Bristol, 1873.] E. R.

CHAMPION, THOMAS (*d.* 1619). [See CAMPION.]

CHAMPNEY, ANTHONY, D.D. (1569?–1643?), catholic divine, descended from a family of good account in Yorkshire, was born in that county in or about 1569. He was sent to the English college of Douay, then temporarily removed to Rheims, where he arrived on 17 June 1590. After evincing much capacity in the study of the classics he completed his philosophical studies and was admitted to the minor orders on 24 Feb. 1591–2. He and several others left for Rome on 19 Jan. 1592–3 in order to pursue their theological studies in the English college there. After being ordained priest he settled in the university of Paris, where he was created D.D., and elected a fellow of the Sorbonne. For some years he was the superior of Arras college, a small community of English ecclesiastics in Paris who spent their time in writing books of controversy, and he was engaged in a dispute with Dr. William Reyner concerning the administration of that institution. Soon after Dr. Kellison was made president of the English college at Douay on the removal of Dr. Worthington, the cardinal protector, by a special deputation, appointed Champney vice-president. He accordingly left Paris and arrived at Douay on 25 April 1619. In addition to discharging the duties of vice-president he delivered lectures in divinity. Subsequently, at the request of the archbishop of Mechlin, he was appointed confessor to the English Benedictine nuns at Brussels, and he held that post for three years, surrendering it on 23 Sept. 1628 in consequence of a complaint made by the Benedictine monks that he was one of the thirteen priests who had signed the protestation of allegiance to Queen Elizabeth. He then exercised his former employments at Douay till he was sent to England, where he was chosen a canon of the chapter, and afterwards, in 1637, dean, on the death of Edward Bennet. He was living in January 1643. Dodd tells us that 'he was very tall and lean; yet of a strong constitution, and able to endure labour.'

His works are:—1. 'An Answere to a Letter of a Iesvited Gentleman, by his Cosin Maister A. C. Concerning the Appeale, State, Iesvits,' 1601, 4to, *sine loco*. 2. 'A Manval of Controversies, wherein the Catholique Romane faith in all the cheefe pointes of controuersies of these daies is proved by holy Scripture. By A. C. S.' (i.e. Anthony Champney, Sacerdos), Paris, 1614, 12mo. Richard Pilkington replied to this work in 'The New Roman Catholick and Ancient Christian Religion compared,' which elicited from Champney 3. 'Mr. Pilkinton, his Parallela disparalled. And the Catholicke Roman faith maintained against Protestantisme,' St. Omer, 1620, 8vo. 4. 'A Treatise of the Vocation of Bishops, and other Ecclesiasticall Ministers. Proving the Ministers of the pretended Reformed Chvrches in generall, to have no calling: against Monsieur du Plessis, and Mr. Doctour Feild: And in particuler the pretended Bishops in England, to be no true Bishops. Against Mr. Mason.' Douay, 1616, 4to. Addressed to 'Mr. Gorge Abbat, called Arch-bishop of Canterbvry.' A Latin translation appeared at Paris, 1618, 8vo, with a dedicatory epistle by Champney to Henri de Gondy, bishop of Paris. This treatise was an answer to a work published in 1613 by Francis Mason, chaplain to George Abbot, archbishop of Canterbury and entitled 'A Vindication of the Church of England concerning the Consecration and Ordination of Bishops.' Mason's book was also, long afterwards, published in Latin. These works were the commencement of the controversy, which has been maintained down to the present day, respecting the validity of the Anglican ordinations. Henry Fern published an 'Examination of Anthony Champney's Exceptions against the lawful Calling and Ordination of the Protestant Bishops,' London, 1653, 8vo. 5. 'An Answer to a Pamphlet [by D. Featley], intituled The Fisher catched in his owne Net. By A. C.,' 1623, 4to. 6. A volume of sermons, preached chiefly in the monastery of Benedictine nuns at Brussels. Manuscript formerly in the Carthusians' library at Nieuport. 7. 'A History of Queen Elizabeth, civil and religious, ad annum Elizabethæ 31.' This manuscript work, preserved in the archives of the Old Chapter at Spanish Place, London, was largely used by Bishop Challoner in his 'Memoirs of Missionary Priests.' 8. 'Legatum Antonii Champnei Doctoris Sorbonici Fratribus suis cleri Anglicani Sacerdotibus, testamento relictum,' dated 5 Jan. 1643, and printed with the 'Monita quædam vtilia pro Sacerdotibvs Seminaristis Missionariis Angliæ,' by Richard Smith, bishop of Chalcedon, Paris, 1647, 12mo.

[Dodd's Church Hist. iii. 81; Diaries of the English College, Douay, 231, 243, 249; Addit. MSS. 18393, 18394; Husenbeth's English Colleges and Convents on the Continent; Gillow's Bibl. Dict. i. 462; Jones's Popery Tracts, 212; Cat. of Printed Books in Brit. Mus.; Panzani's Memoirs, 72.] T. C.

CHAMPNEYS, JOHN (*fl.* 1548), religious writer, born near Bristol, is described by Strype as living in later life at 'Stratford-on-the-Bow,' near London. He was a layman and an ardent reformer. He published in London in 1548 a controversial treatise in English, 'The Harvest is at hand wherein the tares shall be bound and cast into the fyre and brent,' London (by H. Powell), 1548. Some extreme Calvinistic opinions advanced in this work and in others by the same writer, which are not now known, offended Archbishop Cranmer, who insisted on the author's recantation on 27 April 1548. The proceedings are described at length in Strype's 'Cranmer,' ii. 92–4. At the beginning of Elizabeth's reign a writer of the same name, who had had to recant some Pelagian heresies, published anonymously a reply to Jean Veron's 'Fruteful Treatise of Predestination' (1563?), which Veron answered in his 'Apology.'

Another JOHN CHAMPNEYS (*d.* 1556) was a skinner of London; was sheriff in 1522 and lord mayor in 1534, when he was knighted. Stow states that he was struck blind in his later years, a divine judgment for having added 'a high tower of brick' to his house in Mincing Lane, 'the first that I ever heard of in any private man's house, to overlook his neighbours in this city.' He was son of Robert Champneys of Chew, Somersetshire, and was buried at Bexley, Kent, 8 Oct. 1556 (MACHYN, *Diary*, Camd. Soc. p. 115). His epitaph is given in Thorpe's 'Registrum Roffense,' p. 924. His family long continued in Kent.

[Tanner's Bibliotheca Brit.; Strype's Cranmer, ii. 92–4; Machyn's Diary, Camd. Soc. p. 352; Hasted's Kent, i. 160, iii. 326; Stow's Survey, ed. Thoms, p. 51; Brit. Mus. Cat.] S. L. L.

CHAMPNEYS, WILLIAM WELDON (1807–1875), dean of Lichfield, was eldest son of the Rev. William Betton Champneys, B.C.L. of St. John's College, Oxford, by his marriage with Martha, daughter of Montague Stable, of Kentish Town. He was born in Camden Town, St. Pancras, London, 6 April 1807, and was educated by the Rev. Richard Povah, rector of St. James's, Duke's Place, city of London, and having matriculated from Brasenose College, Oxford, on 3 July 1824, was soon after elected to a scholarship. He took his B.A. degree in 1828, and his M.A. in 1831, was then ordained to the curacy of Dorchester, near Oxford, whence he was transferred three months afterwards to the curacy of St. Ebbe's, in the city of Oxford, and in the same year was admitted a fellow of his college. In this parish he established national schools, the first that were founded in the city, and during the severe visitation of the cholera in 1832 he assiduously devoted himself to the sick. He was in 1837 appointed rector of St. Mary's, Whitechapel, London, a parish containing thirty-three thousand people, where, mainly through his personal exertions in the course of a short time, three new churches were built. Here also he erected schools for boys and girls, and a special school for infants; but finding that many children could not attend in consequence of being in want of suitable apparel, he set up a school of a lower grade, which was practically the first ragged school opened in the metropolis. In connection with the district he founded a provident society, assisted in the commencement of a shoeblack brigade, with a refuge and an industrial home for the boys, and co-operated with others in the work of building the Whitechapel Foundation Commercial School. He was the originator of a local association for the promotion, health, and comfort of the industrial classes, and also of the Church of England Young Men's Society, the first association of young men for religious purposes and mutual improvement which was seen in Whitechapel. The London coal-whippers were indebted to him for the establishment of an office, under an act of parliament in 1843, where alone they could be legally hired, instead of as before being obliged to wait in public-houses. His principles were evangelical and catholic. His sermons attracted working men by plain appeals to their good sense and right feeling. On 3 Nov. 1851, on the recommendation of Lord John Russell, he was appointed to a canonry in St. Paul's, and the dean and chapter of that cathedral in 1860 gave him the vicarage of St. Pancras, a benefice at one time held by his grandfather. The rectory of Whitechapel had been held by him during twenty-three years, and on his removal he received many valuable testimonials and universal expressions of regret at his departure. He was named dean of Lichfield on 11 Nov. 1868; attached to the deanery was the rectory of Tatenhill, and his first act was to increase the stipend of the curate of that rectory from 100*l.* to 500*l.* a year, and to expend another 500*l.* in rebuilding the chancel of the church. He died at the deanery, Lichfield, on 4 Feb. 1875, and was buried in the cathedral yard on 9 Feb. He married, 20 March 1838, Mary Anne, fourth daughter of Paul Storr, of Beckenham, Kent. He was a voluminous author of evangelical literature, but it is doubtful if many of his writings continue to be read. His name is found appended to upwards of fifty works, but a large num-

ber of these are either books which he edited or to which he contributed recommendatory prefaces; whilst others are single sermons and lectures which had a local circulation.

The titles of the most important of his own works are given below: 1. 'Plain Sermons on the Liturgy of the Church of England,' 1845. 2. 'The Path of a Sunbeam,' 1845. 3. 'The Church Catechism made plain,' 1847. 4. 'A Child a Hundred Years Old,' 1848. 5. 'Floating Lights,' 1849. 6. 'A Quiet One in the Land; Memoir of Mary Anne Partridge,' 1849. 7. 'Drops from the Well, a simple explanation of some of the Parables,' 1852. 8. 'Marriage with a Deceased Wife's Sister,' 1851. 9. 'The Golden Chord, or Faith, Hope, and Charity,' 1852. 10. 'She hath done what she could,' 1853. 11. 'An Example of Suffering, Affliction, and Patience, or a Brief Memoir of Helen S—,' 28th thousand, 1853. 12. 'Confirmation, or the Citizen of Zion taking up his Freedom,' 1856. 13. 'Sin and Salvation,' 1858. 14. 'The Sunday School Teacher,' 3rd edit. 1857. 15. 'A Story of the Great Plague,' 1858. 16. 'The Spirit in the World,' 1862. 17. 'Early Rains; a Sketch of A. C. Savage,' 1863. 18. 'Facts and Fragments,' 1864. 19. 'Parish Work; a brief Manual for the young Clergy,' 1865. 20. 'Things New and Old,' 1869. 21. 'The Power of the Resurrection; a Sketch of H. Adams, a Whitechapel ragged-school teacher,' 1871. 22. 'A Simple Catechism for Protestant Children,' 57th thousand, 1877. He was also a writer in 'Home Words,' 'Our Own Fireside,' and other periodicals.

[Drawing-room Portrait Gallery (4th series, 1860), with portrait, pp. 1, 2; Christian Cabinet Almanack, with portrait (1861), pp. 14, 31; Milder's St. Pancras (1874), pp. 21, 22; Champneys's Story of the Tentmaker, 1875, with memoir and portrait; The Guardian, 10 Feb. 1875, p. 168, and 17 Feb. p. 209.] G. C. B.

CHANCELLOR, RICHARD (*d.* 1556), navigator, accompanied 'Roger Bodenham with the great Barke Aucher' on a journey to Condia and Chio in 1550. He was in 1553 chosen to be captain of the Edward Bonaventure, and 'pilot-general' of the expedition which was fitted out under the command of Sir Hugh Willoughby [q. v.] in the Bona Esperanza, 'for the search and discovery of the northern part of the world,' and especially to look for a north-east passage to India. Chancellor is described as 'a man of great estimation for many good parts of wit,' and as having been 'brought up by one Master Henry Sidney,' the father of the better known Sir Philip. He seems to have been a seafaring man. Sidney said in commending him to the merchants adventurers in this expedition: 'I rejoice in myself that I have nourished and maintained that wit, which is like by some means and in some measure to profit and stead you in this worthy action. . . . I do now part with Chancellor, not because I make little reckoning of the man, or because his maintenance is burdenous and chargeable unto me. . . You know the man by report, I by experience; you by words, I by deeds; you by speech and company, but I by the daily trial of his life have a full and perfect knowledge of him.'

The ships, victualled for eighteen months, dropped down the river on 20 May, but were delayed for several days at Harwich, waiting for a fair wind. During this time it was discovered that a considerable part of the provisions was bad, and that the wine casks were leaking. It was, however, too late to get the evil remedied before the expedition finally sailed. In a violent gale of wind off the Lofoden Islands the ships were separated, nor did they again meet. Vardohuus had been given by the general as a rendezvous, and thither Chancellor made his way; but after waiting there seven days without hearing anything of the other ships he determined to push on alone, and came some days later into the White Sea. Thence he was permitted and invited to go overland to Moscow, where he was entertained by the emperor, and obtained from him a letter to the king of England, granting freedom and every facility of trade to English ships. Of the barbaric splendour of the Russian court, of the manners, religion, and laws of the Russian people, of the Russian towns and trade, an account, furnished by Chancellor and his companions, and written by Clement Adams [q. v.], was published in Hakluyt's 'Navigations,' and is curious, as the earliest account of a people then little known and still on the confines of barbarism. It was not till the following spring that Chancellor rejoined his ship, which had wintered in the neighbourhood of the modern Archangel, and in the course of the summer of 1554 he returned to England. His voyage, his discovery of a convenient port, and his successful negotiation at Moscow, at once opened the Russian trade, and led to the establishment of the Muscovy Company. Chancellor himself, still in the Edward Bonaventure, made a second voyage to the White Sea in the summer of 1555. He was at Moscow in November 1555, and on 25 July 1556 started in the Bonaventure on his journey home. The ship was cast away off Pitsligo (10 Nov.) on the coast of Aberdeenshire in Aberdour Bay. Chancellor and the greater part of the crew perished with her. Of his family nothing is known, except that in 1553 he had

two sons, still boys, of whose orphanage he is said to have had a melancholy foreboding. The orthography of his name, too, is quite uncertain. No signature seems to be extant. Hakluyt, whose spelling of names is always wild, wavers between Chanceler and Chancelour, and Clement Adams latinises it as Cancelerus. Hakluyt prints Chancellor's 'Booke of the great and mighty Emperor of Russia . . .' dedicated to the author's uncle, Christopher Frothingham.

[Hakluyt's Principal Navigations, &c. vol. i.] J. K. L.

CHANCY or CHAWNEY, MAURICE. [See CHAUNCY.]

CHANDLER, ANNE (1740–1814). [See CANDLER.]

CHANDLER, BENJAMIN, M.D. (1737–1786), surgeon, who practised for many years at Canterbury, was admitted extra-licentiate of the London College of Physicians on 31 Oct. 1783, and died on 10 May 1786. He wrote 'An Essay towards an Investigation of the present successful and most general Method of Inoculation,' 8vo, London, 1767, which was the earliest detailed account of the practice, and 'An Inquiry into the various Theories and Methods of Cure in Apoplexies and Palsies,' 8vo, Canterbury, 1785, which is a criticism of Cullen's two chapters on that subject, and a comparison of his views with those of others and the results of his own experience.

[Munk's Coll. of Phys., 1878, ii. 331; Chandler's works cited.] G. T. B.

CHANDLER, EDWARD (1668?–1750), bishop of Durham, was son of Samuel Chandler of Dublin. He was educated at Emmanuel College, Cambridge, and in 1693 became M.A., was ordained priest, and appointed chaplain to Lloyd, bishop of Winchester. In 1697 he became prebendary of Lichfield; became D.D. in 1701, and in 1703 received the stall in Salisbury vacant by the death of Lancelot Addison. In 1706 he became prebendary of Worcester. He was consecrated bishop of Lichfield on 17 Nov. 1717. In 1730 he was translated to Durham, and confirmed on 21 Nov. Chandler was a man of more learning than capacity. He gained some reputation by 'A Defence of Christianity from the Prophecies, &c.' (1725), in answer to Collins's well-known 'Grounds and Reasons of the Christian Religion.' Collins having replied in his 'Scheme of Liberal Prophecy,' Chandler published in 1728 'A Vindication of the "Defence of Christianity."' The main point at issue was the date of the book of Daniel, in regard to which Collins had anticipated the views of some modern critics. He also published eight sermons, a 'Chronological Dissertation,' prefixed to R. Arnald's 'Commentary on Ecclesiasticus' (1748) [see ARNALD, RICHARD], and a short preface to Cudworth's 'Treatise on Immutable Morality' when first published in 1731. He died, after a long illness, in London on 20 July 1750, and was buried at Farnham Royal.

Chandler was accused of having given 9,000*l.* for the see of Durham. King (*Anecdotes*, p. 118) mentions him as one of the prelates who died 'shamefully rich.' On the other hand, it is said that he gave 50*l.* to the living of Monkwearmouth, 200*l.* towards a house for the minister of Stockton, 2,000*l.* for the benefit of clergymen's widows in his diocese, and that he never sold any of his patent offices. He married Barbara, eldest daughter of Sir Humphrey Briggs, and had by her two sons and three daughters. His 'great riches' went, upon their decease without issue, to James Lesley, bishop of Limerick, who had been his chaplain and had married his niece, Miss Lister (*Gent. Mag.* for 1793, p. 974, where are other particulars about his family).

[Shaw's Staffordshire, i. 279; Hutchinson's Durham, i. 574; Whiston's Life, i. 422; Le Neve's Fasti, i. 558, 619; ii. 665; iii. 86, 297.] L. S.

CHANDLER, JOHANNA (1820–1875), philanthropist, born in 1820, was one of the four children of a Mr. Chandler. She was early left an orphan, and taken to the home of her mother's parents, Mr. and Mrs. Pinnock, of St. Pancras parish, London. On the death of Mrs. Pinnock in 1856 her granddaughters resolved to devote themselves to providing a hospital for paralytics. Johanna and her sisters learned to make flowers and light ornaments of Barbadoes rice-shells, strung together with pearl and white glass beads, and produced by this hard labour for two years 200*l.* Johanna then applied to the public for subscriptions. The lord mayor, Alderman Wire, himself a paralytic sufferer, allowed her to call a meeting at the Mansion House on 2 Nov. 1859, at which he presided, and at which the subscriptions reached 800*l.* A committee was formed, a house was rented in Queen Square, and was formally opened by May 1860, with the title of the National Hospital for the Paralysed and Epileptic. The institution flourished, and Miss Chandler raised subscriptions and founded the Samaritan Society, to give aid to outdoor patients; she also founded the home for convalescent

women patients at East Finchley. She and her brother devoted most of their time to the work until her death from apoplexy at her house, 43 Albany Street, on 12 Jan. 1875. Her brother Edward Henry, who continued Miss Chandler's work, died unmarried, in the sixty-sixth year of his age, in August 1881.

[Facta non Verba, pp. 101–25; London Mirror, 23 Jan. 1875; Christian World, 22 Jan. 1875; private information.] J. H.

CHANDLER, JOHN (1700–1780), apothecary, was for many years a partner with Messrs. Smith & Newsom as apothecaries in King Street, Cheapside. He published in 1729 'A Discourse concerning the Small-pox, occasioned by Dr. Holland's Essay,' and in 1761 'A Treatise on the Disease called a Cold.'

[Gent. Mag. 1780, l. 591.] G. T. B.

CHANDLER, J. W. (*fl.* 1800), portrait painter, a natural son of Lord Warwick, worked in London towards the end of the last century. About 1800 he was invited to Aberdeenshire, where he painted a good many portraits. Afterwards he settled in Edinburgh. He indulged freethinking speculations, was melancholic, and attempted to kill himself. He was unsuccessful, however, and died under confinement 'about 1804–5,' being then less than thirty years old. He was considered a promising painter. From 1787 to 1791 he exhibited ten portraits at the Royal Academy. A portrait by Chandler of Lord St. Helens was engraved in mezzotint by William Ward, A.R.A. 'His works are little known, and such as may be seen are stiff, weakly painted, and do not sustain the character of talent.'

[Redgrave's Dict. of Eng. School; Graves's Dict. of Artists.] E. R.

CHANDLER, MARY (1687–1745), poetess, born at Malmesbury, Wiltshire, in 1687, was the eldest daughter of Henry Chandler, a dissenting minister, afterwards settled at Bath, her mother having been a Miss Bridgman of Marlborough, and one of her brothers being Dr. Samuel Chandler [q. v.] In her youth her spine became crooked, and her health suffered, yet she set up a shop in Bath about 1705, when not yet out of her teens, and enlivened her hours by writing rhyming riddles and poems to friends (*ib.* p. 353), and by reading poetry. The neighbouring gentry had her to visit them, among them being Mrs. Boteler, Mrs. Moor, Lady Russell, and the Duchess of Somerset. She was asked so frequently for copies of her verses that she at last resolved to print them. She was permitted to inscribe her book to the Princess Amelia. Swift's Mrs. Barber was her literary friend and neighbour, and she was also a friend of Elizabeth Rowe. Her volume is called 'A Description of Bath,' and going speedily through two editions, a third was issued in 1736, a fourth in 1738, and a fifth in 1741. A wealthy gentleman, of sixty, struck with one of her poems, travelled eighty miles to see her, and, after buying a pair of gloves of her, offered to make her his wife. Miss Chandler turned the incident into verse, and a sixth edition of her book being called for in 1744, it appeared with a sub-title, 'To which is added a True Tale, by the same Author.' Soon afterwards Miss Chandler was able to retire from business; and she commenced a poem 'On the Attributes of God,' but this was never finished, for she died on 11 Sept. 1745.

A seventh edition of her poems was issued in 1755, and an eighth in 1767. She dedicated her book to her brother John, and her 'Life,' in Theophilus Cibber's 'Lives of the Poets,' was written by her brother Samuel.

[Th. Cibber's Poets, v. 345–53; Nichols's Lit. Anecd. v. 304, 308; Mary Chandler's Description of Bath, 3rd ed. 1736, p. 21 et seq., and 6th ed. 1744, pp. 79–84.] J. H.

CHANDLER, RICHARD (*d.* 1744), printer and bookseller in partnership with Cæsar Ward, carried on business in London (at the Ship, just without Temple Bar), in York (Coney Street), and in Scarborough. In 1737 they issued an octavo catalogue of twenty-two pages descriptive of books sold and published by them. The firm became the proprietors in 1739 of the printing business of Alexander Staples of Coney Street, and of the 'York Courant,' which was subsequently edited and published by Ward alone. Among the books printed by them at York were: 'The Trial of the Notorious Highwayman Richard Turpin at York Assizes, on the 22nd day of March 1739,' 1739, 8vo; 'Neuropathia, autore Milcolumbo Flemyng, M.D.' 1740, 8vo; 'Reliquiæ Eboracenses, per H[eneage] D[ering], Ripensem,' 1743, 8vo, and a few others. They also published: 'A General Dictionary, Historical and Critical,' 1734–41, 10 vols. folio; 'A New Abridgement of the State Trials to 1737,' folio; 'Jus Parliamentarium by Wm. Petyt,' 1739, folio, and other works of less importance.

While still in partnership with Ward, Chandler undertook, apparently as a private speculation, an extensive work, 'The History and Proceedings of the House of Commons from the Restoration to the present time [1743], containing the most remarkable mo-

tions, speeches, resolves, reports, and conferences to be met with in that interval,' 1742–4, 14 vols., the last volume printed by William Sandby, who was Chandler's successor. On the publication of the first eight volumes Chandler was admitted to an audience with Frederick, prince of Wales, who accepted the dedication. A companion work, sometimes erroneously ascribed to Chandler, was published by Ebenezer Timberland, also of Ship Yard, Temple Bar, 'The History and Proceedings of the House of Lords from the Restoration in 1660 to the Present Time,' 1742–3, 8 vols. 8vo, with the announcement that 'the general good reception which Mr. Chandler's edition' of the debates of the House of Commons met with had 'induc'd him to publish the debates of the House of Lords during the same period.'

At one time Ward and Chandler seem to have been in prosperous circumstances. Gent says 'they carried on abundance of business in the bookselling way' (*Life*, p. 191); the enterprise shown in opening shops at London, York, and Scarborough was unusual in those days. Gent also informs us that Chandler's 'Debates,' 'by the run they seemed to take, one would have imagined that he would have ascended to the apex of his desires; but, alas! his thoughts soared too high' (*ib.* 191). He fell into debt, and, to avoid the shame of a debtors' prison, Chandler blew his brains out in bed in the early part of the year 1744. His partner Ward struggled on until June 1745, when his name appeared in the 'London Gazette.'

[Life of Thomas Gent, printer, of York, by himself, 1832; R. Davies's Memoir of the York Press, 1868, pp. 242–8; Notes and Queries, 3rd ser. v. 151.] H. R. T.

CHANDLER, RICHARD (1738–1810), classical antiquary and traveller, son of Daniel Chandler, was born at Elson, in Hampshire, in 1738. He was educated at Winchester school, on the foundation. He entered Queen's College, Oxford, on 9 May 1755, and obtained a demyship at Magdalen College, 24 July 1757, becoming in 1770 (25 July) a probationer fellow of the same society. Shortly after taking his degree of B.A. he published, anonymously, in 1759, 'Elegiaca Græca,' being the fragments of Tyrtæus, Simonides, Theognis, Alcæus, Sappho, and others, accompanied by succinct notes. This book Chandler printed without accents. His first publication of magnitude was his description of the Oxford Marbles. On the acquisition of the Pomfret portion of the Arundel Marbles in 1755 the university determined to make provision for a handsome publication of its entire archæological treasures. With this task Chandler was entrusted, and his 'Marmora Oxoniensia' was published at Oxford ('impensis Academiæ') in 1763. It was a sumptuous folio volume in two parts, describing the lapidary inscriptions in the collections as well as the statues and other antiquities. The decipherment of the inscriptions had already been attempted by Selden, whose work was afterwards edited by Dean Prideaux; Maittaire had also undertaken a more elaborate edition, but he omitted to transcribe or collate the inscriptions, which, indeed, Prideaux had pronounced a hopeless task. The second part of the 'Marmora' was illustrated by a number of plates of the statues and antiquities, drawn and engraved by J. Miller. The style is not very true to the original, and the busts, in particular, are very badly represented. The Pomfret section of the Arundel Marbles had been abominably 'restored' by the Italian sculptor Guelfi; these restorations have now for the most part been done away with, in accordance with the advice of Prof. C. T. Newton, but the engravings in Chandler's book display the marbles as restored by Guelfi. The sculptures described by Chandler (now in the university galleries, Oxford) have been since re-described by Prof. A. Michaelis in his 'Ancient Marbles in Great Britain' (p. 538 ff.), who throughout gives references to the 'Marmora Oxoniensia.' In 1764 Chandler was introduced to the society of Dilettanti by Wood, the editor of the 'Ruins of Palmyra,' and, being already favourably known by his 'Marmora,' was commissioned by the society to undertake a tour of exploration at its expense in Asia Minor and Greece. This was the first independent mission of the society (which had been formed about 1733 by some gentlemen fond of classical travel and antiquities). Chandler was accompanied by Nicholas Revett, an architect who had already given proof of his abilities in connection with Stuart's 'Ruins of Athens,' and by a young painter of talent named Pars. Chandler himself was appointed treasurer for the little party, and had the command of the expedition. The instructions drawn up by the Dilettanti Society (17 May 1764) directed the travellers to make Smyrna their headquarters, and thence 'to make excursions to the several remains of antiquity in that neighbourhood;' to make exact plans and measurements, to make 'accurate drawings of the bas-reliefs and ornaments,' 'copying all the inscriptions you shall meet with,' and keeping 'minute diaries.' Chandler and his companions embarked at Gravesend on 9 June 1764, and spent about a year in Asia Minor. Among the places which they visited, and which Chandler in

his 'Travels' more or less fully describes, are: Tenedos, Alexandria Troas, Chios, Smyrna, Erythræ, Teos, Priene, Iasus (in Caria), Mylassa (Caria), Stratonicea, Laodiceia (ad Lycum), Hierapolis, Sardes, and Ephesus, where Chandler asks if a wonder of the world, the temple of Artemis, can really have 'vanished like a phantom, without leaving a trace behind.' The party left Smyrna for Athens on 20 Aug. 1765. At Athens Chandler expresses his regret that 'so much admirable sculpture as is still extant about (the Parthenon) . . . should be all likely to perish as it were immaturely from ignorant contempt and brutal violence.' 'We purchased two fine fragments of the frieze (of the Parthenon) which we found inserted over the doorways in the town, and were presented with a beautiful trunk which had fallen from the metopes, and lay neglected in the garden of a Turk.' Besides Athens, Chandler and his friends visited other parts of Greece Proper; they had originally intended to proceed from Zante to Ithaca, Cephallenia, and Corcyra (Corfu), but the plan was given up, partly on account of 'the infirm state of health under which we laboured.' They embarked on 1 Sept. 1766 (new style), reaching England on 2 Nov. in that year. Col. Leake has devoted some criticism to Chandler's researches in Attica. The researches of Chandler and of his predecessor, Stuart, in connection with the topography of Athens 'have cleared up' (he says) 'much that had been left obscure and faulty by Spon and Wheler, and in some instances Chandler's superior learning enabled him to correct the mistaken impressions of Stuart, but others he has left uncorrected, and he has added many errors and negligences of his own, as well in the application of ancient evidence as in regard to the actual condition of the ruined buildings.'

The valuable materials collected by Chandler and his companions were communicated to the world in three important publications: 1. a fine illustrated volume entitled 'Ionian Antiquities; or, Ruins of Magnificent and Famous Buildings in Ionia,' published at the expense of the Society of Dilettanti in 1769 (London, folio): the account of the architecture was by Revett, the historical part of the work being by Chandler. 2. 'Inscriptiones antiquæ, pleræque nondum editæ, in Asia Minore et Græcia, presertim Athenis, collectæ (cum appendice),' Oxford, 1774, folio. In this work, for which Chandler himself was alone responsible, the author prints the Greek texts both in uncial and cursive characters, and provides a translation (in Latin) and some short notes. This book made accessible to scholars for the first time a number of valuable texts, which have since been re-edited in Boeckh's great 'Corpus Inscriptionum Græcarum.' 3. 'Travels in Asia Minor; or, an Account of a Tour made at the Expense of the Society of Dilettanti,' Oxford, 1775, 4to; and 'Travels in Greece; or, an Account of, &c.,' Oxford, 1776, 4to. These two books, which practically form a single work, contain Chandler's journal. Several editions of the work have been published, among others an edition in 2 vols. London, 1817, 4to, and a French translation in 3 vols., Paris, 1806, 8vo. A copy of the first edition (1775–1776, 2 vols.), in the British Museum, contains numerous manuscript notes made by Chandler's companion, Revett; these were transcribed and printed in the edition of the 'Travels in Asia Minor and Greece,' published by R. Churton at Oxford in 1825 (2 vols. 8vo).

In 1772 Chandler was senior proctor of his university; in 1773 he was admitted to the degrees of B.D. (23 April) and D.D. (17 Dec.) In July 1779 he was presented by his college to the consolidated livings of East Worldham and West Tisted, near Alton, Hampshire. In 1785 (2 Oct.) he married Benigna, daughter of Liebert Dorrien, by whom he had a son, William Berkeley, and a daughter, Georgina. Chandler spent the winter after his marriage at Nîmes, and then visited Switzerland, living chiefly at Vevay and Rolle. In 1787 he proceeded to Italy and occupied himself at Florence and at Rome (in the Vatican) in collating manuscripts of his favourite poet, Pindar; he also began to examine some interesting manuscripts of the Greek Testament in the Vatican, but we are told that while he was 'poring upon them with great avidity, the jealousy of the papal court deprived him of them.' In 1800 Chandler was presented to the rectory and vicarage of Tilehurst, near Reading, Berkshire, where he resided till his death, which took place 9 Feb. 1810, after he had only partially recovered from a paralytic or apoplectic seizure. While at Tilehurst he published 'The History of Ilium or Troy,' 1802, 4to; another work by him, 'The Life of W. Waynflete, Bishop of Winchester, collected from Records, Registers, Manuscripts, and other authentic evidences,' was published posthumously (London, 1811, 8vo, edited by C. Lambert).

[Chandler's works; R. Churton's Account of the Author, prefixed to his edition of Chandler's Travels, 2 vols., Oxford, 1825, 8vo; Gentleman's Magazine, 1810 (lxxx.) 188; Leake's Topography of Athens, 2nd edit., 1841, i. pp. 97, 98, 326–8; Michaelis, Ancient Marbles in Great Britain.] W. W.

CHANDLER, SAMUEL (1693–1766), nonconformist divine, was grandson of a tradesman at Taunton, and son of Samuel Chandler (*d.* 1717), minister of a congregation at Hungerford, and afterwards for many years at Bath. The son was born in 1693, educated at Bridgewater, and afterwards under Samuel Jones at Gloucester, where he was the fellow-pupil of Bishop Butler and Archbishop Secker. He finished his studies at Leyden, and in 1716 was chosen minister of the presbyterian congregation at Peckham. The loss of his wife's fortune in the South Sea scheme forced him to open a bookshop. He was appointed to deliver a set of lectures in defence of christianity, first in conjunction with Lardner and afterwards alone. Chandler published the substance of his discourses, in answer to Collins's 'Grounds and Reasons,' in 1725. The archbishop (Wake) acknowledged the book (14 Feb. 1725) with an expression of regret that Chandler should have to sell books instead of writing them. Chandler's rising reputation led to his being appointed in 1726 minister at the Old Jewry, as assistant to Thomas Leavesley; in 1728 he became sole pastor, and held the post for forty years. He was an industrious writer, and took part in many controversies as a defender of toleration and of the christian rationalism of the day. In 1748 he had some discussion with Gooch, translated in that year from Norwich to Ely, and Sherlock, then bishop of Salisbury, who introduced him to Archbishop Herring to talk over the possibility of a measure of comprehension (*Letters to and from Dr. Doddridge* (1790), p. 113). Nothing came of the discussion. The bishops, it is said, expressed a wish to be rid of the Athanasian Creed; and Herring agreed with Chandler's desire that the articles might be expressed in scripture language. Chandler professed himself 'a moderate Calvinist,' and, like the liberal dissenters of his time, inclined towards Arianism. Chandler declined, it is said, offers of preferment in the established church. He was respected as a substantially benevolent man, though stern in manner and sharp in controversy. He planned and helped in establishing a fund for the widows and orphans of dissenting ministers. He was elected F.S.A. and (in 1754) F.R.S., and received the degree of D.D. from the universities of Edinburgh and Glasgow. He died on 8 May 1766, and was buried at Bunhill Fields. His funeral sermon was preached by Dr. Amory, whom he had expressly forbidden to describe his character. Chandler's congregation offered 400*l.* a year to Archdeacon Blackburne [q. v.] to fill the post (Blackburne's *Works*, i. lxxv).

A full list of his works is given by Flexman in the 'Protestant Dissenters' Magazine.' The following chiefly relate to the deist controversy: 1. 'Vindication of the Christian Religion,' &c. (1725, 1728), in answer to Collins. 2. 'Reflections on the Conduct of Modern Deists,' 1727. 3. 'Vindication of . . . Daniel's Prophecies,' 1728 (these are also against Collins). 4. 'Plain Reasons for being a Christian,' 1730. 5. 'Vindication of the History of the Old Testament,' 1740 (against Thomas Morgan, the 'Moral Philosopher'). 6. 'Defence of the Prime Ministry and Character of Joseph' (against the late Thomas Morgan), 1748. 7. 'A Catechism,' 1742. 8. 'Witnesses of the Resurrection of Jesus Re-examined,' 1744 (a reply to Annet's attack upon Sherlock's 'Witnesses, &c.'). 9. 'Review of the History of the Man after God's own Heart, wherein the Falsehoods of . . . the Historian (J. N.) are exposed and corrected,' 1762. Chandler having published a sermon, preached on 9 Nov. 1760, on the death of George II, comparing him to David, a satirical 'history of the man after God's own heart' had appeared, variously ascribed to Peter Annet [q. v.], John Northbrook, and Alexander Campbell [q. v.], to which this is a rejoinder. It was followed by: 10. 'A Critical History of the Life of David,' &c. 2 vols. 8vo, said to be one of Chandler's best works, which was being printed at his death.

Among attacks upon catholicism may be reckoned: 11. 'Translation of Limborch's History of the Inquisition,' 1732, with an introduction upon persecution: and three other pamphlets in reply to criticisms from Dr. Berriman, the substance of which he published in a 'History of Persecution,' in four parts, 1 vol. 8vo, 1736. 12. 'Account of the Conferences held in Nicholas Lane 13 Feb. 1734, between two Romish Priests and some Protestant Divines,' 1735. 13. 'Great Britain's Memorial against the Pretender and Popery, &c.,' 1745, ten editions of which were sold at the time of the rebellion. He also wrote two pamphlets in a controversy with the Rev. John Grove (1729–1730), who accused him of latitudinarianism; pamphlets on the Test and Corporation Acts (1732, 1738), and the case of subscription to explanatory articles of faith (1748). Flexman gives a list of twenty-two separate sermons, including one on 'doing good,' with an answer to Mandeville (1728), and two on 'The Notes of the Church' (1734–5). In 1722 he published an edition of Cassiodorus on the Acts and Epistles, and in 1735 a paraphrase of Joel. He wrote the life of his sister Mary Chandler [q. v.] in Cibber's 'Lives of the Poets,' and is said to have contributed

about fifty papers to the 'Old Whig or Consistent Protestant' (1735–38), collected in 2 vols., 1739.

After his death appeared four volumes of sermons (1768), with a preface by Amory, and an engraving of a portrait by Chamberlin, belonging to the Royal Society (Nichols, *Anec.* ix. 609); and in 1777 a paraphrase of the Galatians and Ephesians, with a preface by Nathaniel White.

[Preface to sermons by Amory; Prot. Diss. Mag. i. 217, 257; Kippis's Biog. Brit.; Wilson's Dissenting Churches, ii. 360; Nichols's Literary Anecdotes, v. 304–309; Gent. Mag. for 1769, p. 36.] L. S.

CHANDOS, Barons. [See Brydges.]

CHANDOS, Duke of. [See Brydges, James, 1673–1744.]

CHANDOS, Sir JOHN (*d.* 1370), soldier, was descended from Robert de Chandos, a companion of William the Conqueror. In the thirteenth century two families claimed descent from this Robert—one settled in Herefordshire, and the other in Derbyshire. To the latter branch Sir John Chandos belonged. His father, Sir Edward Chandos, received a pension of 40*l.* for military service rendered in 1327. His mother was Isabel, daughter of Sir Robert Twyford. Chandos's earliest military achievements known to us are associated with the siege of Cambrai (1337), and the battles of Crecy (1346) and of Poitiers (1356). In the last engagement he saved the life of the Black Prince, who was his devoted friend, and was rewarded with a grant of the manor of Kirkton, Lincolnshire (Rymer, *Fœdera* (1708), iii. 343). Edward III presented him at the peace of Bretigni (1360) with the lands of Viscount Saint Sauveur in the Coutantin. About the same time Chandos was appointed 'regent and lieutenant' of the king of England in France, and vice-chamberlain of the royal household. In 1362 he received the Black Prince on a visit to Poitiers, and was made constable of Guienne. Two years later he went to the assistance of the English ally, John de Montfort, in Brittany; prevented the conclusion of a peace between Montfort and his rival Charles de Blois, and was in command of Montfort's and the English forces at the battle of Auray (6 Oct. 1364), when De Blois was killed and Bertrand du Guesclin became Chandos's prisoner. Du Guesclin was ransomed during the following year for one hundred thousand francs. In 1367 the Black Prince resolved to cross the Pyrenees to re-establish Pedro the Cruel on the throne of Castile, whence he had been driven by his natural brother, Henry de Trastamare, aided by Du Guesclin and the free companies of Gascony. Chandos tried to dissuade his friend from joining in the enterprise; but his advice was of no avail, and Chandos was at length induced to accompany Prince Edward's troops across the Pyrenees. Chandos negotiated the passage of the army with the king of Navarre. On 3 April 1367 the English army met and defeated the enemy at Navarette, when Chandos's bravery was specially conspicuous, and Bertrand du Guesclin became his prisoner for the second time. With John of Gaunt he was in command of the advance guard of the English army. On his return to Guienne Chandos strongly urged Edward to remit the hearth-tax, which was causing the inhabitants of the province great irritation. His counsel was rejected, and Chandos retired to his estate in the Coutantin, where he arrived in May 1368. In December of the same year, after the rupture of the peace of Bretigni, Chandos returned to Guienne at the earnest entreaty of the Black Prince, and took command of Montauban. Soon after March 1369 he became seneschal of Poitiers. The Earl of Pembroke declined to serve under him, and the invasion of the neighbourhood of Poitiers by the French rendered Chandos's position a hazardous one. At the end of the year the French had occupied St. Savin's Abbey, near Poitiers, which Chandos, aided by Thomas Percy, seneschal of Rochelle, attempted and failed to recapture (30 Dec.). The French pursued Chandos, deserted by all but a few soldiers, to the Vienne, and an engagement took place (31 Dec.) by the bridge at Lussac. There Chandos was wounded, and he died the next day at Mortemer (1 Jan. 1369–70), where he was buried. The following epitaph was long extant above his tomb:

Je Jehan Chandos, des Anglois capitaine,
Fort chevaler, de Poictou seneschal,
Après avoir faict guerre très lointaine
Au roi françois tant à pied qu'à cheval
Et pris Bertrand de Guesquin en un val,
Les Poictevins près Lussac me defirent:
A Mortemer mon corps enterrer firent.

The king of France expressed great grief at the news of Chandos's death, and declared that Chandos alone could have made the peace permanent between England and France. His chivalrous temper was recognised by both friend and foe, and Bertrand du Guesclin was one of his many admirers. Sir John was one of the founders of the order of the Garter (about 1349), and one of the original knights. His plate is still visible above the eleventh stall on the south side in St. George's Chapel, Windsor.

Chandos was unmarried. His estate was

divided between his sisters, Elizabeth, unmarried, and Eleanor, wife of one Roger Colyng, and a niece Isabella, wife of Sir John Annesley, and daughter of a deceased sister Margaret. Elizabeth Chandos was at one time maid of honour to Queen Philippa, and received, 3 May 1370, a pension of 20*l.* for life (Devon, *Brantingham Roll*, 68359). Sir John Annesley and his wife inherited the castle of Saint Sauveur, which was afterwards recaptured by the French, on account of which 'the said Sir John prosecuted a certain quarrel by duel . . . against Thomas de Catherton' before Richard II at Westminster, and ultimately received 40*l.* a year (Devon, *Exchequer Issues*, p. 233).

Care must be taken to distinguish between the great warrior and another Sir John Chandos (*d.* 1428), of the Herefordshire branch of the Chandos family. He was grandson of Roger de Chandos, who was summoned to parliament from 1333 and 1353 as Baron Chandos and son of Sir Thomas Chandos. He died on 16 Dec. 1428 without issue. Alice, the daughter of this Sir John's sister, Elizabeth Berkeley, married Giles Brugges or Brydges, the ancestor of the Brydges family, successively lords and dukes of Chandos [see Brydges, Grey; Brydges, James; Brydges, Sir John.]

[Dugdale's Baronage, i. 503; Froissart's Chronicles, translated by Colonel Johnes; Luce's Commentaire Critique sur les Chroniques de J. Froissart; Beltz's Memorials of the Order of the Garter, 69–75; Longman's Hist. of Edward III; Walsingham's Historia Anglicana, i. 304, 312, 431; Walsingham's Neustriæ Ypodigma, pp. 312, 317, 322; Chronicon Angliæ, 1328–88, pp. 59, 68; Wright's Political Songs, i. 95, 106, 108; The Black Prince, by the Chandos Herald, ed. by H. O. Coxe (Roxb. Club), 1842.] S. L. L.

CHANNELL, Sir WILLIAM FRY (1804–1873), judge, was born 31 Aug. 1804. He was of a Devonshire family, and his father and grandfather had been naval officers. His father, Pike Channell, served with Nelson at Copenhagen, and then leaving the navy became a merchant and lived at Peckham. His mother was Mary, stepdaughter of William Fry. Channell's only education was at a private school at Peckham, and he often lamented that he had been so ill taught. Hard private reading, however, repaired this defect; his memory was remarkable, and he was unusually familiar with the English classics. For a short time Baron Bramwell was at the same school. At an early age he was articled to a Mr. Tustin, a solicitor, but soon giving up his articles he entered at the Inner Temple, read with the well-known special pleader Colmer, and was called in Lent term 1827. He at once stepped into considerable practice, both at the Surrey sessions and on the home circuit. In his chambers both Chief-justice Bovill and Sir Montagu Smith were pupils, and on the bench he continued to attach great weight to forms of pleading. In 1840, when the court of common pleas was again declared a close court, the royal warrant which threw it open being null and void, Channell, with four others, received the rank of serjeant, and he and Serjeant Talfourd led the court till it was thrown open in 1846. In 1844, when Sir F. Thesiger became solicitor-general, Channell received a patent of precedence, and after Baron Platt was raised to the bench he led the home circuit for some time. He was a very careful advocate, but after a time lost his nisi prius practice, and was heard chiefly in banco. In 1856, Baron Platt being taken ill, he acted as commissioner of assize on the spring and summer circuits and winter gaol delivery, and on 12 Feb. 1857 he was appointed by Lord-chancellor Cranworth to succeed Baron Alderson in the court of exchequer, and was knighted. Though a conservative, he had never been forward in politics or sat in parliament; in 1852 he issued an address at Beverley, but withdrew on finding how corrupt the borough was. He remained on the bench till January 1873, when, being afflicted with asthma and too feeble for the task of going circuit, he carried out a long-formed intention of resigning. He was nominated a member of the privy council, but never was sworn in, and died 26 Feb. at his residence, Clarendon Place, Hyde Park Gardens, and was succeeded by Mr. Charles Pollock. As a judge he was conscientious, careful, and learned, and very severe to criminals, especially garotters. His judgments in banco are very valuable. In 1834 he married Martha, daughter of Richard Moseley of Champion Hill, Camberwell, Surrey, by whom he had one son, Mr. A. M. Channell, Q.C., of the Inner Temple.

[Law Magazine, N. S. ii. 351; Law Journal, viii. 2; Law Times, liv. 163, 335; Solicitors' Journal, xvii. 179, 351.] J. A. H.

CHANTREY, Sir FRANCIS LEGATT (1781–1842), sculptor, was born near Norton, Derbyshire, on 7 April 1781. His father, who died in 1793, was a carpenter and small farmer residing at Jordanthorpe, near Sheffield. Chantrey was educated at the village school, and first employed by a grocer in Sheffield. In 1797 he was attracted by the shop-window of a carver named Ramsay in Sheffield, and was apprenticed to him for seven years. Ramsay was also a dealer in prints and plaster models, and Chantrey soon

showed artistic tastes, which were encouraged by J. Raphael Smith, the mezzotint engraver, whom he met at Ramsay's. He began by drawing portraits and landscapes in pencil, and was taught carving in stone by a statuary. It is said that Ramsay discouraged for selfish reasons Chantrey's efforts, but Chantrey persevered, and hired a room near Ramsay's for a few pence a week, where he spent his leisure in studying alone. In oil-painting he received his first instruction from Samuel James [q. v.], son of Samuel Arnold, the musician [q. v.] Among his earliest patrons at Sheffield were Messrs. Rhodes, Brammall, and Jackson, filemakers, and his talent seems to have soon attracted a good deal of local attention, for in 1802 he was able to make a composition with Ramsay for the remaining period of his articles, and to set up as a portrait painter. He resided then at 24 Paradise Square, as appears from an advertisement in the Sheffield 'Trio' of 22 April 1802, in which he offered to execute 'portraits in crayons and miniatures' at from two to three guineas each. From a letter written in 1807 it is clear that he obtained five guineas for portraits before he left Sheffield. Of the Sheffield portraits seventy-two have been catalogued, and among his sitters were Thomas Fox, the village schoolmaster of Norton, and his son (in crayons), Ebenezer Rhodes, Miss Brammall, and her sister Mrs. Hall (in oils). He is said to have tried his fortune in Dublin and Edinburgh before he came to London, but these experiments must have been short if, as reported, he commenced studying at the Royal Academy in 1802. He was not admitted as a student, but was allowed to study for a limited time. It has been asserted that after he came to London he did not make 5*l.* for eight years; but this is scarcely accurate, as he writes to his friend Ward in 1807 of eight portraits in his room nearly finished at twenty guineas each, and he did not leave off his professional visits to Sheffield till 1808. He also appears in 1803 to have been employed in carving in wood at five shillings a day for Bogaart, a German carver. Samuel Rogers, the banker and poet, had a table which Chantrey in after years, when dining with him, recognised as his work, and other early wood-carvings of his are on record. According to one of his biographers (Holland), he lived when in London in Curzon Street, Mayfair, at the house of a Mr. D'Oyley, in whose service were his uncle and aunt Wale, but the address 24 Curzon Street, Mayfair, does not occur in the Royal Academy catalogues till 1809. Before this it is (in 1804) 7 Chapel Street West, Mayfair, (in 1805) 78 Strand, and (in 1806) 12 Charles Street, St. James's Square. In 1804 the painter of the picture numbered 837 is called T. Chantrey, but this is probably a misprint, as there can be little doubt that the 'Portrait of D. Wale, Esq.,' was the portrait of Chantrey's uncle, and was painted by the subject of this article—his first work exhibited at the Royal Academy. Although in 1807 he writes of two pictures 'from the 3rd and 4th chapters of St. Luke,' he advertised in 1804 to take models from the life, and after this seems to have devoted himself almost exclusively to sculpture, his first commissions for busts coming from his Sheffield friends. That of the Rev. J. Wilkinson (1805–6), for the parish church at Sheffield, was the first he chiselled in marble. But he soon got commissions (at 10*l.* apiece) for colossal busts of admirals for Greenwich Hospital, and three of these, Howe, Duncan, and St. Vincent, were exhibited in 1809. In 1807 he wrote 'orders increase and marble costs money,' but now his struggles, however severe they may have been, were over, for in this year he married his cousin Miss Wale, who brought him property which has been valued at 10,000*l.* He then moved to a house of his own in Eccleston Street (No. 13), Pimlico, built two more houses, and a studio, and laid in a stock of marble. Next year he received one hundred guineas for a bust of Dr. John Brown, and competed successfully for the statue of George III for Guildhall. The year after he had six busts in the Royal Academy. He was then an ardent politician, and among these busts were those of Horne Tooke and Sir Francis Burdett, for both of whom he had a great admiration. Another was of his old helper, J. Raphael Smith, which was perhaps that in which he is said to have rendered the listening expression of the deaf artist. Another was of Benjamin West, the president of the Royal Academy. Nollekens placed the bust of Horne Tooke between two of his own, and the prominence thus given to it is said to have had a marked influence on Chantrey's career. He received commissions at once amounting to 12,000*l.*, and began to rise steadily to the head of his profession. About this time Allan Cunningham entered his employment as a hewer of statuary. In 1813 he raised his price for a bust to a hundred and fifty guineas, and in 1822 to two hundred. This sum was exceeded by George IV, who in this year (1822) insisted on paying Chantrey three hundred guineas for his bust.

It was to portrait sculpture that he owed his fortune and his fame, but the latter was augmented greatly by the grace and tender sentiment which he showed in his treatment

of children. The most celebrated of all his works is probably the group of sleeping children in Lichfield Cathedral, the daughters of Mrs. Robinson, whose reminiscences of them as they lay in bed locked in one another's arms suggested to Chantrey the idea of the monument. The actual design has been attributed erroneously to Stothard. To this artist have also been ascribed the designs for Chantrey's monument to Miss Johnes of Hafod (1812), and for the small statue of young Lady Louisa Russell (on tiptoe and caressing a dove) at Woburn (1818), but the indebtedness of Chantrey to Stothard probably did not exceed that which must always happen when two such good artists are such good friends. Another very beautiful work is 'Lady Frederica Stanhope with her infant child in Chevening Church' (1824).

To give a list of Chantrey's busts would be to catalogue the names of most of the distinguished men of his time, but among the most celebrated were those of Sir Walter Scott, Wordsworth, James Watt, and Porson. Of Scott he executed two, one in 1820, and the other in 1828. The former was moulded and pirated, thousands being dispersed at home and abroad. A copy of it is in the National Gallery. He made a present of the original to Scott; and the words of Lockhart with regard to it probably contain much of the secret of Chantrey's success in his art. He calls it 'that bust which alone preserves for posterity the cast of expression most fondly remembered by all who ever mingled in his domestic circle.' The bust of 1828 was bought by Sir Robert Peel. He also executed many important statues. Among these were three which were equestrian—Sir Thomas Munro (at Madras), Wellington (Royal Exchange), George IV (Trafalgar Square). These are characteristic of an artist who, though the friend of Canova, preferred the art of Thorwaldsen. They are all graceful and unaffected, not without dignity, but a little tame. Of his other statues, that of William Pitt was thrice repeated in bronze; one of the copies is in Hanover Square. At the British Museum is Sir Joseph Banks; at Liverpool Town Hall, Roscoe and Canning; in Westminster Abbey, Sir John Malcolm and Francis Horner; at Glasgow, James Watt; at Manchester, John Dalton; in Christ Church, Oxford, Dean Cyril Jackson; in the Old Parliament House, Edinburgh, Viscount Melville; in Northampton Church, Spencer Perceval; and at Windsor, George IV.

Among his rare works of an ideal kind were a head of Satan, a stone mezzo-relievo of Plenty, executed about 1816 for the entrance of Sheaf House (Mr. Daniel Brammall's), Sheffield, and afterwards removed to the library of Mr. F. Young of Eardcliffe, and 'Penelope looking for the bow of Ulysses,' at Woburn.

In 1806 Chantrey made a tour through Yorkshire with some friends, making sketches by the way of landscape and comic incident. In 1814 with Mr. Dennis, and in the following year with his wife and Stothard, he went to Paris and saw the great collection in the Louvre before its dispersion. Here he met Canova, and made an acquaintance which was afterwards renewed in London. On this occasion he procured good casts of the Laocoon, the Antinous, and other celebrated pieces of sculpture, which he afterwards allowed young artists to study at his house. He also went to Holland. It was his habit to preserve graphic records of his journey in his sketch-books, and it was probably the slight contents of one of these books which furnished the contributions by Chantrey to Rhodes's 'Peak Scenery,' published in 1818, with engravings by W. B. and G. Cook, and lately (1885) republished by Murray of Derby. The drawings were in pencil and not of sufficient importance to make it necessary to enter here into the question how much artistic merit was added to them by the engravers or others.

In 1819 he went to Italy and devoted his time to study in the galleries. Here he met Thomas Moore and visited with him Canova's gallery. He also purchased marble at Carrara.

In 1815 Chantrey was elected an associate and in 1818 a full member of the Royal Academy, to whose interests he was always devoted. He was knighted by William IV in 1835, and was honorary D.C.L. of Oxford and an honorary M.A. of Cambridge, F.R.S. and F.S.A. His fame and popularity were uninterrupted when he died suddenly of spasm of the heart on 25 Nov. 1842. He was buried in his native village in a tomb previously prepared by himself. At his death he was worth 150,000*l.*

He was childless and left the reversionary interest of the bulk of his property, after the death of his widow, to the Royal Academy, to make some provision for the president and to found the fund known as the Chantrey bequest, with the view of establishing a national collection by the purchase of the most valuable works in sculpture and painting by artists of any nation residing in Great Britain at the time of execution. Although only a few years have elapsed since the first purchases were made by the Royal Academy out of the Chantrey fund, the collection already contains some fine works. It is at present housed at the South Kensington Museum.

The National Portrait Gallery contains busts of Benjamin West and George Canning, and a medallion of Kirke White, by Chantrey, and a portrait of the sculptor by Thomas Phillips, R.A.

In face Chantrey resembled Shakespeare, and had a beautiful mouth. In early life he lost his hair through a fever in Ireland and never recovered it. He possessed great natural intelligence and sagacity. Though not well educated, he had a large store of accurate information, and took great interest in geology and other sciences. He built a foundry to cast his own works in bronze. His manners were somewhat rough and his language strong, but his notions with respect to character and conduct were refined, and he was considerate for the feelings of others. An excellent mimic, of a cordial merry humour, he was a capital companion and host. He gave good dinners, and was devoted to fishing and shooting. A brace of woodcocks which he killed at Holkham with one shot have become historical. He carved them beautifully (1834) and presented the work to Mr. T. W. Coke, afterwards Lord Leicester, of Holkham. The epigrams made on the occasion by Lord Jeffrey, Dean Milman, Marquis Wellesley, and others, have been collected and published in a volume called 'Winged Words on Chantrey's Woodcocks' (1857). This is Lord Jeffrey's:

Their good and ill from the same source they drew,
Here shrined in marble by the hand that slew.

At Lord Egremont's, at Petworth, he was a favoured guest. Here he used to meet Turner, the landscape painter, with whom he was always on pleasant terms. With artists generally he was popular, and was generous and liberal to the younger members of the profession. He was not ashamed of his humble origin, and preserved to the last an affection for Sheffield. He rebuilt the cottage of his mother (who had married again shortly after his father's death), and presented to the Cutlers' Hall casts of his busts of West, Scott, Canning, and Playfair. When his old friend Rhodes fell into distress, he sent him regularly the interest of 1,000*l.*

[Holland's Memorials of Sir Francis Chantrey; Jones's Recollections of Life, &c., of Sir F. Chantrey; Rhodes's Peak Scenery; Muirhead's Winged Words on Chantrey's Woodcocks; Redgrave's Dict. of Artists; Thornbury's Life of Turner; Nollekens and his Times; Mrs. Bray's Life of Stothard; Encyclopædia Britannica (1876); Lockhart's Life of Scott; Catalogues of the Royal Academy, National Gallery, and National Portrait Gallery.] C. M.

CHAPMAN, EDMUND (*fl.* 1733), surgeon, a country practitioner, commenced midwifery practice about 1708. In 1733 he was in practice in Drake Street, Red Lion Square, London, and published 'An Essay on the Improvement of Midwifery, chiefly with regard to the Operation, to which are added Fifty Cases, selected from upwards of Twenty-five Years' Practice.' He was one of the earliest systematic writers on this subject in this country, and published as much as he could discover of Hugh Chamberlen's (concealed) methods of delivery with the forceps. A second edition appeared in 1735, entitled 'A Treatise,' &c., with large additions. In 1737 Chapman replied in a pamphlet to some criticisms made by Douglas in his 'Short Account of the State of Midwifery in London and Westminster.' The dates of his birth and death are not known.

[Georgian Era, 1832, ii. 555; Chapman's works cited.] G. T. B.

CHAPMAN, GEORGE (1559?–1634), poet, was born in the neighbourhood of Hitchin about the year 1559. Wood gives 1557 as the date of his birth, but the portrait prefixed to 'The Whole Works of Homer' is inscribed 'Georgius Chapmannus Homeri Metaphrastes. Aeta: LVII. MDCXVI.' In 'Euthymiæ Raptus, or the Teares of Peace,' 1609, Chapman alludes to the fact that he had been brought up in the neighbourhood of Hitchin. William Browne, in the second book of 'Britannia's Pastorals,' styles Chapman 'The learned Shepheard of faire Hitching hill.' These passages effectually dispose of Wood's conjecture that the poet belonged to the family of Chapmans of Stone-Castle, in Kent. Wood is confident that Chapman was educated at Oxford, but he gives no precise information. It is usually assumed that he spent some time at Oxford and afterwards proceeded to Cambridge. 'In 1574, or thereabouts,' writes Wood, 'he being well grounded in school learning was sent to the university, but whether first to this of Oxon, or that of Cambridge, is to me unknown; sure I am that he spent some time in Oxon, where he was observed to be most excellent in the Latin and Greek tongues, but not in logic or philosophy, and therefore I presume that that was the reason why he took no degree there.' Warton, in his 'History of English Poetry,' states (without giving any authority) that Chapman passed two years at Trinity College, Oxford.

In 1594 Chapman published 'Σκὶα [*sic*] νυκτὸς. The Shadow of Night: Containing Two Poeticall Hymnes. Deuised by G. C. Gent.,' 4to, with a dedicatory epistle to

Matthew Roydon. In the second hymn Chapman describes with much minuteness of detail an incident in Sir Francis Vere's campaign in the Netherlands; and it has been suggested that the poet may have served in the Netherlands as a volunteer. There is much obscurity of conception and harshness of expression in these hymns, nor do the appended 'Glosses' lighten the difficulties. In 1595 appeared 'Ouid's Banquet of Sence. A Coronet for his Mistresse Philosophie, and his amorous Zodiacke. With a translation of a Latine coppie, written by a Fryer, Anno Dom. 1400,' with a dedicatory epistle to Matthew Roydon. Prefixed are commendatory verses by Richard Stapleton, Thomas Williams, and 'J[ohn?] D[avies?] of the Inner Temple.' Another edition, without the dedication and commendatory verses, was issued in 1639. The first poem, 'Ouid's Banquet of Sence,' in which fine poetry alternates with frigid pedantry, seems to have been held in high esteem; for in Allott's 'England's Parnassus,' 1600, it is quoted no less than twenty-five times. 'A Coronet for his Mistresse Philosophie' consists of a series of ten obscure sonnets; and the 'Amorous Zodiacke' is a singularly unattractive poem in praise of the beauty of an imaginary mistress. Very different in style is 'The Amorous Contention of Phillis and Flora,' a light and graceful pastoral poem. Chapman states that the Latin original was written by a friar in 1400, but Ritson showed that the poem is of older date and was probably written by Walter de Mapes. A certain 'R. S. Esquire' republished Chapman's translation in 1598 as a work of his own. Possibly 'R. S.' was Chapman's friend, Richard Stapleton, to whom, perhaps, the verses may legitimately belong. To William Jones's 'Nennio,' 1595, Chapman contributed a complimentary sonnet; and in 1596 he prefixed to 'A Relation of the Second Voyage to Guiana . . . By Lawrence Keymis, Gent.' a poem of nearly two hundred lines entitled 'De Guiana, carmen epicum,' a glowing tribute to English enterprise and valour. In 1598 appeared the first edition of Marlowe's fragment of 'Hero and Leander,' which was followed in the same year by a second edition containing the whole poem as completed by Chapman. Of the 1598 edition of the complete poem, only two copies (preserved at Lamport Hall) are known. To Chapman's continuation is prefixed in the edition of 1598 a dedicatory epistle (not found in later editions) to Lady Walsingham, whose patronage Chapman gratefully acknowledges. A passage in the third sestiad would lead us to suppose that Marlowe enjoined upon Chapman the task of completing the poem; but the meaning of the passage is far from clear. In Chapman's continuation, notably in the 'Tale of Teras' (fifth sestiad), there is much fine poetry; but the reader is wearied by tedious conceits and useless digressions.

It is not known in what year Chapman began to write for the stage. In 1598 he is mentioned in Meres' 'Wit's Treasury' as one of the best writers of comedies and tragedies. The earliest entry concerning him in Henslowe's 'Diary' (ed. J. P. Collier, p. 64) is dated 12 Feb. 1595–6, on which day was first produced 'The Blind Beggar of Alexandria' (printed in 1598), the crudest of Chapman's plays, but very profitable to Henslowe, as it never failed to draw large audiences. In May 1598 Chapman received an advance of forty shillings for a play of which the name is not given; in June of the same year he was engaged on a play called 'The Will of a Woman,' of which nothing further is known; and in the following autumn he wrote a (lost) play called 'The Fount of New Fashions.' On 23 Oct. 1598 Chapman received three pounds 'one [on] his playe boocke and ij ecres of a tragedie of bengemens plotte.' The latter part of the entry seems to imply that Chapman had been engaged to write two acts of a play for which the plot had been provided by Ben Jonson. Early in 1598–9 Chapman was paid for an unnamed tragedy (probably the 'playe boocke' just mentioned), and later in the month he received an advance for a play called 'the world rones on whelles' (*i.e.* 'The World runs on Wheels'). Under date 2 July 1599 is the curious entry:—'Lent unto thomas Dowton to pay Mr. Chapman, in full paymente for his boocke called the world rones a whelles, and now all foolles, but the foolle, some of . . . xxxs.' From this entry it may be inferred that 'The World runs on Wheels,' which had been rechristened 'All Fools but the Fool,' is to be identified with the admirable comedy printed in 1605 under the title of 'All Fools.' Only one other play of Chapman's is mentioned in the diary: it is an unpublished piece entitled 'A pastrall tragedie,' and Chapman received an advance of forty shillings for it on 17 July 1599. In the same year was published 'An Humerous dayes Myrth,' which, though superior to the 'Blind Beggar,' has little interest; and about this date Chapman seems to have temporarily withdrawn his attention from the stage in order to devote himself to his translation of Homer.

The first instalment towards the complete translation of Homer was published in 1598, with the title 'Seaven Bookes of the Iliades of

Homere, Prince of Poets. Translated according to the Greeke in iudgement of his best Commentaries.' It is dedicated to the Earl of Essex, and comprises the first, second, and seventh to eleventh books inclusive. In the dedicatory epistle, an address of stately dignity, Chapman speaks of his straitened circumstances and deplores the frivolity of an age in which poetry was accounted but 'idleness and vanity.' The metre adopted in this preliminary essay was the rhymed verse of fourteen syllables, which Chapman afterwards employed in his complete translation of the 'Iliad.' Later in 1598 Chapman published 'Achilles Shield. Translated as the other seven Bookes of Homer, out of his eighteenth booke of Iliades,' 4to. The dedicatory epistle to the Earl of Essex contains a fervid vindication of Homer against the aspersions of Scaliger, for whom Chapman had a profound contempt. Following the dedicatory epistle is an address to the 'Understander,' from which we learn that the dedicatory epistle prefixed to the 'Seaven Bookes' had been 'accounted too dark and too much laboured,' an objection which Chapman combats with much earnestness and scorn. In the translation of 'Achilles Shield' Chapman uses rhymed lines of ten syllables, the metre in which the 'Odyssey' is translated. Some years elapsed before the publication of 'Homer, Prince of Poets: translated according to the Greeke in twelve Bookes of his Iliads,' fol., which bears no date on the title-page, but was certainly not issued before 1609. This edition has the engraved title by William Hole, which was afterwards used for the complete translation of the 'Iliad' and for the 'Whole Works of Homer.' The book is dedicated in a poetical epistle of remarkable dignity to Prince Henry; and there are also prefixed a complimentary sonnet to Queen Anne and a 'Poem to the Reader.' At the end of the volume are fourteen sonnets to noble patrons; and one of these sonnets is addressed to the Earl of Salisbury, who is styled lord treasurer, an office conferred upon him on 4 May 1609. The translation of books i–ii, vii–xi, is the same as in the edition of 1598. On 8 April 1611 the complete translation of the 'Iliad' was entered on the Stationers' register. The book was published (doubtless in the same year) under the title 'The Iliads of Homer, Prince of Poets. Never before in any language truely translated. With a Comment upon some of his chiefe places,' n. d., fol. In this edition Chapman gave a fresh translation of books i. and ii. (down to the catalogue of the ships). From the 'Preface to the Reader' we learn that the last twelve books had been translated in less than fifteen weeks. Some malicious critics had asserted that Chapman made his translation not from the original Greek, but from Latin or French versions; and to these assertions Chapman gives an indignant denial, referring readers to his commentary as a proof of his sufficiency in the Greek tongue. It must be confessed that the commentary does not bear any marks of deep or accurate scholarship. In this edition Chapman withdrew three of the sonnets (addressed to Lady Arabella Stuart, Lord Wotton, and Lord Arundel) that he had appended to the translation of books i–xii., and added five others. After completing the translation of the 'Iliad' he set himself to translate the 'Odyssey.' On 2 Nov. 1614 there is an entry in the Stationers' register to Nathaniel Butter of 'Twenty-four Bookes of Homer's Odisses by George Chapman.' The first twelve books had been previously published, but few copies of this separate impression are found. When the translation was completed the last twelve books were united with the previous impression of the first twelve; a blank leaf was inserted after book xii., and the pagination was made continuous. Some copies of the 'Odyssey' have a printed title; in others the title is engraved. The book was dedicated to Robert Carr, earl of Somerset, in an epistle written partly in verse and partly in prose. Finally the translations of the 'Iliad' and 'Odyssey' were united in one folio volume, and issued under the title of 'The Whole Works of Homer, Prince of Poets, in his Iliads and Odysses.' On the verso of the engraved title is a portrait of Chapman, with an inscription dated 1616; and on the next page is an engraving of two Corinthian columns surmounted by the Prince of Wales' plume and motto; beneath are some verses to the memory of Prince Henry. At length, circ. 1624, Chapman concluded his Homeric labours by issuing 'The Crowne of all Homer's Workes, Batrachomyomachia or the Battaile of Frogs and Mise. His Hymn's and Epigrams,' translated in ten-syllabled rhymed verse (the metre used in the translation of the 'Odyssey'). The engraved title by William Pass contains a fine portrait of the venerable translator.

Chapman's Homer is one of the great achievements of the Elizabethan age, a monument of skill and devotion. The mistranslations are many and grievous, and it is clear that Chapman's knowledge of Greek was not profound; but through the whole work there breathes a spirit of sleepless energy that amply atones for all crudities and conceits. Among Chapman's contemporaries the translation was received with applause.

Daniel in 'A Defence of Ryme (1602–3), written when only a portion of the 'Iliad' had been published, showed happy discrimination in styling Chapman 'our Homer-Lucan.' Drayton in his 'Epistle to Henry Reynolds' (published in 1627) names Chapman first in the list of translators. Ben Jonson, though he told Drummond that 'the translations of Homer and Virgil in long Alexandrines were but prose,' in some complimentary verses prefixed to Chapman's 'Hesiod' warmly praises his friend's Homeric translations, with special reference, it would seem, to the 'Odyssey' and 'Hymns.' Chapman's Homer has never been without admirers. Dryden, in the dedication to the third volume of his 'Miscellanies,' writes:—'The Earl of Mulgrave and Mr. Waller, two of the best judges of our age, have assured me they could never read over the translation of Chapman without incredible transport.' Pope acknowledges the merits of his predecessor's labours; and Dr. Johnson affirms that Pope never translated any passage of Homer without consulting Chapman's version. Coleridge said that Chapman's Homer was as truly an original poem as the 'Faerie Queene;' Lamb was a fervid admirer of the rough old translation; and Keats has a noble sonnet 'On first looking into Chapman's Homer.' Among more recent panegyrists are Emerson and Mr. Swinburne.

There is some break in Chapman's dramatic career after 1598. An anonymous comedy, 'Sir Gyles Goosecappe,' produced by the Children of the Chappel about the autumn of 1601 (and printed in 1606) is so strongly marked with Chapman's peculiar mannerisms that we must either grant that he was the author or suppose that it was written in close imitation of his style (Bullen, *Old English Plays*, iii. 1–2, 95–6). In 1605 appeared the admirable comedy, 'Eastward Hoe,' which Chapman wrote in conjunction with Ben Jonson and Marston. For introducing some satirical reflections on the Scots the authors were thrown into prison, and the report went that their ears were to be cut and their noses slit; but happily they were released without being put to this inconvenience. In a few of the extant copies there is found a satirical allusion to the rapacity of James's Scotch followers; but the passage is suppressed in many copies. There is preserved at Hatfield an autograph letter (discovered by Birch) of Ben Jonson to the Earl of Salisbury, dated in the same year (1605), in which the writer states:—'I am here, my most honoured lord, unexamined and unheard, committed to a vile prison, and with me a gentleman (whose name may perhaps have come to your lordship), one Mr. George Chapman, a learned and honest man.' Probably Jonson is here referring to the imprisonment which followed the production of 'Eastward Hoe,' but Gifford is of opinion that Jonson and Chapman suffered a second time for some injudicious satire introduced into another play, now unknown. 'Eastward Hoe' was revived at Drury Lane in 1751 under the title of 'The Prentices,' and again in 1775 under the title of 'Old City Manners.' It is supposed that Hogarth took from 'Eastward Hoe' the plan of his set of prints of the Idle and Industrious Apprentices. In this year of troubles (1605) was published the comedy of 'All Fools,' produced in 1598, a well-constructed and well-written play, the most artistic of Chapman's dramatic compositions. The author seems to have attached little value to this work; for in the dedicatory sonnet to Sir Thomas Walsingham (which was almost immediately withdrawn, and is found in very few copies) he describes it as 'the least allow'd birth of my shaken brain.' In 1606 appeared 'The Gentleman Usher,' which contains some love scenes of great beauty and refinement. Another of Chapman's comedies, 'Monsieur d'Olive,' was published in the same year. It opens very promisingly, but the interest is not skilfully sustained. In 1607 appeared the first edition of 'Bussy d'Ambois: a Tragedie.' This was the most popular of Chapman's tragedies. It was republished in 1608, 1616, 1641 (with a text 'corrected and amended by the author before his death'), and 1657. Nathaniel Field acted the part of Bussy with great applause; and at a later date the performances of Hart of Mountford were much admired. In 1691 Durfey 'writ the plot new,' and published his alteration under the title of 'Bussy d'Ambois; or the Husband's Revenge.' Dryden, in the dedicatory epistle prefixed to 'The Spanish Fryar' (1681), criticises Chapman's play with the greatest severity. He found in it 'a dwarfish thought dressed up in gigantic words, repetition in abundance, looseness of expression, and gross hyperboles; the sense of one line expanded prodigiously into ten; and, to sum up all, incorrect English, and a hideous mingle of false poetry and true nonsense.' Much of the writing is mere fustian; but there is also an abundance of noble poetry. The character of Bussy, a magnificent braggart of matchless self-confidence, is powerfully conceived; but the other characters are colourless. 'The Revenge of Bussy d'Ambois,' published in 1613, has even less dramatic power than the 'Tragedy of Bussy d'Ambois;' but it displays great richness of moral reflection. In 1608 appeared (in one volume) the two historical plays, 'The Con-

spiracie and Tragedie of Charles, Duke of Byron.' These plays had been produced as early as 1605, and in their original form contained some matter that gave offence to the French ambassador, at whose petition the players were forbidden to continue the performances. When the court removed from London, the players, in defiance of the order that had been issued, persisted in performing the plays; whereupon three members of the company were arrested, but 'the principal person, the author, escaped.' The objectionable passages must have been cancelled when the plays were put to press, for the extant printed copies contain nothing that could have given offence. In these plays there is no dramatic movement, nothing worthy to be called a plot, no attempt at development of character. The figure of Byron, as of Bussy d'Ambois, is drawn with epic grandeur. In describing the 'wild enormities' of boundless vainglory, Chapman, however undramatic he may be, is assuredly impressive. Webster, in the address to the reader prefixed to 'Vittoria Corombona,' commended 'the full and heightened style of Master Chapman.' 'The Conspiracie and Tragedie' are thickly strewn with striking aphorisms, expressed with fitting eloquence of language. Charles Lamb was of opinion that of all the English dramatists 'Chapman approaches nearest to Shakespeare in the descriptive and didactic in passages which are less purely dramatic.' Chapman's next play was 'May Day,' published in 1611, a broadly humorous comedy full of diverting situations. It was followed in 1612 by another comedy of intrigue, vigorously written but exceedingly coarse in tone, 'The Widow's Tears,' partly founded on the story of the Ephesian widow in Petronius. Many years elapsed before Chapman published another play. At length, in 1631, appeared 'Cæsar and Pompey, a Roman Tragedy declaring their Warres,' with a dedicatory epistle to the Earl of Middlesex, from which we learn that the play had been written long before the date of publication. Possessing little dramatic power, 'Cæsar and Pompey' exhibits strikingly Chapman's depth of ethical reflection. No other plays of Chapman were published during his lifetime; but in 1654 Humphrey Moseley, a well-known publisher, issued the 'Tragedy of Alphonsus, Emperor of Germany, . . . by George Chapman, Gent.,' and in the same year Richard Marriot published 'Revenge for Honour, a Tragedie, by George Chapman.' It is not easy to recognise Chapman's hand in 'Alphonsus,' an ill-digested, brutal piece of work, singularly barren of all poetic ornament, and remarkable only for the close knowledge that the author displays of German manners and German language. 'Revenge for Honour,' a very sanguinary drama, shows occasional traces of Chapman's mannerisms, but the authorship cannot be assigned to him with any confidence. The plot is conducted with more skill than we find in Chapman's undoubted tragedies. There is nothing of the turgid bombast and nothing of the exalted eloquence that deform and ennoble 'Bussy d'Ambois' and 'Byron.' A comedy entitled 'The Ball,' licensed on 16 Nov. 1632, was published in 1639, as the joint production of Chapman and Shirley. Gifford supposed that Chapman wrote the largest portion of it; but this view has not found favour with later critics, and indeed it may be doubted whether Chapman had any share at all in the composition. In Sir Henry Herbert's 'Office-book' the play is described as 'written by Sherley.' It is an agreeable comedy of manners, written in Shirley's easy fluent style, but not worthy to be placed in the front rank of his works. Another play, the 'Tragedy of Chabot, Admirall of France,' licensed on 29 April 1635, was published in the same year as the 'Ball,' and with the names of the same authors on the title-page. This play is more evenly written than Chapman's earlier tragedies; and we may suppose that, having been left imperfect by Chapman, it was revised and completed by Shirley, losing much of its original roughness in the process of revision. An anonymous tragedy of considerable power, the 'Second Maiden's Tragedy,' licensed on 31 Oct. 1611, and first printed (from a manuscript in the Lansdowne collection) in 1824, has been attributed, on very slight authority, to Chapman. At the back of the manuscript is written the name of 'William' (afterwards altered to 'Thomas') 'Goughe.' This name has been nearly obliterated, and the name of 'George Chapman' substituted. Finally, Chapman's name is scored through in favour of 'Will. Shakespear.' The authorship, in spite of many conjectures that have been put forward, is still a mystery. Winstanley and Langbaine ascribe to Chapman 'Two Wise Men and all the rest Fooles, or a Comicall Morall, censuring the follies of this age, as it hath beene diverse times acted, anno 1619;' but Langbaine is careful to add: 'I am led only by tradition to believe this play to be his.' There is not the slightest ground for fathering this absurd production on Chapman. The error probably arose from a confusion of the title 'Two Wise Men and all the rest Fooles,' with the title of Chapman's comic masterpiece, 'All Fools.' Two plays of Chapman, the 'Yorkshire Gentlewoman and her Son,' and 'Fatal Love, a French tragedy,'

were entered in the Stationers' register on 29 June 1660, but were not published. These plays were among the manuscripts destroyed by Warburton's cook.

The list of Chapman's non-dramatic works, excluding the Homeric translations and the poems already mentioned, was considerable. Among the 'Divers Poeticall Essaies on the Turtle and Phœnix' printed at the end of Robert Chester's 'Love's Martyr,' 1601, is a short poem by Chapman entitled 'Peristeros, or the Male Turtle.' In 1609 he published 'Euthymiæ Raptus; or the Tears of Peace, with Interlocutions,' dedicated to Prince Henry. The allegory is confused and the writing harsh; but the vision of Homer in the 'Inductio' is singularly impressive, and the 'Conclusio' contains one passage of exquisite harmony and striking imagery. In 1612 appeared 'Petrarch's Seven Penitentiall Psalms, paraphrastically translated, with other Philosophicall Poems, and a Hymne to Christ upon the Crosse.' Some of the shorter 'philosophical poems' appended to the 'penitential psalms' are tersely and vigorously written. On 6 Nov. 1612 died Chapman's patron, Henry, prince of Wales, and his death was sincerely lamented by the poet in 'An Epicede, or Funerall Song.' Chapman's next work proved very unfortunate. The marriage of Robert Carr, earl of Somerset, to the divorced Countess of Essex was celebrated on 26 Dec. 1613, and in honour of the marriage Chapman wrote an allegoric poem, entitled, 'Andromeda Liberata; or the Nuptials of Perseus and Andromeda,' 1614. The allegory was most infelicitously chosen, and could hardly fail to give offence; but the poet seems to have had no suspicion that he was treading on dangerous ground. In 'A Free and Offenceles Iustification of a Lately pvblisht and most maliciously misinterpreted Poeme entitvled Andromeda liberata' he protests that he had not imagined it possible that the allegory could be regarded as 'intended to the dishonour of any person now living.' There had been a rumour, to which he gives an indignant denial, that he was subjected to personal chastisement for his indiscretion. It is curious to notice, in connection with the publication of the poem, the following entry in the Stationers' register, under date 16 March 1613–14: 'Laurence Lyle. Entred for his coppie vnder the handes of the Duke of Lennox, the Earle of Suffolke, the Earle of Marr, Sir Julius Cæsar, Master Warden Feild, and Master Adames, a booke called Perseus and Andromede, by George Chapman' (Arber's *Transcript*, iii. 249). If Chapman had no suspicion that his poem was likely to give offence, it is hard to suppose that his guilelessness was shared by the persons at whose instance the poem was licensed. Jonson said that, 'next himself, only Fletcher and Chapman could make a masque.' The sole extant specimen of Chapman's talents as a masque writer is the 'Memorable Maske of the two Honorable Houses or Inns of Court, the Middle Temple and Lyncoln's Inne,' 1614, written for the Princess Elizabeth's nuptials, and performed at Whitehall on 15 Feb. 1613–14. In an anonymous unpublished masque (*Egerton MS.* 1994, ff. 212–23) there is a long passage which is also found in 'Byron's Tragedie.' Possibly this unpublished masque—which is dated 1643, but may have been written much earlier—is to be attributed to Chapman. In the same year (1614) Chapman published 'Evgenia, or Trve Nobilities Trance; for the most memorable death of the Thrice Noble and Religious William Lord Rvssel, &c.' with an epistle dedicatory to Francis, lord Russell. It is tedious and obscure, but contains some poetic touches. In 1616 appeared the 'Divine Poem of Musaeus, first of all bookes, translated according to the Originall,' with a dedication to Inigo Jones. This book, of which only one copy (preserved in the Bodleian) is known, measures two inches in length, and scarcely an inch in breadth. The translation of the pseudo 'Musaeus' was succeeded in 1618 by the 'Georgicks of Hesiod, . . . translated elaborately out of the Greek, . . . with a perpetuall Calendar of Good and Bad Daies,' dedicated 'to the Most Noble Combiner of Learning and Honour, Sir Francis Bacon, Knight.' Prefixed to this vigorous translation are copies of commendatory verses by Michael Drayton and Ben Jonson. In 1622, when Sir Horace Vere was shut up in Mannheim with a handful of troops, Chapman published a spirited copy of verses entitled 'Pro Vere Autumni Lachrymæ,' in which he urged that aid should be sent to the relief of the distressed garrison. The poem is dedicated to the Earl of Somerset, who had been dismissed from court, and was now living in obscurity. It is to Chapman's credit that he remained firmly attached to the fortunes of his fallen patron. In 1629 appeared the last of Chapman's miscellaneous writings, 'A Justification of a Strange Action of Nero, in burying with a Solemne Funerall one of the cast Hayres of his Mistresse Poppæa. Also a Just Reproofe of a Romane Smell-feast, being the Fifth Satyre of Juvenall.' The translation of Juvenal's fifth Satire is very spirited.

Chapman contributed commendatory verses to Ben Jonson's 'Sejanus' (1605) and 'Volpone' (1606). Jonson told Drummond of

Hawthornden that 'Fletcher and Chapman were loved of him;' but the friendship between Chapman and Jonson was interrupted at a later date, for in a commonplace book preserved among the Ashmole MSS. is a lengthy fragment of a violent 'Invective written by Mr. George Chapman against Mr. Ben Jonson.' Prefixed to Fletcher's 'Faithful Shepherdess' (1610?) is a copy of verses by Chapman, who also contributed some prefatory verses to 'Parthenia' (1611), and 'A Woman is a Weathercock' (1612), a comedy of 'his loved son,' Nat. Field. Some verses signed 'G. C.,' prefixed to 'The True History of the Tragicke loves of Hipolito and Isabella' (1628), are probably to be assigned to Chapman. There are verses by Chapman beneath the portrait of Prince Henry in Holland's 'Heroologia,' 1620.

Wood describes Chapman as 'a person of most reverend aspect, religious and temperate, qualities rarely meeting in a poet.' From many references scattered throughout his works it may be gathered that the poet suffered from poverty and neglect. John Davies of Hereford, in the 'Scourge of Joy' (1611), alludes to Chapman's straitened circumstances in a quaint copy of verses addressed 'To my highly vallued Mr. George Chapman, Father of our English Poets.' Oldys states that in later life Chapman was 'much resorted to by young persons of parts as a poetical chronicle; but was very choice who he admitted to him, and preserved in his own person the dignity of Poetry, which he compared to a flower of the sun, that disdains to open its leaves to the eye of a smoking taper.'

Chapman died in the parish of St. Giles-in-the-Fields on 12 May 1634, and was buried on the south side of St. Giles's churchyard. The monument erected to his memory by Inigo Jones is still standing; but the inscription, which has been recut, does not tally with the inscription given by Wood. Habington in his 'Castara' (ed. 1635) alludes to Chapman's grave being outside the church, and expresses a hope that some person might be found 'so seriously devote to poesie' as to remove his relics and 'in the warme church to build him up a tombe.'

Chapman's Homer was excellently edited in 1857 by the Rev. Richard Hooper ('Iliad,' 2 vols.; 'Odyssey,' 2 vols.; 'Hymns,' &c., 1 vol.) In 1873 appeared a reprint, with the old spelling retained, of the dramatic works, in three volumes. A complete collection of Chapman's works, in three volumes, was seen through the press by Mr. R. H. Shepherd in 1873–5; the dramatic works fill one volume, the 'Iliad' and 'Odyssey' another, and the third volume is devoted to the 'Miscellaneous Poems and Translations.' To the volume of miscellaneous works is prefixed an elaborate, just, and eloquent essay (afterwards issued in a separate form) by Mr. A. C. Swinburne.

[Wood's Athen. Oxon. (ed. Bliss); Langbaine's Dramatick Poets, with manuscript annotations by Oldys; Henslowe's Diary (ed. J. P. Collier); Hooper's Introductions to Chapman's Homer; Swinburne's Essay on Chapman; Coleridge's Literary Remains, i. 259–63; Lamb's Specimens of Dramatic Poets.] A. H. B.

CHAPMAN, GEORGE (1723–1806), schoolmaster and writer on education, was born at the farm of Little Blacktown in the parish of Alvah, Banffshire, in August 1723. He was educated at the grammar school of Banff, and at King's College, Aberdeen, graduating M.A. in 1741. After acting for some time as master in the parish school of Alvah, he in 1747 became assistant master in an academy at Dalkeith. In 1751 he removed to Dumfries, to become joint master of the grammar school; shortly afterwards he became sole headmaster, and he held this office till 1774. On account of infirm health he relinquished it to take up a small private academy, but, finding that this was regarded as injurious to the grammar school, he removed to Banffshire, where he kept an academy at his native farmhouse. Some time afterwards, at the request of the magistrates, he undertook the superintendence of the Banff academy. Latterly he removed to Edinburgh, where he carried on business as a printer. He died at Rose Street, Edinburgh, 22 Feb. 1806. In 1773 he published 'A Treatise on Education, with a Sketch of the Author's Method of Instruction while he taught the school of Dumfries, and a view of other Books on Education,' which reached a fifth edition in 1792. In 1804 he obtained the prize offered by Dr. Buchanan for a poem and essay on the civilisation of India, and they were published at Edinburgh in 1805 under the title, 'East India Tracts, viz. Collegium Bengalense, a Latin Poem with an English Translation and a Dissertation,' &c. He was also the author of 'Hints on the Education of the Lower Ranks of the People, and the Appointment of Parochial Schoolmasters;' 'Advantages of a Classical Education;' and an 'Abridgement of Mr. Ruddiman's Rudiments and Latin Grammar.' He received the degree of LL.D. from the university of Aberdeen.

[Memoirs of his Life, 1806; Scots Mag. lxviii. 238, 404–5; Gent. Mag. lxxvi. pt. i. 285; Chalmers's Biog. Dict. ix. 128–9.] T. F. H.

CHAPMAN, HENRY SAMUEL (1803–1881), colonial judge, was born at Kennington, Surrey, in July 1803, and emigrated to Canada in 1823. He founded at Montreal, in 1833, the 'Daily Advertiser,' the first daily paper published in Canada; connected with it were the 'Courier,' a bi-weekly, and the 'Weekly Abstract.' As editor of these journals he displayed great vigour and ability, but they ceased on his leaving the colony in 1834. His first connection with public life in England was in acting as an assistant commissioner to inquire into the condition of the handloom weavers in 1838. He was called to the bar at the Middle Temple on 12 June 1840, when he joined the northern circuit, and was appointed advocate to the New Zealand Company. In June 1843 he again left his native country, and became judge of the supreme court of New Zealand, which office he continued to hold until March 1852, when he was named colonial secretary of Van Diemen's Land (now Tasmania), but vacated the secretaryship in November of the same year. Removing to the neighbouring colony, he commenced practising the law in Melbourne in October 1854, and in February 1855 was elected a member of the old legislative assembly. Under the new constitution of Victoria he was named attorney-general 11 March 1857, but the O'Shanassy cabinet, of which he was a member, only held office until 29 April in the same year. On 10 March 1858, being then a member of the assembly for St. Hilda, he was called on by Sir Henry Barkly, the governor of the colony, to form a ministry, which he succeeded in doing, and William Clark Haines taking the chief secretaryship, he himself resumed his former place of attorney-general, and retained it until 27 Oct. 1859, when his party suffered a defeat. In the election of 1861 he was returned for Mornington, and during 1862–3 served the office of equity judge in the supreme court of Victoria whilst Sir Redmond Barry was absent on leave. For several years and in the intervals of office he filled the chair of law at the Melbourne University. He returned to New Zealand in 1865, and again acted as judge of the supreme court; was afterwards puisne judge at Otago, with a salary of 1,500*l.* a year, and in 1877 retired on a pension. He was an occasional contributor to the 'Westminster Review,' the 'Law Magazine,' and other periodicals, and was the author of articles in the 'Encyclopædia Britannica.' As a writer in the English press he was the means of rendering important services to Canada and British North America. He died at Dunedin, New Zealand, on 27 Dec. 1881, in his 79th year.

The following works bear his name: 1. 'Thoughts on the Money and Exchanges of Lower Canada,' 1832. 2. 'A Petition from Lower Canada, with Explanatory Remarks,' 1834. 3. 'The Act for the Regulation of Municipal Corporations in England and Wales, with index and notes,' 1835. 4. 'The Safety Principle of Joint Stock Banks and other Companies, exhibited in a Modification of the Law of Partnership,' 1837. 5. 'The New Zealand Portfolio,' 1843. 6. 'Parliamentary Government, or Responsible Ministries of the Australian Colonies,' 1854.

[Morgan's Bibliotheca Canadensis (1867), p. 71; Colonial Office List, 1876; Law Times, 25 Feb. 1882, p. 304; Heaton's Australian Dictionary (1879), p. 37.] G. C. B.

CHAPMAN, JOHN (1704–1784), divine, son of the Rev. William Chapman, curate of Wareham, Dorsetshire, then rector of Strathfieldsay, Hampshire, was born in 1704, probably at the latter place. He was educated at Eton, and elected to King's College, Cambridge, where he became A.B. 1727, and A.M. 1731. While tutor of his college, Pratt (first Lord Camden), Jacob Bryant, and, for a short time, Horace Walpole were amongst his pupils. He became chaplain to Archbishop Potter, and was made, in 1739, rector of Alderton, with the chapel of Smeeth, also rector of Saltwood in 1741, but resigned Saltwood in 1744 to become rector of Mersham, Kent. He was afterwards created archdeacon of Sudbury and treasurer of Chichester, and honoured by a D.D. degree at Oxford. In 1742–3 he was a candidate for the provostship of King's College, Cambridge, but Dr. William George won the office by a small majority.

His first work was 'The Objection of a late anonymous writer [see COLLINS, ANTHONY] against the Book of Daniel considered,' Camb. 1728. This was followed by 'Remarks on Dr. Middleton's celebrated Letter to Dr. Waterland,' Lond. 1738, 8vo, of which several later editions appeared. He next published 'Eusebius, or the True Christian's Defence,' directed against Morgan's 'Moral Philosopher,' and Tindal's 'Christianity as old as the Creation,' in 2 vols. Lond. 8vo (1739 and 1741). Warburton, in his letter to Doddridge, criticises its amusing mistakes, and says 'it was written by order of the A. B. C.' (Arch-Bishop of Canterbury). In his essay 'De Ætate Ciceronis Libr. de Legibus,' Camb. 1741, 8vo, written in elegant Latin, and addressed to Mr. (afterwards Dr.) Tunstall, then public orator of the university, and published with his Latin epistle to Middleton, Chapman proved for the first time that Cicero had published two edi-

tions of his 'Academica.' In 1744 his letter 'On the ancient numeral characters of the Roman Legions,' was added to Tunstall's 'Observations on Epistles of Cicero and Brutus,' Lond. 8vo, in confutation of Middleton's notion that there were legions of the same number in different parts of the empire. In 1742 he published 'Miscellaneous Tracts relating to Antiquity,' in five parts, Lond. 8vo. In 1745 he assisted Zachary Pearce in his edition of 'Cicero de Officiis.' In 1747 he prefixed anonymously in Latin to Mr. Mounteney's edition of Demosthenes 'Observationes in Commentarios vulgò Ulpianeos,' and a map of ancient Greece to illustrate Demosthenes. Other editions of this appeared in 1791, 1811, and 1820.

As executor and surviving trustee of Archbishop Potter, Chapman presented himself to the precentorship of Lincoln (an option, or archbishop's gift). A suit was thereupon brought in chancery by Dr. Wm. Richardson. In 1760 Lord-keeper Henley made a decree in his favour, but the House of Lords reversed the decision. Burn states the case in 'Ecclesiastical Law,' vol. i., but promised Chapman to modify the statement in a later edition. Hurd censures Chapman in his correspondence with Warburton; and Chapman published his own statement, 'His Case against Dr. Richardson,' &c., Lond. 1760, fol., which was not answered. His other works are 'Phlegon examined,' and 'Phlegon re-examined,' both Lond. 1739, 8vo, two tracts relating to the testimonies of Phlegon in answer to Dr. Sykes on the darkness at the crucifixion; 'Forty-five Sermons of J. C. and W. Berriman,' Lond. 1745, 8vo; 'Charge to the Clergy of the Archdeaconry .... Popery the true Bane of Letters,' Lond. 1746, 4to, which was violently attacked by Middleton; 'The Jesuit Cabal further opened,' Lond. 1747, 4to; 'Discovery of the Miraculous Powers of the Christian Church,' Lond. 1747, 4to; 'Concio ad Synodum .... Prov. Cant.,' Lond. 1748, 8vo; 'Ends and Uses of Charity Schools,' Lond. 1752, 4to; and 'Miraculous Powers of Primitive Christians,' Lond. 1752, 4to; also single sermons in 1739, 1743, 1748, and 1752.

Chapman died at Mersham, 14 Oct. 1784, and was buried in the chancel. His library was sold by Leigh & Sotheby, 4–14 April 1785.

[Nichols's Lit. Anecd. i. 467, ii. 168, 171, 192, v. 158, viii. 581; Nichols's Illust. of Lit. ii. 814, vi. 477, iii. 140; Leland's Deistical Writers, 1757; Letters from a late eminent Prelate, ed. 1809; Harwood's Alumni Etonenses, p. 312; Hutchinson's Dorsetshire, 2nd ed. i. 65; Bibl. Top. Brit. xxx. 199; Hasted's Kent, iii. 290; Brown's Cases of Appeals to Parliament, v. 400; Burn's Ecclesiastical Law, under 'Bishops' and 'Options,' vol. i.; Chapman's Works.] J. W.-G.

CHAPMAN, JOHN (1801–1854), political writer, was born at Loughborough, Leicestershire, on 20 Jan. 1801, and was the eldest of the three surviving sons of John Chapman, clockmaker of that town. He received his education first at a school kept by Mr. Mowbray, and then under the Rev. T. Stevenson; but he taught himself Greek, and paid a French workman of his father's to teach him French. His passion for books and the agitation set up by him and some of his young companions led to the establishment of the Loughborough Permanent Library; and by 1817 he was devoting his Sundays to teaching in the Sunday school, and had become secretary of a peace society, and of the Hampden Club, of which his father was president. At this time he was helping his father in his business; but about 1822, which was the date of his public admission into the general baptist church, his attention was directed to the machinery required for the bobbin-net trade, technically called 'insides.' He joined his next brother, William, in setting up a factory for the production of this machinery, and in a few years was able to build a large factory, and erect a steam-engine for it. In December 1824 he married Mary, daughter of John Wallis, a Loughborough lace manufacturer. He soon became a prominent adherent in the town of the philosophical radicals, and a riot breaking out in Loughborough on the occasion of the Reform Bill, he courageously diverted an attack upon the rectory, though the rector was his strong opponent. In 1832 he visited France to investigate the condition of the lace-machine trade there, his own firm doing a large business, then contraband, with foreign houses. Chapman and others petitioned parliament to repeal the machine exportation laws; but protection for the time triumphed, and the firm of J. & W. Chapman was in 1834 completely ruined. Stripped of all but his books, which a neighbouring manufacturer, Mr. Walker, bought and presented to him, Chapman set off from Loughborough to London, leaving his wife and children behind. He first performed manual work for mathematical instrument makers, then obtained employment as mathematical tutor, and wrote for the 'Mechanic's Magazine,' of which for a short time he was editor. He became secretary to the Safety Cabriolet and Two-wheel Carriage Company in 1836; in the same year his wife and children joined him in London. He recognised defects in the vehicle which Hansom was then building (*Paddington Mercury*,

29 July 1882), and invented all the valuable improvements which have made the modern 'Hansom cab.' A patent for it was granted to him and a capitalist, Mr. Gillett, on 31 Dec. 1836, and it was enrolled 21 June 1837. In 1838 he became deacon and superintendent of the Sunday schools of a baptist chapel then in Edward Street, and removed in 1840 to Praed Street; and about the same time he was helping in the management of the 'Mechanic's Almanac,' the 'Baptist Examiner,' the 'Shareholder's Advocate,' and the 'Railway Times,' whilst (at a later period) he contributed to the 'Times,' 'Morning Advertiser,' 'Economist,' 'Daily News,' 'Leader,' &c. In 1842 he was employed by George Thompson, then M.P., especially to consider the position of India and its trade and rights (his own *Cotton and Commerce*, preface, p. x), and in 1844 he laid before the railway department of the board of trade a project for constructing the Great Indian Peninsular Railway (his own manuscripts). He was laughed at at first as a visionary (*ib.*), but after nearly three years' assiduous endeavour the Great Indian Peninsular Railway Company was started, with offices at 3 New Broad Street, and Chapman landed at Bombay in September 1845 to make preliminary investigations. He was received by the provisional committee of his company at Bombay with the greatest cordiality (*ib.* p. xii), and he returned home in 1846 with his plans matured and his report completed. His projected route was submitted to Robert Stephenson, who approved of it, but dissensions among the directors caused an abrupt severance between Chapman and his company. His claim for payment for his services was submitted for arbitration to the East India Company, and he was awarded the one final payment of 2,500*l.*

Chapman's sympathies with India never cooled. He issued a pamphlet in October 1847 on the cotton and salt question, entitled 'Remarks on Mr. Aylwin's Letter,' &c., and presented to parliament on behalf of native merchants in the Bombay presidency a petition in four oriental languages respecting the reform of civil government in India (*Gen. Bapt. Mag.* 1856, p. 215). He prosecuted his inquiries about Indian cotton from 1848 to 1850 in Manchester and other places in preparation for his book, 'The Cotton and Commerce of India,' which he issued on 1 Jan. 1851. This he followed by two papers in the 'Westminster Review,' one on 'The Government of India' (April 1852), and another on 'Our Colonial Empire' (October, same year). In March 1853 he issued 'Principles of Indian Reform . . . concerning . . . the Promotion of India Public Works,' which went through a second edition at once, and wrote 'Baroda and Bombay,' a protest against the removal of Colonel Outram from his post as resident at the Guikwar's court at Baroda; a copy was sent to every member of parliament, with the result that Outram was quickly reinstated. Two months later, in May, he wrote an introductory preface, at the request of the Bombay Association, to Nowrozjee and Furdoonjee's 'Civil Administration of the Bombay Presidency;' his paper, 'India and its Finance,' appeared in the 'Westminster Review' for July that year; his 'Constitutional Reform,' in the same pages, in January 1854; and his 'Civil Service' in the number for July. A great scheme for the irrigation of India was also being prepared by him, and he was in constant communication concerning it with the board of control. His unwearied activity had obtained for him the support of Cobden, Bright, Macaulay, Sir Charles Napier, Herbert Spencer, and others. He visited Loughborough in August 1854. After his return to town, he was suddenly seized with cholera on Sunday, 10 Sept. 1854, and died on the following day, aged 53. On his desk was an unfinished paper, a review of Humboldt's 'Sphere and Duties of Government;' and almost immediately after his death the government sanction for his irrigation scheme was delivered in full form at his door. His unfinished paper appeared in its incomplete state in the 'Westminster Review' of the next month, October; and the editor paid his talents the rare compliment of reprinting his 'Government of India' paper in a subsequent number. He was buried in Kensal Green cemetery. His wife and three out of ten children survived him.

[General Baptist Magazine, 1856, pp. 172–5, 209–17, 293, 296, 330–1; Nottingham Review, 1833, scattered from 11 Sept. to 3 Dec.; Paddington Mercury, 29 July 1882; Repertory of Patent Inventions, November 1837, No. xlvii. new series, pp. 272–80; Chapman's Baroda and Bombay, p. 148; Chapman's Cotton and Commerce of India, preface, pp. x, xiii, and text, pp. 240, 242, 369; Chapman's manuscripts in possession of his son, J. W. Chapman, architect; private information.] J. H.

CHAPMAN, MARY FRANCIS (1838–1884), novelist, was born on 28 Nov. 1838, at Dublin, where her father held a situation in the custom house. Mr. Chapman being soon afterwards transferred to the London customs, his family came with him to England, and his daughter was placed at a school at Staplehurst in Kent. She early displayed an aptitude for story-writing, and part of her first novel, 'Mary Bertrand,' she composed at

the age of fifteen. It was published in 1856, when the author was only eighteen. It was followed by 'Lord Bridgnorth's Niece,' which appeared in 1862. In 1869 she contributed to the 'Churchman's Family Magazine' an historical tale, called 'Bellasis; or, the Fortunes of a Cavalier;' it was the joint production of herself and her father. A visit to Scotland, where her elder brother had settled as a clergyman of the Scotch episcopal church, led to her writing, in 1875, 'A Scotch Wooing,' the first of her books that attracted attention. In 1876 appeared her best novel, 'Gerald Marlowe's Wife.' Her last work, published in 1879, was 'The Gift of the Gods.' This appeared under her own name; in her previous publications she had used the pseudonym of 'J. C. Ayrton.' Miss Chapman died, after a long illness, at Old Charlton, on 18 Feb. 1884. Her novels are, with the exception of 'Bellasis,' tales of domestic life, with comparatively little incident, but marked by good feeling and refined taste. Her chief gift was an unusual power of writing easy and natural dialogue.

[Private information.] N. McC.

CHAPMAN, Sir STEPHEN REMNANT (1776–1851), officer in the royal engineers, and governor of Bermuda, eldest son of Richard Chapman of Tainfield House, near Taunton, by Mary, daughter of Stephen Remnant, was born at Tainfield House in 1776. He received his professional education at Woolwich, and entered the royal engineers as second lieutenant on 18 Sept. 1793, and was promoted lieutenant on 20 Nov. 1796. He first saw service in the unfortunate expedition to the Helder in 1799, and was promoted captain-lieutenant on 18 April 1801, and captain on 2 March 1805. He served in the expedition to Copenhagen in 1807, and was ordered to join the army in Portugal at the same time as Sir Arthur Wellesley, in March 1809. He soon rose high in the estimation of Wellesley and of the commanding royal engineer, Colonel Fletcher. He was employed in the neighbourhood of Lisbon in preparing for its defence during the campaign of Talavera, and if he did not actually suggest the formation of the famous lines of Torres Vedras, he was certainly the chief assistant of Colonel Fletcher in the fortification of them; his thorough knowledge of the ground made his co-operation invaluable, and in a despatch to Lord Wellington, Colonel Fletcher speaks of his services in the very highest terms (*Wellington Supplementary Despatches*, vi. 537). In 1810 he went to the front, and was commanding royal engineer present at the battle of Busaco, when his services were specially mentioned in despatches. Towards the close of 1810 he was appointed, by Lord Mulgrave, the master-general of the Ordnance, to the important office of secretary to the master-general (*Wellington Despatches*, iv. 470). Wellington did yet more for him, for after repeated solicitation he secured his promotion to the rank of major, antedated to the day of the battle of Busaco, and on 26 April 1812 he was promoted lieutenant-colonel in the army, and on 21 July 1813 lieutenant-colonel in the royal engineers. He continued to fill the office of secretary to the master-general of the Ordnance until his promotion to the rank of colonel on 29 July 1825. From 1825 to 1831 he filled the office of civil secretary at Gibraltar, and in the latter year he was knighted and appointed governor of the Bermuda or Somers Islands. In Bermuda he remained until 1839, and the most important duty which he had to perform during his term of office was to carry into effect the emancipation of the slaves there in 1834. He did not again leave England; in 1837 he was promoted major-general, and in 1846 lieutenant-general; and he died at Tainfield House on 6 March 1851.

[Royal Military Calendar; Gentleman's Magazine, April 1851; Williams's Account, Historical and Statistical, of the Bermudas, 1846.] H. M. S.

CHAPMAN, THOMAS (1717–1760), prebendary of Durham, was born at Bellingham, Northumberland, in 1717. He was educated at Richmond grammar school, Yorkshire, and Christ's College, Cambridge, where he obtained a fellowship. In 1746 he was appointed master of Magdalene College. He received the degree of LL.D. in 1748, when he served the office of vice-chancellor, and was appointed one of the king's chaplains. In 1749 he received the degree of D.D., and was appointed rector of Kirkby-over-Blow, Yorkshire. The following year he was appointed to the prebendal stall at Durham, and in 1758 official to the dean and chapter. He died in 1760. He was the author of an 'Essay on the Roman Senate,' 1750, translated into French in 1765. Hurd refers to him as 'in nature a vain and busy man.'

[Gent. Mag. xxx. 298; Hutchinson's Durham, ii. 182; Letters from a late eminent Prelate, 305, 307, 3rd ed.; Nichols's Anecdotes, i. 552, 562, ii. 615–16, iii. 622.] T. F. H.

CHAPMAN, WALTER. [See Chepman.]

CHAPMAN, WILLIAM (1749–1832), engineer, was the son of William Chapman, an engineer at Whitby, who invented a

machine for converting salt-water into fresh (described in the *Philosophical Transactions* for 1758?), and discovered a saurian, called after him *Teleosaurus Chapmanni*. William Chapman the younger, born in 1749, became an eminent engineer. He was a friend of Watt and Matthew Boulton [q. v.] He was engineer of the Kildare canal, and consulting engineer to the grand canal of Ireland. In conjunction with Rennie, he was engineer of the London Docks and of the south dock and basin at Hull. He was also engineer to Leith, Scarborough, and Seaham harbours, the last of which he constructed. In 1812 he patented a new locomotive to work on the Heaton railway, in which chains were so arranged that the wheels could never leave the rails, but it was found so clumsy in action that the plan was soon abandoned (Smiles, *George Stephenson*, p. 73). Chapman patented several other inventions and was the author of many essays and reports upon engineering subjects. He died on 19 May 1832.

His chief works are: 1. 'Observations on the various Systems of Canal Navigation, with inferences practical and mathematical, in which Mr. Fulton's system of wheelboats and the utility of subterraneous and of small canals are particularly investigated,' 1797. 2. 'Facts and Remarks relative to the Witham and the Welland,' &c., 1800. 3. 'On the Improvement of Boston Haven,' 1800. 4. 'Observations on the Prevention of a future Scarcity of Grain,' &c., 1803. 5. 'Treatise on the progressive Endeavours to improve the Manufacturing of Cordage,' 1805, 1808. 6. 'Observations on the proposed Corn Laws,' 1815. 7. 'Treatise on the Preservation of Timber from premature Decay,' 1817. Chapman contributed papers on the formation of mineral coal to Thomson's 'Annals of Philosophy' (1816), vii. 460, and on improvements in the old Rotterdam steam engine to the Rotterdam 'Niewe Verhandl.' (1800), i. 154–178.

[Information from Mr. J. H. Chapman, F.S.A.; Cat. Scientific Papers; Pantheon of the Age (1825), i. 329.]

CHAPONE, HESTER (1727–1801), essayist, was born on 27 Oct. 1727, at Twywell, Northamptonshire, her birthplace being a fine Elizabethan mansion, then standing on the north side of the church there (Cole, *Memoirs of Mrs. Chapone*, pp. 6, 8). Her father was Thomas Mulso; her mother, a remarkably beautiful woman, was a daughter of Colonel Thomas, himself known as 'Handsome Thomas' (*Mrs. Chapone's Works and Life*, 1807, i. 2). The two families of Mulso and Thomas were doubly connected by a marriage between Mr. Mulso's sister and Mrs. Mulso's brother, the Rev. Dr. Thomas, bishop successively of Peterborough, Salisbury, and Winchester. Hester had several brothers, but was the only daughter to survive childhood. She wrote a short romance, 'The Loves of Amoret and Melissa,' at nine years of age, and exhibited so much promise that her mother became jealous, and suppressed her child's literary efforts. When the mother died, Hester managed her father's house, and used the time she could spare from domestic duties to study French, Italian, Latin, music, drawing. She quickly attracted notice. Johnson admitted four billets of hers in the 'Rambler' on 21 April 1750 (*Rambler*, No. 10). Visiting an aunt, a widowed Mrs. Donne, at Canterbury, she came to know Duncombe and Elizabeth Carter [q. v.]; and through 'Clarissa worship' she made acquaintance with Richardson and Thomas Edwards, to whom she wrote an ode (Nichols, *Lit. Anecd.* ii. 201, note). Miss Talbot wrote to Elizabeth Carter 17 Dec. 1750, 'Pray, who and what is Miss Mulso?' and declared that she honoured her, and wanted to know more of her (Mrs. Carter, *Letters*, i. 370–3). In her correspondence with Richardson she signed herself his 'ever obliged and affectionate child;' and in Miss Highmore's drawing of Richardson reading 'Sir Charles Grandison' to his friends in his grotto at North End, Hammersmith, she occupies the central place. Richardson, who called her 'a little spitfire,' delighted in her sprightly conversation; she called 'Rasselas' on its first appearance 'an ill-contrived, unfinished, unnatural, and uninstructive tale.' After an illness caught during a visit to her uncle, Dr. Thomas, bishop of Peterborough, Hester Mulso sent an 'Ode to Health' to Miss Carter from London on 12 Nov. 1751. Another 'Ode' sent to Miss Carter was printed with that lady's 'Epictetus.' Miss Mulso paid a visit to Miss Carter at Deal in the August of 1752. In July and August of 1753 she contributed the 'Story of Fidelia' to Hawkesworth's 'Adventurer' (Nos. 77–9), and was frequently Richardson's guest at North End the same year. She was present at a large party there when Dr. Johnson brought Anna Williams with him, and she states that he looked after the poor afflicted lady 'with all the loving care of a fond father to his daughter' (*Works and Life*, i. 72–4).

Miss Mulso met an attorney named Chapone, to whom Richardson had shown many attentions, and she fell in love with him. Mr. Mulso would not at first hear of the marriage, but he yielded in 1760. Before obtaining her father's consent Miss Mulso wrote

her 'Matrimonial Creed,' in seven articles of belief, and addressed it to Richardson. Her wedding took place on 30 Dec. 1760 (*Gent. Mag.* xxxi. 43), her brother Thomas being married to 'Pressy,' daughter of General Prescott, at the same time. She went first to lodgings in Carey Street, and then to a house in Arundel Street (*Works and Life*, i. 123). Mrs. Barbauld has said that the Chapones' married life, short as it was, was not happy; Mrs. Chapone's relatives call this a complete error (*ib.* pp. 126–9), and they say Mrs. Chapone's love for her husband remained so intense, that years after she was a widow she could never look upon a miniature she had of him without being convulsed with grief. In September 1761 Chapone was seized with fever, and died on the 19th, when Mrs. Chapone was taken to Thomas Mulso's house in Rathbone Place, and for twenty-three days her life was despaired of. She was then removed by her friends the Burrows family to their lodgings in Southampton Street; she paid other visits, and finding herself mistress of a small income, to which there was some addition when her father died in 1763 (*ib.*), she made no change in her circumstances and condition from that time to the end. For the daughter of her brother, John Mulso, a beneficed clergyman at Thornhill, near Wakefield, Yorkshire, Mrs. Chapone wrote in 1772 her best known essays, the 'Letters on the Improvement of the Mind' (*ib.* p. 4). The work was published anonymously, in an edition of 1,500 copies, in 1773 (2 vols.), and dedicated to Mrs. Montagu. It brought Mrs. Chapone many entreaties from persons of consideration to undertake the education of their daughters, and reached a third edition in 1774, though by the author's friendliness to her bookseller her 'pockets were none the heavier.' In 1775 her 'Miscellanies' came out, comprising 'Fidelia' and other fugitive matter, with a few poems, the earliest written in 1749. In 1777 she published a pamphlet, a 'Letter to a New Married Lady.' In 1778 she was staying at Farnham Castle with her uncle, then bishop of Winchester, when the bishop was visited by the king and queen; the queen introduced the princess royal to her, saying she hoped her daughter had adequately profited by Miss Chapone's 'Letters on the Improvement of the Mind.' The death of the bishop's wife, Mrs. Thomas, took place the same year as this visit, 1778; in 1781 the bishop himself died; in 1782, Edward Mulso, Mrs. Chapone's youngest brother, died; and these and other deaths among her intimates touched Mrs. Chapone deeply. She hoped to have made a happy home at Winchester, where her brother John had become prebendary, and where his daughter was married to the Rev. Benjamin Jeffreys, belonging to Winchester College; but John died in 1791, a few months after the death of his wife in 1790. She lost Captain William Mulso, her nephew, by shipwreck, in 1797, and Thomas, her last and most intimate brother, in 1799; the final blow came to her by the untimely death of Mrs. Jeffreys, her niece, in childbirth in 1800. Wishing for a quiet retreat she hired a house at Hadley, to be near Miss Amy Burrows, and took her youngest niece as her companion; but here her health failed rapidly, and she died on Christmas day 1801, aged 74.

Mrs. Chapone could sing exquisitely, and was skilful enough at drawing to sketch Miss Carter for Richardson. She was a contributor to the 'Gentleman's Magazine' (*Index*, vol. iii. *Preface*, lxxiv); and her works passed through many editions, retaining their high repute for a lengthened period. The 'Improvement' reappeared at Edinburgh about 1780, where the author's name stands Champone. London editions of it were issued in 1810, 1815, 1829 (illustrated by Westall), and in 1844, exclusive of other issues in 1812 and 1821, when Dr. Gregory's 'Advice to a Daughter' was bound with it. A new edition of the 'Miscellanies' was published in 1787; the 'Works,' with a 'Life drawn up by her own Family,' 4 vols., appeared in 1807; an edition of 'Posthumous Works,' 2 vols., the same year, of which there was a second edition in 1808, faced by Mrs. Chapone's portrait, cut from Miss Highmore's 'Grandison' group already mentioned. Mrs. Chapone's works were also included by Chalmers in his edition of the 'British Essayists,' vol. xxiii.

[Works of Mrs. Chapone, with Life drawn up by her own Family, 1807, i. 2, 188, ii. 2–24; Cole's Memoirs of Mrs. Chapone, 4, 6, 39, 41; Mrs. Barbauld's Correspondence of Samuel Richardson, i. (Life) cxcviii, ii. Frontispiece and p. 258, iii. 170–1, 197, 207, iv. 6, 20, 24, vi. 121; Gent. Mag. xxxi. 43, 430, vol. lxxi. pt. ii. pp. 1216–17; Mrs. Carter's Letters, i. 370, 373, ii. 89, 98, 114, 163, 176, 238, 388; Boswell's Johnson, Malone's 1823 ed. iv. 213–14; Mme. D'Arblay's Diary, ed. 1854, ii. 183, 206–14, 235, 244–5, 284, v. 231, vi. 157–8, 184–5, 211.] J. H.

CHAPPELL, WILLIAM (1582–1649), bishop of Cork, was the son of Robert Chappell, and born at Laxton, Nottinghamshire, on 10 Dec. 1582. He was educated 'in grammaticals' at Mansfield grammar school, and when seventeen years old was sent to Christ's College, Cambridge, where he was elected a scholar. His career at the university was distinguished above that of most of his fellows. Want of means threatened at one time to sever his connection with

Cambridge, but the hope of a fellowship was held out to him, and in 1607 this hope was fulfilled. As a college tutor his fame spread far and wide. Milton was at first placed under his charge, and Mr. Masson extracted from the college records and published in his life of Milton the names of many other youths entered under Chappell and his fellow-tutors. John Shaw, the well-known vicar of Rotherham, styled him 'a very acute learned man, and a most painfull and vigilant tutor.' Hieron, a well-known puritan divine, gives him the highest character as 'a learned, painfull, careful tutor.' He was called 'a rich magazine of rational learning,' and was praised by Fuller as 'a most subtle disputant.' An instance of Chappell's excellence in disputation occurred in 1615. He was an opponent in a disputation held before James I on certain points of controversy between protestantism and the papacy, and is said, so runs the general story, to have pushed his case so hard, that the respondent, William Roberts of Trinity, afterwards bishop of Bangor, fell away in a swoon. The king himself then entered the lists, but fared little better in the discussion, and thereupon gracefully retired from the contest with compliments on Chappell's excellence. This is the accepted version of antiquity, but it has been discovered that it was Cecil, the moderator, who fainted, and that he had been in bad health for some time. The strictness of Chappell's conversation while at Christ's was proverbial in the university, but his days were not absolutely happy, for there were a few theologians at Cambridge who accused him of Arminianism, a charge which was also brought against him in later life, while by most of his contemporaries he was deemed a puritan. Whether he was unduly severe towards the young men under his care is equally doubtful, but he was the tutor who has been accused of having whipped Milton, and it is certain that the young undergraduate was transferred to another's charge. After he had spent many years in college life at Cambridge, he obtained the patronage of Laud. Through Laud's influence he was appointed to the deanery of Cashel, being installed on 20 Aug. 1633; and through the same means he was nominated provost of Trinity College, Dublin. Chappell preferred, or professed to prefer, a more retired life, and he spent some months in England (May to August 1634) in vain endeavours to escape this distinction. His election as provost took place on 21 Aug. 1634, but, through the delay caused by a change in the college statutes, he was not sworn in until 5 June 1637. For two years, from 1636 to 1638, he held the post of treasurer of St. Patrick's Cathedral, Dublin, but in the latter year he was elevated, through the partiality of Laud and Strafford, to the see of Cork and Ross, and was consecrated bishop at St. Patrick's, Dublin, on 11 Nov. 1638. His love of retirement led him to decline the honour of being raised to the episcopal bench, but his wishes were again overruled, and through the royal pressure he was compelled to retain the provostship of Trinity College until 20 July 1640. His eyes were ever turned towards the shores of England, and he applied to be transferred to a smaller bishopric in his native country, but his wishes were not gratified. When Laud and Strafford fell under the condemnation of parliament, their friends were involved in their ruin. Chappell was attacked in the House of Commons with great fury, and was for some time placed under restraint in Dublin. It was his misfortune to be regarded while at Cambridge as a puritan through the strictness of his life, and to be considered in Ireland as a papist through his love of ceremonies. He was at last liberated from his confinement, and on 26 Dec. 1641 he sailed away towards England. The terrors of the voyage, which he himself described, did not diminish the pleasure with which, after being tossed on the deep for twenty-four hours, he landed at Milford. He soon moved to Pembroke, and thence to Tenby, pithily designated the worst of all towns, where he was again thrown into prison by the authority of the mayor (25 Jan. 1642). He languished in confinement until 16 March, when he secured his freedom through the intercession of Sir Hugh Owen, baronet and member for the borough of Pembroke; but Chappell's liberation was not effected until he had given his own bond for 1,000*l.* to hold the mayor harmless. Even then further troubles awaited him. On his arrival at Bristol he found that the ship bearing the books which he loved had been wrecked off Minehead, and that his treasures were beneath the seas. Worn out with misfortunes, he retired to his native soil. During the rebellion he spent some time in Bilsthorpe in Nottinghamshire, in the company of Gilbert Benet, the rector of the parish, and when he died at Derby on Whit Sunday, 14 May 1649, his body was carried to Bilsthorpe and buried near that of his mother on 16 May. His younger brother, John Chappell, a good preacher and theologian, predeceased him, and was buried in the church of Mansfield Woodhouse. A monument to the memory of both brothers was placed in Bilsthorpe Church by Richard Sterne, archbishop of York. Chappell left his property equally between his own kin-

dred and those in distress, the sum of 5*l.* being given to the poor of Bilsthorpe. Fuller describes 'his charity' as 'not impairing his duty, and his duty' as 'not prejudicing his charity.'

Chappell's life, written by himself in Latin iambics, is printed by Hearne in vol. v. of Leland's 'Collectanea,' pp. 261–8, in the 1770 edition, and by Peck in his 'Desiderata,' pp. 414–22. He was the author of an anonymous Latin treatise entitled 'Methodus Concionandi,' London, 1648. An English translation by some unknown hand was published in 1656 with the bishop's name on the title-page, and to this was prefixed the title of 'The Preacher, or the Art and Method of Preaching.' He was also the author of a discourse called the 'Use of the Holy Scripture, gravely and methodically discoursed,' and Beaupré Bell suggested his name as a likely author of the 'Whole Duty of Man,' but the suggestion never received any support.

[Fuller's Worthies, sub 'Nottinghamshire' (1840 ed.), ii. 571; Masson's Milton, i. 104–6, 135–6; Thoroton's Nottinghamshire, ii. 311, 315, iii. 193–4; Nichols's Literary Anecd. ii. 600–4; Yorkshire Diaries (Surtees Soc.), 1877, pp. 123, 416–17; Robt. Porter's Life of Hieron, pp. 3–4; Thoresby's Correspondence, ii. 270; Cooper's Annals of Camb. ii. 85–6; Cotton's Fasti Eccl. Hibern. i. 108, 184–5, ii. 124.] W. P. C.

CHAPPELOW, LEONARD (1683–1768), orientalist, born in 1683, of a Yorkshire family, was educated at St. John's College, Cambridge; proceeded B.A. in 1712, M.A. in 1716; became fellow of St. John's in Jan. 1716–7, in the room of an ejected nonjuring fellow named Tomkinson, and in 1720 was appointed professor of Arabic in succession to Ockley. He resigned his fellowship in 1731, and was an unsuccessful candidate for the mastership of St. John's College in 1734. He published an annotated edition of the well-known Dr. Spencer's 'De legibus Hebræorum ritualibus' (1727, 2 vols. folio); 'Elementa Linguæ Arabicæ' (after Erpenius), 1730; 'Commentary on the Book of Job,' 1752, 2 vols. folio (where the view is advanced that the Book of Job was originally an Arabic poem, subsequently translated into Hebrew); a free translation of 'The Traveller,' or the 'Lamîyat al-'Ajam' (1758, 4to), from the Arabic of Toghraî, intended to represent the metrè of the original; and 'Six Assemblies' of El Hariri (1767, 8vo), with useful notes. He also edited Bishop Bull's 'Two Sermons' on the state of the soul after death, with a preface (1765). He lectured on oriental tongues during one term of each academic year, and held the livings of Great and Little Hormead, Hertfordshire. He died 13 Jan. 1768.

[Cole's Athenæ, MS. Brit. Mus.; Biog. Brit., art. 'Spencer;' Chalmers's Biog. Dict.; Baker's St. John's Coll. (ed. Mayor).] S. L.-P.

CHAPPINGTON or **CHAPINGTON, JOHN** (*d.* 1606), organ-builder, was born at South Molton, Devonshire. He seems to have built an organ for Westminster Abbey about 1596, when an entry in the churchwardens' accounts of St. Margaret's, Westminster, records that he was paid 13*l.* 13*s.* 4*d.* for the organs of the college church. In 1597 Chappington built an organ for Magdalen College, Oxford, for which he was paid 33*l.* 13*s.* 8*d.*, and in the following year he received 2*l.* for repairing the instrument, which remained in the college chapel until 1685, when it was sold for forty guineas. Chappington died at Winchester, between 27 June and 4 July 1606. His will bears the former date and was proved on the latter. In it he directed that he should be buried in Wells Cathedral.

[Bloxam, Registers of Magdalen Coll. ii. xcix. cxxvii. 278, 279; Hopkins's The Organ (1855), p. 50; Chappington's Will, Probate Registry, 62, Stafford, communicated by Mr. Challoner Smith.] W. B. S.

CHAPPLE, SAMUEL (1775–1833), organist and composer, was born at Crediton, Devonshire, of humble parentage, in 1775. Before he was ten years old he lost his sight through an attack of small-pox. This misfortune aroused much sympathy, and in 1790 it was proposed at a vestry meeting that young Chapple, who had already displayed considerable musical capability, should be educated as a musician at the cost of the ratepayers. After some opposition this resolution was carried, and Chapple was articled to a blind professor of music named Eames, who lived at Exeter. Here he made great progress, and in 1795, before his articles were expired, he was elected organist of Ashburton parish church, a post he retained for the rest of his life.

Besides playing the organ, Chapple was a good violinist and pianist, and was successful as a teacher in Ashburton and its neighbourhood, about which he used to ride with a boy as guide behind him. He died at Ashburton in 1833, leaving a numerous family. He was succeeded as organist by his second son, who was then aged only thirteen. Chapple published several collections of anthems, which are written in a style now happily extinct, besides several songs, glees, and pianoforte pieces.

[Proceedings of the Devonshire Association, xiv. 325; Brit. Mus. Music Cat.] W. B. S.

CHAPPLE, WILLIAM (1677–1745), judge, was of the Chapples of Waybay House, Dorsetshire, and was born in 1677. He was an industrious student of law, and became a serjeant in 1724. In 1722 he was elected M.P. for Dorchester, and sat for the borough till 1737. About 1728 he was appointed a judge on the North Wales circuit, and in 1729 was knighted and made king's serjeant. On the promotion of Sir William Lee he was in 1737 (16 June) raised to a puisne judgeship of the king's bench, and held his office with high reputation till his death, 15 March 1745. He was buried in a tomb of black and white marble in Wonersh church. He married Trehane Clifton, daughter and heiress to Susan Clifton of Green Place, Wonersh, Surrey, 23 Jan. 1710, and had by her four sons, William, Richard, John, and Joseph, and two daughters, Grace and Jane, one of whom married Sir Fletcher Norton, afterwards Lord Grantly.

[Foss's Lives of the Judges; Hutchins's Dorset, i. 373, 596, ii. 6; Manning and Bray's Surrey, ii. 115; Brayley's Surrey, v. 124; Gent. Mag. xv. 164.] J. A. H.

CHAPPLE, WILLIAM (1718–1781), topographer, was born at Witheridge in Devonshire in January 1717–18. His father, originally a farmer, had fallen through the pressure of misfortune into poverty, and the boy's education was consequently limited to the plainest rudiments of knowledge. He had the good fortune to be engaged by the clergyman of his native parish as an amanuensis, and this furnished him with some opportunities for increasing his scanty store of learning. When eighteen years old he was sent to Exeter on some business, and when he returned he was laden with a Latin grammar and dictionary on which he had spent his small stock of money. Chapple, like many other studious youths in the country, contributed enigmas and charades to the 'Lady's Diary,' and his communications attracted the notice of the Rev. Mr. Bligh of Silverton, who was engaged in the same pursuit. Through the recommendation of his new friend the youth became acquainted with a well-known surveyor of Exeter called Richards, the uncle of Mrs. Bligh, and he was engaged as his clerk in 1738, and ultimately married his master's niece. It was proposed in 1741 to erect at Exeter a new Devon and Exeter hospital, and to Chapple was entrusted the task of superintending the works. On the completion of the institution he was appointed its secretary, an office which he continued to hold for nearly forty years. For twenty years he acted as steward to the Devonshire estates of the Courtenay family, and when he was obliged through ill-health to resign this position an annuity was settled on him with remainder to his wife and daughter. During the latter years of his life Chapple devoted great attention to his studies in the Hebrew, Latin, and other languages, and prosecuted with keen interest the antiquarian researches which he had always loved. Sickness often interrupted his labours, and after a long and painful illness he died on 1 Sept. 1781.

From 1759 to 1762 Chapple was involved in a dispute about the sale of an estate by a Mr. William Pitfield to Dr. Andrew, and he was drawn into the controversy in consequence of a valuation of the property in which he had relied upon the accuracy of the doctor's statement as to its annual rental. A volume of pamphlets about this petty quarrel is in the British Museum Library, and their titles are given in the 'Bibl. Cornubiensis,' iii. 1029, and in the 'Bibl. Devoniensis,' pp. 185–6. Chapple himself wrote, in 1761, one of these productions, with the title of 'Calumny refuted,' and in the following year contributed 'Some Further Observations' on the subject as an appendix to one of Pitfield's pamphlets. In 1772 Chapple issued proposals for publishing by subscription 'A Correct Edition of Risdon's Survey of Devon,' but he quickly realised that such a work would be inadequate, and he determined on undertaking 'A Review of Risdon's Survey freed from the Defects and Dislocations of Curll's Edition, with additions and notes.' The press was stopped when some sheets of the first work had been struck off, and the second undertaking was suspended for a time as Chapple turned aside to compose a description of the remarkable cromlech at Drew's Teignton. In consequence of his illness the account of the cromlech was never published, but the sheets as far as they were printed are in the Palk Library at Haldon House, near Torquay. At the time of his death 112 pages of 'A Review of part of Risdon's Survey of Devon' had been printed, and these were published with some slight additional matter at Exeter in 1785 as 'by the late William Chapple.' He contributed to the 'Gentleman's Magazine,' and among his communications was a valuable vocabulary of Exmoor dialect, which appeared in 1746 under the signature of 'Devoniensis.' It has been suggested that the edition of the 'Exmoor Scolding, published at Exeter in 1771, was supervised by Chapple. His manuscripts, which were purchased by Sir Robert Palk and subsequently arranged by Samuel Badcock, are preserved at Haldon

House. Several letters about them, mainly from Badcock, are in R. Polwhele's 'Reminiscences,' i. 44–62.

[Polwhele's Cornwall, v. 97; Life prefixed to Review of Risdon; Gomme's Gent. Mag. Lib. (Dialect), p. 330; Davidson's Bibl. Devon. pp. 5, 20, 186; Boase and Courtney's Bibl. Cornub. i. 67, iii. 1029.] W. P. C.

CHARD, GEORGE WILLIAM (1765?–1849), organist, was born in 1764 or 1765. He was educated in the choir of St. Paul's under Hudson, and in 1787 was appointed a lay clerk of Winchester Cathedral, where he also acted as assistant organist to Peter Fussel. On the death of the latter Chard was (August 1802) appointed organist of the cathedral. In 1812 he took the degree of Mus. Doc. at Cambridge, his name being entered at St. Catherine's. In 1832 he became organist of Winchester College, which post he continued to fill, in addition to that at the cathedral, until his death, which took place on 23 May 1849, at the age of 84. His wife Amelia and one child survived him, but the former died 16 March 1850, and is buried with her husband in the cloisters of Winchester College. Chard wrote a little unimportant music. One of his earliest compositions was a setting of a song from 'Pizarro,' which the title-page states was originally designed for Mrs. Jordan. It is dedicated to Mrs. Sheridan.

[Chapter Records of Winchester Cathedral; Romilly's Graduati Cantabrigienses; Grove's Dictionary of Music, i.; sepulchral brass.] W. B. S.

CHARDIN, Sir JOHN (1643–1713), traveller, born in Paris 16 Nov. 1643, was son of a wealthy merchant, jeweller of the Place Dauphine, and followed his father's business. In 1664 he started for the East Indies with M. Raisin, a Lyons merchant. They journeyed by Constantinople and the Black Sea, reaching Persia early in 1666. The same year the shah, Solyman III, made Chardin his agent for the purchase of jewels. In the middle of 1667 he visited India and returned to Persia in 1669. The next year he arrived in Paris. He issued an account of some events of which he was an eye-witness in Persia, entitled 'Le Couronnement de Soleïman Troisième,' Paris, 1671, 12mo. A learned nobleman, Mirza Sefi, a prisoner in his own palace at Ispahan, had entertained him, instructed him in the Persian language, and assisted him in this work. Peter de la Croix and Tavernier severely criticised, while Ange de la Brosse as strongly defended it.

Chardin again started for the East, August 1671. He was at Constantinople from March to July 1672. A quarrel between the grand vizier and the French ambassador made the position of French subjects dangerous, and Chardin escaped in a small vessel across the Black Sea, and made a most adventurous journey by Caffa, and through Colchis, Iberia, and Armenia to Ispahan, which he reached in 1673. At Sapias he was robbed by the Mingrelians of all he possessed except two small bundles, worth 6,000*l*. He stayed at Ispahan four years, following the court in all its removals, and making particular journeys throughout the land, from the Caspian to the Persian Gulf and the river Indus, and visiting several Indian cities. By these two journeys he realised a considerable fortune, and, deciding to return home, reached Europe in 1677 by a voyage round the Cape of Good Hope. Of four volumes originally projected the first volume was published in 1686, 'Journal du Voyage . . . de Chardin en Perse et aux Indes Orientales,' London, fol. An English translation was issued concurrently. This volume contains the author's journey from Paris to Ispahan, and has the author's half-length portrait by Loggan, with eighteen copper plates, mostly folding. His former work is reprinted there with a fulsome 'Epistle Dedicatory to James II.'

Chardin in his preface announced three other volumes to follow. The last, which was to contain a short history of Persia and his diaries for 1675–7, never appeared. The other three volumes (with many additions to the first) were published at Amsterdam, 1711, 4to, 'Voyages de Mons. le Chevalier Chardin,' as the complete work. In 1711 another edition, with his translation of 'La Relation des Mingreliens,' by J. M. Zampi, appeared in ten vols., Amsterdam, 12mo; and in 1735 another edition was published in four vols. 4to, containing a great number of passages added from his manuscripts, but with many omissions of violent Calvinistic passages. The most complete reprint is that of M. L. Langles, in ten vols. 8vo, Paris, 1811. Chardin's style of writing is simple and graphic, and he gives a faithful account of what he saw and heard. Montesquieu, Rousseau, Gibbon, and Helvetius acknowledge the value of his writings; and Sir William Jones says he gave the best account of Mahometan nations ever published. Extracts from his works appear in all the chief collections of travels, but there is no complete English translation.

In 1681 Chardin determined to settle in England because of the persecution of protestants in France. He was well received at court, and was soon after appointed court jeweller. He was knighted by Charles II at

Whitehall, 17 Nov. 1681. The same day he married a protestant lady, Esther, daughter of M. de Lardinière Peigné, councillor in the parliament of Rouen, then a refugee in London. He carried on a considerable trade in jewels, and in the correspondence of his time is called 'the flower of merchants.' In 1682, when he lived in Holland House, Kensington, he was chosen fellow of the Royal Society. In 1684 the king sent him as envoy to Holland, where he stayed some years, and is styled agent to the East India Company. On his return to London he devoted most of his time to oriental studies. In the prefaces to his works, 1686 and 1711, besides his travels he speaks of what he calls 'my favourite design,' or 'Notes upon Passages of the Holy Scriptures, illustrated by Eastern Customs and Manners,' as having occupied his time for many years. He did not live to publish it, and after his death the manuscript was supposed to be lost. In 1770 some of his descendants advertised a reward of twenty guineas for it. When Thomas Harmer published a second edition of his 'Observations on divers passages of Scripture,' 2 vols., London, 1776, 8vo, it was found that by the help of Sir Philip Musgrave, a descendant of Chardin, he had recovered the lost manuscript in six small volumes, and had incorporated almost the whole of them in his work, under the author's name, or signed 'MS. C.,' i.e. manuscript of Chardin.

In his latter years Chardin lived at Turnham Green, where he died on Christmas day, 1713, and was buried in Chiswick Church. No memorial of him exists at Chiswick, but in the south aisle of Westminster Abbey there is a plain tablet with this inscription, 'Sir John Chardin—nomen sibi fecit eundo.' He had two sons and two daughters. The eldest son, John, was created a baronet in 1720, died unmarried, and left his Kempton Park estate to his nephew Sir Philip, son, by his sister Julia, of Sir Christopher Musgrave, bart. The remains of Chardin's library were sold by James Levy at Tom's coffee-house, St. Martin's Lane, 1712–13.

[Chardin's Works; Lysons's Environs of London, ii. 210, iii. 213; Leigh Hunt's Old Court Suburb, p. 143; Chester's Reg. Westm. Abbey, p. 388; Nichols's Lit. Anecd. iii. 615; Harmer's Observations, 1776, in preface; Burke's Extinct Baronetage; Musgrave's Manuscript Notes on Grainger's History, ii. 546; Carpentaria, Paris, 1724, p. 370.] J. W.-G.

CHARDON, CHARLDON, or CHARLTON, JOHN (*d.* 1601), bishop of Down and Connor, a native of Devonshire, became a sojourner of Exeter College, Oxford, in 1562, having been sent thither as soon as he was old enough to enter the university. He was elected probationer on 3 March 1564–5. Young and inexperienced, he very nearly marred his future career by allowing himself to be led astray by a frivolous Frenchman. On 23 Oct. 1566, when his probationary year was over, he was accused before the rector and scholars assembled in chapel of many serious offences. He acknowledged his faults with many tears, and begged for pardon, saying that others, and especially the turbulent Frenchman, had tempted him both by persuasions and threats. He entreated the society to have pity on his youth. His case was deferred to the next day, when the rector and scholars, trusting to his promises of amendment, more especially as the Frenchman had been already expelled, admitted him full and perpetual scholar after he had publicly sworn obedience to the statutes (Boase). Chardon proceeded B.A. on 18 April 1567, and received priest's orders the same month. He resigned his fellowship on 6 April 1568, and then, according to Wood and other authorities, was beneficed in or near Exeter. An examination of his 'Casket of Jewels,' however, makes it certain that in 1571 he was a schoolmaster at Worksop, Nottinghamshire, holding possibly at the same time the post of chaplain to Sir Gervase Clifton. On 9 Aug. of that year he was instituted to the living of Heavitree, near Exeter, and on 27 May 1572 he proceeded M.A. He was a noted preacher, upholding the reformed doctrine, and at the same time vigorously defending the order of the church against puritan malcontents. On 15 Nov. 1581 he took the degree of B.D., and proceeded D.D. on 14 April 1586. In 1596 he was appointed bishop of Down and Connor by patent, and was consecrated on 4 May in St. Patrick's, Dublin, receiving from the crown on the 26th of the same month the vicarage of Cahir in the diocese of Lismore; he was moreover appointed to the wardenship of St. Mary's College, Youghal, on the resignation of Nathaniel Baxter [q. v.] in 1598. He died in 1601. Six of his sermons, published at different dates between 1580 and 1595, are recorded by Wood. They were preached in Exeter Cathedral, in London, and before the university of Oxford, one of them being the funeral sermon of the worthy Devonshire knight Sir Gawen Carew, buried in Exeter Cathedral on 22 April 1584. In addition to these, Bliss mentions 'Fulfordo et Fulfordæ, a Sermon preached at Exeter in the Cathedrall Church, the sixth day of August, commonly called Jesus Day, 1594, in memoriall of the cities deliuerance in the daies of King Edward the Sixt . . . by

Iohn Charldon, Doctor of Diuinitie,' London, 1594, 12mo. This sermon, which is in the library of the British Museum, is dedicated 'To the worshipfull Master Thomas Fulford, Esquire.' It is prefaced by three sets of Latin verses addressed to Fulford, and three to his wife, 'Ad Ursulam Thomæ Fulfordi conjugem orthodoxam.' It contains a lively defence of the endowments of the clergy; prayers are printed both at the beginning and the end of the discourse. The deliverance it commemorates was the relief of Exeter by Grey and Russell on 6 Aug. 1549, when the city was besieged by the rebels. Besides these sermons, we have 'The Casket of Jewels, contaynynge a playne descripcion of Morall Philosophie . . . by Cornelius Valerius. Lately turned out of Latin into Englishe by I. C. . . . Imprinted at London by William How for Richarde Iohnes,' 1571, also in the British Museum. At the end of the volume it is stated that the translation is the work of John Charlton, late fellow of 'Exetre College, Scholemaster of Worksop.' This name does not occur among the fellows of Exeter, nor, indeed, among the graduates of Oxford at this period; it must therefore be taken to be a form of Chardon, and so the 'Casket' supplies a hitherto unknown link in the history of the bishop's life. The dedicatory epistle is addressed to 'Sir Gervis Clyfton, Knt.,' and is signed 'Your Dayly Oratour.' This knight was the 'Gentle Sir Gervase' of Clifton Hall, Nottinghamshire, who died on 20 Jan. 1581. An acrostic on his name is added under the heading 'Holsome counsell for a christian man.' In the preface to the reader the translator commends his work as more profitable than 'brutish works of Venus plaies.'

[Wood's Athenæ (Bliss), iii. 715, Fasti (Bliss), ii. 178; Ware's Irish Bishops, 206; Prince's Worthies of Devon, 188 (ed. 1701); Tanner's Bibl. Brit. 165; Boase's Register of Exeter College, Oxford, 44; Chardon's Fulfordo et Fulfordæ; 'Charlton's' Casket of Jewels; Froude's History of England, iv. 428–33; Thoroton's History of Nottinghamshire, i. 107.] W. H.

CHARITE, WILLIAM (1422–1502?), monkish writer, compiled a register of St. Mary's Abbey, Leicester, of which he was prior, a collection of charters and other muniments belonging to the abbey, and a catalogue of the library. The register ('Rentale Novum Generale Mon. B. M. de Pratis Leycestrie') contains the rent-roll of the abbey, affording the means of estimating the depreciation of landed property caused by the plague of 1436, detailed information as to the various customary tenures on which the lands were let, a list of the incumbents of the benefices in the gift of the house, and the like. A considerable portion of it was printed from a manuscript in the Bodleian Library (Laud MS. 623) by Nichols in the appendix to vol. i. of his 'History of Leicestershire' (vol. i. pt. ii. app. 53–100). The collection of charters ('Repertorium Chartarum Abbatie de Leycestria') is preserved in a damaged condition in the Cottonian Library (Vitellius, F xvii.) The catalogue of the library, also printed by Nichols from Laud MS. 623 (*Leicestershire*, i. pt. ii. app. 101), contains few works of importance, but mentions in all twenty-three rolls as written by Charite with his own hand, of which all but the foregoing have perished.

[Nichols's Leicestershire, i. pt. ii. 591.] J. M. R.

CHARKE, CHARLOTTE (*d.* 1760?), actress and writer, was the youngest daughter of Colley Cibber [q. v.] An autobiography, published five years before her death, and since reprinted, has supplied the materials for many subsequent lives of its author. This work is without dates, and in many respects untrustworthy. According to it Charlotte Cibber was born when her mother was forty-five years of age, and came 'not only as an unexpected but an unwelcome guest into the family.' Her education at 'a famous school in Park Street, Westminster,' kept by a Mrs. Draper, included Italian and Latin in addition to music and dancing. After her mother's retirement to Hillingdon, near Uxbridge, Charlotte showed the addiction to manly pursuits characteristic of her future life, and, besides becoming a good shot, took to dressing horses and digging in the garden. While very young she was married (assumably in February 1729) to Richard Charke, variously described as a violinist and a singer, who was at this period a member of the Drury Lane company. The marriage proved unhappy, and shortly after the birth of a child Mrs. Charke quitted a husband whom she charges with excessive irregularity. She now took to the stage. According to her own statement her first appearance was on the last night of Mrs. Oldfield's performance, when (28 April 1730) she played Mademoiselle in the 'Provoked Wife.' This was, in fact, Mrs. Charke's second appearance, her first having taken place on 8 April in the same part for the benefit of Mrs. Thurmond. Her success was fairly rapid. The following season, 1730–1, she replaced for a while Mrs. Porter as Alicia in 'Jane Shore,' and was assigned Arabella in the 'Fair Quaker.' She was (22 June 1731) the original Lucy in the 'Merchant,

or the True History of George Barnwell,' subsequently known as 'George Barnwell.' Thalia in Cooke's 'Triumph of Love and Honour' was also created by her on 18 Aug. 1731. In the following year she played Miss Hoyden in the 'Relapse,' and Damon in a two-act pastoral called 'Damon and Daphne.' In 1733, with some other actors, she seceded to the Haymarket, where she took many characters of importance, principally in comedy, and on 12 March 1734 she reappeared at Drury Lane, of which Fleetwood became manager. Among the characters in which she now appeared was Roderigo in 'Othello.' Her assumption of masculine characters is unmentioned in her autobiography, in which, however, she records her performance, chiefly as a substitute for other actresses, of such parts as Andromache, Cleopatra, and Queen Elizabeth. In 1736, having quarrelled with Fleetwood, her manager, she appeared at the Haymarket, and in 1737 was one of Giffard's company at Lincoln's Inn Fields. From this date her name disappears from theatrical bills. The 'Biographia Dramatica' says that among the causes of her father's bitter quarrel with her was her gratuitous assumption at the Haymarket of the character of Fopling Fribble, intended as a satire on Colley Cibber, in the 'Battle of the Poets, or the Contention for the Laurel,' a new act introduced by Fielding in his 'Tom Thumb,' on 1 Jan. 1731. If this statement is correct, Colley Cibber on this occasion forgave his daughter, since after she had left Drury Lane in a fit of petulance and written against Fleetwood, her former manager, a splenetic piece entitled 'The Art of Management,' 8vo, 1735, which was bought up by Fleetwood and is now of excessive rarity, Cibber was the means of bringing about a reconciliation. Subsequently Cibber withdrew altogether from her and remained deaf to her numerous appeals. Her career from this time becomes hopelessly fantastic. She first commenced business as a grocer and oil dealer in a shop in Long Acre. Abandoning this, she set up a puppet show over the Tennis Court in James Street, Haymarket. Her husband, who had continually sponged upon her, having died in Jamaica, she contracted a connection, which she implies rather than asserts is matrimonial, with a gentleman whose name she refuses to divulge, who lived a very brief time after their union, and left her in poverty worse than before. After an experience of a sponging-house, from which she was relieved by a subscription on the part of the coffee-house keepers in Covent Garden and their female frequenters, she took any occupation that was offered at the lower class theatres, playing by preference masculine characters, and assuming masculine gear as her ordinary dress. She describes her conquest in this attire over numbers of her own sex who could not pierce her disguise, and she became, as she states, through her brother's recommendation, valet de chambre to a nobleman. To support her child she sold sausages, was a waiter in the King's Head Tavern at Marylebone, opened a public-house in Drury Lane, and took an engagement to work an exhibition of puppets under a Mr. Russell in Brewer Street. For a short time she reappeared at the Haymarket, playing, 1744–5, Macheath. After the departure to Covent Garden of Theophilus Cibber [q. v.], her brother and manager, against whom the lord chamberlain had issued an interdict, Mrs. Charke tried to manage the company, and to produce 'Pope Joan,' with her niece, a daughter of Theophilus, as Angeline. Owing to the interference of Colley Cibber, Theophilus withdrew his daughter, and the experiment was a failure. In March and April 1755 she published in eight numbers an account of her life, in which she is at no pains to disguise her flightiness and extravagant proceedings. This was published as a 12mo volume in 1755, and afterwards included in the series of autobiographies issued by Hunt & Clarke in 1827, &c. In the 'Monthly Magazine' Samuel Whyte, who accompanied a friend, a bookseller, to her lodging to hear her read a novel, gave a harrowing account of her appearance and the squalor of her surroundings. She died, according to the 'Biographia Dramatica' and the 'Gentleman's Magazine,' 6 April 1760, but according to a supplement to the reprint of her biography in 1759. In addition to 'The Art of Management,' which was not acted, she wrote two plays, which were acted and not printed. These are 'The Carnival, or Harlequin Blunderer,' produced at the Lincoln's Inn Fields Theatre 1735, doubtless during the summer season, June–August, and 'Tit for Tat, or Comedy and Tragedy at War,' acted at Punch's Theatre in St. James's Street, 1743. She is also responsible for two novels of slender merit, 'The Lover's Treat, or unnatural Hatred,' London, 8vo, n. d.; 'The History of Henry Dumont, Esq., and Miss Charlotte Evelyn, with some Critical Remarks on Comic Actors,' London, 12mo, n. d. The critical remarks on actors promised in the title are omitted. The Samuel Whyte to whom the account of her squalid surroundings is due was probably the same S. Whyte by whom, as partner of H. Slater, jun., at Holborn Bars, the 'History of Henry Dumont' was published, and his companion who paid Mrs. Charke ten guineas for the manuscript of a novel

was presumably the H. Slater, jun., in question.

[A Narrative of the Life of Mrs. Charlotte Charke, written by herself, London, 1775; the same, London, printed for Hunt & Clarke, 1827; Genest's Account of the Stage; works mentioned.]

J. K.

CHARKE, WILLIAM (*fl.* 1580), puritan divine, was distinguished as the opponent of Edmund Campion, the jesuit priest [q. v.], and as a leader of the puritan party. He was a fellow of Peterhouse, Cambridge, from which society he was expelled in 1572 for declaring, in a sermon preached at St. Mary's, that the episcopal system was introduced by Satan. From the judgment of the vice-chancellor and heads of houses he appealed to the chancellor, Burghley, who interceded for him, but without success. On his expulsion from the university he was appointed domestic chaplain first to Lord Cheney, and afterwards to the Duchess of Somerset. In 1580 he published 'An Answere to a Seditious Pamphlet lately cast abroade by a Jesuite [Edmund Campion], with a discoverie of that blasphemous sect,' 8vo. When Campion was a prisoner in the Tower, Charke was employed with others to hold a discussion with him. 'A true report of the disputation . . . set down by the reverend learned men themselves that dealt therein,' was published in 1583. Father Parsons, in his 'Defence of the Censure gyven vpon two Bookes of William Charke and Meredith Hanmer,' has a very able attack on Charke. If we may believe Parsons's testimony, Charke, not content with having worried Campion (faint from torture and confinement) in the Tower, 'folowed hym in person to the place of hys martyrdome with bygge lookes, sterne countenãce, prowde woordes, and merciles behavyour.' In 1581 Charke was elected constant preacher to the society of Lincoln's Inn. After holding this post for some years, he was suspended in 1593 by Archbishop Whitgift for puritanism. The date of his death is unknown.

Wood (*Athenæ*, ed. Bliss, i. 695) accuses Charke of having destroyed the manuscript (as prepared, in its final shape, for publication) of the last three books of the 'Ecclesiastical Polity,' which he obtained from Hooker's widow. Wood's statement is clearly drawn from the appendix to Izaak Walton's 'Life of Hooker,' 1665, where the fanatics who committed this act of wanton destruction are said to have been 'one Mr. Charke, and another minister that dwelt near Canterbury.' This 'Mr. Charke' may have been William Charke, but from the same appendix we learn that Hooker's youngest daughter married a certain 'Ezekiel Charke, Bachelor in Divinity and rector of St. Nicholas in Harbledown, near Canterbury.' The suspicion naturally suggests itself, though Walton is silent, that Ezekiel Charke was the culprit.

[Strype's Whitgift, ed. 1822, i. 88–92, 198, iii. 24–7; Strype's Aylmer, ed. 1821, p. 36; Parsons's Defence of the Censure, 1582; Fuller's Church History, ed. Brewer, iv. 385, v. 164; Brook's Lives of the Puritans, i. 111–17.]

A. H. B.

CHARLEMONT, Barons, Viscounts, and Earl of. [See Caulfeild.]

CHARLES I (1600–1649), king of Great Britain and Ireland, the second son of James VI of Scotland and Anne of Denmark, was born at Dunfermline on 19 Nov. 1600, and at his baptism on 23 Dec. was created Duke of Albany. He was entrusted to the care of Lord and Lady Fyvie. His father having in 1603 succeeded to the English throne, he was brought to England in the following year and given into the charge of Lady Cary, many ladies having refused the responsibility of bringing him up on account of his physical weakness. 'He was so weak in his joints, and especially his ankles, insomuch as many feared they were out of joint.' It was long, too, before he was able to speak, and Lady Cary had hard work in insisting that the cure of these defects should be left to nature, the king being anxious to place his son's legs in iron boots, and to have the string under his tongue cut. Gradually the child outgrew these defects, though he continued to retain a slight impediment in his speech (*Memoirs of R. Cary, Earl of Monmouth*, ed. 1759, p. 203).

On 16 Jan. 1605 the boy was created Duke of York. On 6 Nov. 1612 the death of his brother, Prince Henry, made him heir-apparent to his father's crowns, though he was not created Prince of Wales till 3 Nov. 1616. Long before this last date negotiations had been opened in France for marrying him to a sister of Louis XIII, the Princess Christina, and in November 1613 the scheme was in a fair way to a conclusion. In June 1614 James was thrown, by his quarrel with his second parliament, into the arms of Spain, and, without allowing the French proposals entirely to drop, made an offer to marry his son to the Infanta Maria, the daughter of Philip III of Spain. It was not till 1616 that the confidential negotiations which followed promised a sufficiently satisfactory result to induce James finally to break with France, and in 1617 a formal proposal was made to the king of Spain by the English ambassador, Sir John Digby. In 1618 the

negotiation was suspended, though articles concerning the household and personal position of the infanta were agreed to, as Philip made demands on behalf of the English catholics which James was unwilling to accept [see JAMES I].

Charles himself was still too young to take much interest in the choice of a wife. His education had not been neglected, and he had acquired a large stock of information, especially of such as bore on the theological and ecclesiastical questions which made so great a part of the learning of his day. In 1618 there was a boyish quarrel between him and his father's favourite, Buckingham, which was promptly made up, and from that time a close friendship united the two young men.

When the troubles in Germany broke out, Charles did not hesitate to declare himself on the side of his sister, the Electress Palatine, whose husband had been elected to the Bohemian throne. In 1620 he rated himself at 5,000*l.* to the Benevolence which was being raised for the defence of the Palatinate, and on the news of the defeat of his brother-in-law at Prague shut himself up in his room for two days, refusing to speak to any one. In the House of Lords in the session of 1621 he took Bacon's part, and induced the peers to refrain from depriving the fallen chancellor of his titles of nobility.

After the dissolution of James's third parliament the Spanish marriage negotiations were again warmly taken up. Charles was now in his twenty-second year. He was dignified in manner and active in his habits. He rode well, and distinguished himself at tennis and in the tilting-yard. He had a good ear for music and a keen eye for the merits and the special peculiarities of a painter's work. His moral conduct was irreproachable, and he used to blush whenever an immodest word was uttered in his presence (*Relazioni Venete*, Ingh. p. 261).

Of his possession of powers befitting the future ruler of his country nothing was as yet known. His tendency to take refuge in silence when anything disagreeable to him occurred was indeed openly remarked on, and his increasing familiarity with Buckingham attracted notice; but it was hardly likely that any one would prognosticate so early the future development of a character of which these were the principal signs. Charles was in truth possessed of a mind singularly retentive of impressions once made upon it. Whatever might be the plan of life which he had once adopted as the right one, he would retain it to the end. Honestly anxious to take the right path, he would never for expediency's sake pursue that which he believed to be a wrong one; but there was in him no mental growth, no geniality of temperament, leading him to modify his own opinions through intercourse with his fellow-men. This want of receptivity in his mind was closely connected with a deficiency of imagination. He could learn nothing from others, because he was never able to understand or sympathise with their standpoint. If they differed from him, they were wholly in the wrong, and were probably actuated by the basest motives. The same want of imagination led to that untrustworthiness which is usually noted as the chief defect of his character. Sometimes, no doubt, he exercised, what earlier statesmen had claimed to exercise, the right of baffling by a direct falsehood the inquiries of those who asked questions about a policy which he wished to keep secret. The greater part of the falsehoods with which he is charged were of another description. He spoke of a thing as it appeared at the time to himself, without regard to the effect which his words might produce upon the hearer. He made promises which would be understood to mean one thing, and he neglected to fulfil them, without any sense of shame, because when the time for fulfilment came it was the most natural thing in the world for him to be convinced that they ought to be taken in a sense more convenient to himself.

The same want of imagination which made Charles untrustworthy made him shy and constrained. The words and acts of others came unexpectedly upon him, so that he was either at a loss for a fitting answer, or replied, after the manner of shy men, hastily and without consideration. In early life his diffidence led to an entire devotion to Buckingham, who was some years his senior, who impressed him by his unbounded self-possession and his magnificent animal spirits, and who had no definite religious or political principles to come into collision with his own.

The ascendency acquired by Buckingham over the prince was first manifested to the world in the journey taken by the two young men to Madrid. Charles swallowed eagerly Buckingham's crude notion that a personal visit to Spain would induce Philip IV, who had succeeded his father in 1620, not merely to give his sister's hand on conditions considered at the English court to be reasonable, but actively to support the restitution of the Palatinate to Frederick, the son-in-law of the English king.

The first idea of the visit seems to have been suggested by Gondomar, who before he left England in May 1622 had drawn from

Charles a promise to come to Madrid incognito, if the ambassador on his return to Spain thought fit to advise the step. The arrangements for the journey were probably settled by Endymion Porter when he arrived at Madrid in November on a special mission, and it was hastened by the rapid conquest by the imperialists of Frederick's remaining fortresses in the Palatinate, and the evident reluctance of the king of Spain to interfere in his behalf. In February 1623 the plan was disclosed to James, and the old king was half cajoled, half bullied into giving his permission.

On 17 Feb. Buckingham and the prince started. Arriving in Paris on the 21st, they there saw Henrietta Maria, Charles's future wife, though at the time the young man had no eyes for the sprightly child, but gazed at the queen of France, from whose features he hoped to get some idea of the appearance of her sister, the infanta. On 7 March Charles reached Madrid. His arrival caused much consternation among the Spanish statesmen, as Philip had some time previously directed his chief minister, Olivares, to find some polite way of breaking off the marriage on account of his sister's reluctance to become the wife of a heretic. At first they entertained hopes that all difficulties might be removed by Charles's conversion, but when they discovered that this was not to be obtained they fell back upon the necessity of obtaining a dispensation from the pope, and instructed the Duke of Pastrana, who was ostensibly sent to urge the pope to give his consent, to do his best to persuade him to refuse to permit the marriage.

While Pastrana was on his way to Rome, Charles, though he was not allowed to speak to the infanta except once in public, had worked himself up into a feeling of admiration, which was perhaps chiefly based on reluctance to be baffled in his quest.

At last an answer arrived from Rome. It had for some time been understood that some kind of religious liberty was to be granted to the English catholics as a condition of the marriage. That liberty, the Spaniards had always urged, must be complete; but both they and the pope were afraid lest promises made by James and Charles should be broken as soon as the bride arrived in England. The pope now threw the onus of preventing the latter catastrophe upon the king of Spain. He sent the dispensation to his nuncio at Madrid, but it was not to be delivered over till Philip had sworn that unless the promises made by the king and prince were faithfully observed he would go to war with England to compel their maintenance.

Charles, knowing what the law of England was, offered that the penal laws against the catholics should be suspended, and that he and his father would do their best to have them repealed, and about the same time he replied civilly to a letter from the pope in terms which, when they came to be known, shocked English opinion. Upon this at once a junto of theologians was summoned to consider whether the king of Spain could honestly take the oath required by the pope. Charles was irritated by the delay, and still more by the knowledge that it had been suggested that the marriage might take place, but that the infanta should be kept in Spain till the concessions offered by the English government had been actually carried out. On 20 July James swore to the marriage articles, which included an engagement that the infanta was to have a public church to which all Englishmen might have access. He also formally promised that no special legislation against the catholics should be put in force, and that he would try to obtain the consent of parliament to an alteration in the law. Charles not only confirmed his father's promise, but engaged that the existing law should be altered within three years, that the infanta's children should be left in their mother's hands till they were twelve years old, and that whenever the infanta wished it he would listen to divines employed by her 'in matters of the Roman catholic religion.' The first of these promises was one which he never could perform; the last was one in which he roused hopes which he was not in the least likely to satisfy. Charles's expectation that his mere word would be sufficient to enable him to carry the infanta with him after the marriage was, however, disappointed, and in accordance with the decision of the junto of theologians he was told that, though the wedding might take place in Spain, the infanta could only be allowed to follow her husband to England after the lapse of a sufficient interval to put his promises to the test. As the death of the pope created a further delay, by necessitating a renewal of the dispensation by his successor, Charles, leaving a proxy with the ambassador, the Earl of Bristol, to enable him to conclude the marriage, returned to England, landing at Portsmouth on 5 Oct. As he passed through London he was received with every manifestation of popular joy, of which but little would have been heard if he had brought the infanta with him.

To his personal annoyance Charles added a feeling of vexation at the discovery which he had made at Madrid, that Philip had no intention of reinstating Frederick and Eliza-

beth in the Palatinate by force of arms. He had therefore, while on his journey, sent instructions to Bristol not to use the proxy left with him without further orders, and his first object after rejoining his father was to urge him to a breach with Spain. 'I am ready,' he said, 'to conquer Spain if you will allow me to do it.' He succeeded in persuading James to make the restitution of the Palatinate a condition of the marriage, a demand which practically put an end to the negotiation.

Under the influence of Buckingham, Charles wanted not merely to break off the marriage treaty, but to embark England in a war with Spain. His father was reluctant to follow him thus far, but James's own policy had so thoroughly broken down that he was compelled to follow his son's lead. Parliament was summoned, and met on 19 Feb. 1624. Both houses condemned the treaty with Spain, and were eager for war. Yet already appeared a note of dissonance. The commons wanted a maritime war with Spain, while James wished for a military expedition to the Palatinate. Charles, who had no policy of his own, joined Buckingham in supporting far-reaching schemes for a war by land and sea. The commons, sympathising with his warlike ardour, but wishing to keep the final conclusion in their own hands, voted a large sum of money for preparations, and placed the disposal of it in the hands of treasurers appointed by parliament. It was understood that a diplomatic attempt to secure allies was to be made in the summer, and that in the autumn or winter parliament was again to meet to vote the money required for the actual prosecution of war, if war was decided on.

It was not improbable that the difference of opinion on the scope of the war between the House of Commons on the one side and Charles and Buckingham on the other would lead to a rupture. The difference was further accentuated by a difference of opinion about Charles's marriage. Before the Spanish treaty was finally broken off overtures had been received from France, and Lord Kensington, created soon afterwards Earl of Holland, was sent to Paris to sound the queen mother and Louis XIII on their willingness to bestow the hand of the king's sister, Henrietta Maria, on the Prince of Wales. Charles readily believed, as he had believed when he set out for Madrid, that political difficulties would give way if a friendly personal relation were once established. France, he hoped, would join England in a war against the house of Austria, and would not put forward any extravagant demands on behalf of the English catholics. Knowing the strong feeling of the commons on the latter point, he made a solemn declaration in their presence on 9 April that 'whensoever it should please God to bestow on him any lady that were popish, she should have no further liberty but for her own family, and no advantage to the recusants at home.' Before parliament was prorogued he urged on the impeachment of Middlesex, who was accused of corruption, but whose real fault was his wish that the king was to remain at peace with Spain. During this affair, as during the earlier proceedings of parliament, Charles appears as the mere tool of Buckingham, bearing down his father's aversion to war, and thoughtlessly weakening the authority of the crown by the want of consideration with which he treated its possessor. He and Buckingham, as James told them, were but preparing a rod for themselves in teaching the commons to impeach a minister [see VILLIERS, GEORGE, DUKE OF BUCKINGHAM].

On 29 May parliament was prorogued. On the 17th the Earl of Carlisle had been sent to Paris to join Kensington in negotiating the marriage treaty. He soon found that the French would only treat if the same solemn engagements on behalf of the English catholics which had been given to the king of Spain were now given to the king of France. Charles as soon as he received the news was for drawing back. He had, as the French ambassador in London reported, 'little inclination to satisfy France in these essential points.' Buckingham, however, whose mind was inflamed with visions of warlike glory, was induced to advise concession, and Charles was like wax in Buckingham's hands. Louis and Richelieu, who was now the chief minister of Louis, professed themselves ready to assist England in sending the German adventurer Mansfeld to recover the Palatinate, if the engagement about the English catholics were given. In September Charles joined Buckingham in forcing upon his father the abandonment of his own engagement to the English parliament, that nothing should be said in the articles of marriage about protection for the English catholics. James gave way, and the marriage treaty was signed by the ambassadors 10 Nov. and ratified by James and his son at Cambridge 12 Dec. All that was conceded to the English government was that the engagement about the catholics might be given in a secret article apart from the public treaty.

This defection of Charles from his promise voluntarily given was the point and origin of that alienation between himself and his parliament which ultimately brought him to the

scaffold. Its immediate consequences were disastrous. Parliament could not be summoned in the autumn, for fear of its remonstrances against an engagement, the effects of which would be notorious, even if its terms were kept secret, and the war which Buckingham and Charles were urging James to enter on would be starved for want of the supplies which parliament alone could give. The French government, for which so much had been sacrificed, was not to be depended on. In October Louis had refused to give in writing an engagement, which he had indicated in word, that an English force under Mansfeld should be allowed to pass through France to the recovery of the Palatinate. When in December a body of twelve thousand raw levies assembled under Mansfeld at Dover, all the available money for their pay was exhausted, and for the 20,000*l.* needed for the current month the prince had to give his personal security. Charles and Buckingham were very angry at the persistent refusal of Louis to allow these men to land in France, and they had finally to consent to send them through the Dutch territory, where, being without pay and provisions, the army soon dwindled away to nothing.

This ill-managed expedition of Mansfeld was only one of Buckingham's brilliant but unreal schemes, and though when, on 27 March 1625, James died and Charles succeeded to the throne, it was not fully known how completely the new king was a mere cipher to give effect to Buckingham's views, suspicions could not but find their way abroad. 'He is either an extraordinary man,' said a shrewd Frenchman of the new sovereign, 'or his talents are very mean. If his reticence is affected in order not to give jealousy to his father, it is a sign of consummate prudence. If it is natural and unassumed, the contrary inference may be drawn' (*Mémoires de Brienne*, i. 399).

For a moment it seemed as if the weakness of Charles's position would be forgotten. Much that we know clearly was only suspected, and the young king gained credit by restoring order in his father's disorderly household. Charles, heedless of favourable or unfavourable opinions, pushed on his preparations for war, prepared to send a large fleet to sea against Spain, entered into an engagement to send 30,000*l.* a month to the king of Denmark, who now headed the league against the catholic powers in Germany, and borrowed money to place Mansfeld's army once more on a military footing. He also summoned a new parliament, and was known to be anxious to meet it as soon as possible.

On 1 May Charles was married by proxy to Henrietta Maria, and on 13 June he received his bride at Canterbury. On the 18th his first parliament met. In his speech at the opening of the session he expressed his confidence that the houses would support him in the war in which he had engaged at their instigation, but neither he nor any official speaking in his name explained what his projects were or how much money would be needed to carry them out. The commons, instead of attending to his wishes, sent up a petition on the state of religion, and voted two subsidies, or about 140,000*l.*, a sum quite inadequate to carry on a serious war. Charles, taken aback, directed Sir John Coke to explain to the commons that a far larger sum was needed, and, when this had no effect, adjourned parliament to Oxford, as the plague was raging in London. In order to conciliate his subjects he announced his intention of putting the laws against recusants in execution, thus abandoning his promise to the king of France as he had previously abandoned his promise to his own parliament. He seems to have justified his conduct to himself on the ground that, Louis having broken his engagement to allow Mansfeld to land in France, he was himself no longer bound.

When parliament met again it appeared that the prevailing motive of the commons was distrust of Buckingham. The final breach came on a demand for counsellors in which parliament could confide, or, in other words, for counsellors other than Buckingham. Charles refused to sacrifice his favourite, believing that to allow ministerial responsibility to grow up would end by making the crown subservient to parliaments, and dissolved parliament on 12 Aug.

That the executive government of the crown was not subject to parliamentary control was a maxim which Charles and his father had received from their Tudor predecessors. Even if Charles had been willing to admit that this maxim might be set aside in case of his own misconduct, he would have argued that the misconduct was now all on the side of the commons. He did not see that his own change of front in the matter of the catholics exposed him to suspicion, or that the failure of Mansfeld's expedition was in any way the fault of himself or of his minister.

Two other circumstances concurred to make the commons suspicious. Charles had lent some ships to the French king, which were to be used against the protestants of Rochelle, and it was not known at the time that he had done his best, by means of an elaborate intrigue, to prevent them being used for that purpose [see PENNINGTON, SIR JOHN]. The

other cause of the estrangement of the commons was of a more important character. A reaction against the prevalent Calvinism, which was in reality based upon a recurrence to the tone of thought of those of the reformers who had lived under the influence of the renaissance, had made itself felt at the universities, and consequently among the clergy. The laity were slower to feel the impulse, which in itself was in the direction of freer thought, and the House of Commons sent for Richard Montagu, who had written two books which had denied the Calvinistic dogmas to be those of the church of England. Charles, who shared in Montagu's belief, was unwise enough to bid the commons abstain from meddling with Montagu, not on the ground that liberty was good, but on the ground that Montagu was a royal chaplain, a position which was only conferred on him to give Charles an excuse for protecting him [see MONTAGU, RICHARD]. The question of ministerial responsibility was thus raised in the church as well as in the state.

In dissolving parliament Charles had no thought of doing without parliaments, but he hoped to be in a position when the next one met to be financially independent of them, and to prove by a great success that he and Buckingham were competent to carry on war. Scraping together a certain sum of money by means of privy seal loans, a means of obtaining temporary assistance which had been used by Elizabeth, he sent out an expedition to Cadiz under Sir Edward Cecil [see CECIL, SIR EDWARD, VISCOUNT WIMBLEDON], and despatched Buckingham to Holland to raise money by pawning the crown jewels. The expedition proved a complete failure, and Buckingham returned without being able to obtain more than a very small sum.

Another scheme of Charles was equally unsuccessful. When his second parliament met on 6 Feb. 1626, it appeared that he had made all the chief speakers of the opposition sheriffs in order to make it impossible for them to appear at Westminster. Sir John Eliot [see ELIOT, SIR JOHN], however, took the lead of the commons, and after a strict inquiry into Buckingham's conduct, the commons proceeded to the impeachment of the favourite. In the course of the struggle other disputes cropped up. Charles sent the Earl of Arundel to the Tower [see HOWARD, THOMAS, EARL OF ARUNDEL] for an offence connected with the marriage of his son, and was obliged to set him at liberty by the insistence of the peers, who claimed the attendance of each member of their own house on his parliamentary duties. In the same way he was compelled to allow the Earl of Bristol, whom he had attempted to exclude from parliament, to take his seat, and as Bristol brought charges against Buckingham, he sent his attorney-general to retaliate by accusing him before the lords of misconduct as ambassador during Charles's visit to Madrid [see DIGBY, JOHN, EARL OF BRISTOL]. He was also brought into collision with the commons. He was so indignant at language used by Eliot and Digges, as managers of Buckingham's impeachment, that he sent them both to the Tower, only to find himself necessitated to release them, as the commons refused to sit till their members were at liberty, and he was too anxious for subsidies to carry on the war to be content with a cessation of business.

On 9 June Charles told the commons that if they would not grant supply he must 'use other resolutions.' The commons replied by a remonstrance calling for the dismissal of Buckingham, and as the lords showed signs of sympathy with the attack on Buckingham, Charles dissolved his second parliament on 15 June. The quarrel was defined even more clearly than in the first parliament. The commons claimed to refuse supply if the executive government were conducted by ministers in whom they had no confidence, while Charles held that he was the sole judge of the fitness of his ministers for their work, and that to refuse supply when the exigencies of the state required it was factious conduct which could not be tolerated.

As soon as the commons had disappeared from the scene, the king ordered that Buckingham's case should be tried in the Star-chamber. The parliamentary managers refusing to prosecute, the affair ended in an acquittal, which convinced no one of its justice. In his straits for money Charles proposed to ask the freeholders to give him the five subsidies which the House of Commons had named in a resolution, though no bill had been passed to give effect to that resolution. Upon the refusal of the freeholders he ordered a levy of ships from the shires along the coast, and in this way got together a fleet which was sent out under Lord Willoughby, and which was so shattered by a storm in the Bay of Biscay that it was unable to accomplish anything [see BERTIE, ROBERT, EARL OF LINDSEY].

Charles's need of money was the greater as he was drifting into a quarrel with France. His breach of the promise made to the king of France to protect the English catholics had led to quarrels between himself and his wife, and at last Charles lost patience when he heard, perhaps in an exaggerated form, a story that the queen had offered prayers in the neighbourhood of Tyburn to the catholics

who had been there executed as traitors. He laid the blame upon the French attendants, whom he accused of perverting his wife from her duty to himself, and on 31 July, after a violent scene with the queen, had them all turned out of Whitehall. On 8 Aug. they were embarked for France [see HENRIETTA MARIA, QUEEN OF ENGLAND]. Louis XIII complained of this proceeding as being, as indeed it was, an infraction of the marriage treaty. Another ground of quarrel was the seizure by English ships of war of French vessels charged with carrying contraband goods for the use of the Spanish possessions in the Netherlands, which was especially resented by the French, as Charles claimed to intervene in the dispute between Louis and his revolted protestant subjects [see CARLETON, DUDLEY, VISCOUNT DORCHESTER].

While hostilities with France were impending in addition to the existing war with Spain, fresh calls for money arose in Germany. Charles had engaged to pay 30,000*l.* a month to his uncle, Christian IV, king of Denmark; and as the payment was stopped soon after the promise was made, Christian, having been defeated at Lutter on 17 Aug., complained bitterly that his defeat was owing to his nephew's failure to carry out his engagement. In September, accordingly, Charles ordered the levy of a forced loan equal to the five subsidies which he had failed to secure as a gift. At first the loan came in slowly, and to fortify his position Charles applied to the judges for an opinion in favour of the legality of the demand. Failing to obtain it he dismissed Chief-justice Crewe. To make the judges dependent, Charles thus deprived them of that moral authority which he would sorely need whenever he wished to quote their judgments on his own side. A considerable part of the loan was ultimately brought in, but not till the leading statesmen of the popular party had been imprisoned for refusing to pay. In this way it became possible to send Sir Charles Morgan with some regiments of foot to assist the king of Denmark.

In the meanwhile the war with France had broken out. Buckingham went at the head of a great expedition to the Isle of Ré to relieve Rochelle, which was being besieged by the army of Louis XIII. A siege of Fort St. Martin proved longer than was expected, and Buckingham cried out for reinforcements. Charles urged on his ministers to gather men and money; but Buckingham's unpopularity was so great that but little could be done. Before the reinforcements could reach Ré, Buckingham had been defeated, and had been obliged to abandon the island. On 11 Nov. he landed at Plymouth.

Charles was resolved to go on with the war. The king of France, he told the Venetian ambassador, 'is determined to destroy Rochelle, and I am to support it; for I will never allow my word to be forfeited.' After all kinds of devices for getting money—including a levy of ship-money and the enforcement of an excise—had been discussed and abandoned, Charles's third parliament met on 17 March 1628. Charles had previously ordered the enlargement of those who had been prisoners on account of their refusal to pay the loan, after the court of king's bench had declined to liberate on bail five of the number who had applied to it for protection.

The commons found a leader in Sir Thomas Wentworth, and under Wentworth's guidance a bill was brought in to secure the liberties of the subject [see WENTWORTH, THOMAS, EARL OF STRAFFORD]. It proposed to abolish Charles's claim to compel householders to receive soldiers billeted on them, to raise loans or taxes without consent of parliament, or to commit a man to prison by his own order without giving an opportunity to the judges to bail him. Into the events of the past year there was to be no inquiry. On the points of billeting and loans Charles was ready to give way; but he stood firm on the point of imprisonment, all the more because he had reason to think that the House of Lords was in his favour.

The question was one on which something at least might be said on Charles's side. From time to time dangers occur which the operation of the law is insufficient to meet. A widespread conspiracy or a foreign invasion threatens the nation at large, and it becomes of more importance to struggle against the enemy than to maintain the existing safeguards of individual liberty. In our own day parliament provides for such cases by refusing to prisoners in certain cases the right of suing out a writ of habeas corpus, or by passing a bill of indemnity in favour of a minister who, when parliament was not sitting, had in some great emergency overstepped the law. The crown had in the Tudor times been tacitly allowed frequently to judge when the law was to be suspended by imprisoning without showing cause, a course which made a writ of habeas corpus inoperative, as no charge could be shown in the gaoler's return, and consequently the court of king's bench was powerless to act.

Wentworth's intervention was therefore thrust aside by Charles. The king was ready to confirm Magna Charta and other old statutes, and to promise to 'maintain all his

subjects in the just freedom of their persons and safety of their estates, according to the laws and estates of the realm,' but he would not bind himself absolutely by a new law. The result was that Wentworth withdrew from the position which he had taken up, and that, the bill proposed by him having been dropped, the petition of right was brought in, including all the demands of Wentworth's bill, with an additional one relating to the execution of martial law. Its form was far more offensive to Charles than the bill had been, as it declared plainly that that which had been done by his orders had been done in defiance of existing law, and required that the law should be kept, not altered.

Charles argued that cases might occur above the capacity of the judges, involving, in short, questions of policy rather than of law, and he offered never again to imprison any one for refusing to lend him money. His offence had been too recent to dispose the commons to listen to this overture, and all attempts to modify the petition having failed, it passed both houses on 28 May. Charles was the more anxious to find a way of escape, as an expedition sent to the relief of Rochelle had failed to effect anything; and he was bent on following it up by a larger expedition, which it was impossible to despatch without the subsidies which the commons would only pass on his giving assent to the petition. The mode in which he attempted to escape was characteristic. He tried to maintain his prerogative, while leaving the commons under the impression that he had abandoned it. Having obtained from the judges an opinion that, even if he assented to the petition, he could still in some cases imprison without showing cause, he then gave an answer to parliament so studiously vague as to give no satisfaction, and then, finding the commons were violently exasperated, gave his consent on 7 June in the ordinary form, though doubtless with the mental reservation that in the terms of the opinion of the judges he was not precluded, in times of necessity, from doing what, according to the latest meaning of the petition, he had acknowledged to be illegal.

Charles got his subsidies; but the commons proceeded with a remonstrance against his government, and especially against the countenance given by him to Buckingham. A still more serious dispute arose out of his rejection of a proposal by the commons to grant him tonnage and poundage for one year only, probably in order to get them to discuss with him the whole question of his right to levy customs without a parliamentary grant. Upon this the commons asserted that if any such right existed he had abandoned it in the petition of right. To this very questionable argument Charles replied that he could not do without tonnage and poundage, and that the abandonment of those duties was 'never intended by' the house 'to ask, never meant, I am sure, by me to grant.' On 26 June he prorogued parliament. The assassination of Buckingham and the failure of the new expedition to Ré quickly followed. Charles never again gave his complete confidence to any one.

The king hoped in the next session to obtain a parliamentary settlement of the dispute about tonnage and poundage. Such a settlement was, however, rendered more difficult by the irritation caused by the seizure of goods for non-payment of those duties. When parliament met in 1629, the commons were also irritated by the line which Charles had taken on the church questions of the day. Not only had he favoured the growth of a certain amount of ceremonialism in churches, but he had recently issued a declaration, which was prefixed to a new edition of the articles, in which he directed the clergy to keep silence on the disputes which had arisen between the supporters of Calvinistic or Arminian doctrines. The commons wished Arminian teaching to be absolutely suppressed, and their exasperation with the king's policy in this matter made it more difficult for him to come to terms with them on the subject of tonnage and poundage. Under Eliot's leadership they resolved to question Charles's agents, and, on a message from the king commanding them to adjourn, the speaker was violently held down in his chair, and resolutions were passed declaring that the preachers of Arminian doctrines and those who levied or paid tonnage and poundage were enemies of the country. Charles dissolved parliament, and for eleven years ruled without one.

The quarrel between Charles and the House of Commons was practically a question of sovereignty. There had been at first grave differences of opinion between them on the subject of Buckingham's competence and the management of the war, and subsequently on Charles s opposition to popular Calvinism in the church. The instrument by means of which each side hoped to get power into its own hands was tonnage and poundage. Without it Charles would soon be a bankrupt. With it he might hope to free himself from the necessity of submitting to the commons. The old idea of government resting upon harmony between the king and parliament had broken down, and the constitution must be modified either in the direction of absolutism or in the direction of popular control.

Many members of the house who had shared in the disturbance were imprisoned. Charles's indignation was directed against Eliot, who had led the attack upon Buckingham as well as opposition to the king. Charles personally interfered to settle the mode of proceeding, and when Eliot with Rolles and Valentine were imprisoned in the king's bench, upon their refusal to pay the fine to which they were sentenced, Charles practically hastened Eliot's end by leaving him in an unhealthy cell in the Tower after he was attacked by consumption.

For a long time Charles's main difficulty was financial. In 1629 he made peace with France, and in 1630 with Spain. He enforced the payment of tonnage and poundage, and he raised a considerable sum by demanding money from those who had omitted to apply for knighthood being in possession of 40*l.* a year, a proceeding which, if liable to many objections, was at least legal. In this way he nearly made both ends meet, his revenue in 1635 being in round numbers 618,000*l.*, while his expenditure was 636,000*l.* A deficit of 18,000*l.* might easily be met from temporary sources, but the financial position thus created by Charles would not allow him to play an important part in foreign politics. Yet Charles, with that fatuous belief in his own importance which attended him through life, imagined that he would gain the object which he aimed at, the restoration of the Palatinate first to his brother-in-law Frederick, and after Frederick's death to his nephew, Charles Louis, by offering his worthless alliance sometimes to the emperor and the king of Spain, sometimes to the king of France or to Gustavus Adolphus. From none of these potentates did he ever receive more than verbal assurances of friendship. No one would undergo a sacrifice to help a man who was unable to help himself.

The discredit into which Charles fell with foreign powers might ultimately be injurious to him; but France and Spain were too much occupied with their own quarrels to make it likely that he would be exposed to immediate danger in consequence of anything that they were likely to do. The offence which he was giving by his ecclesiastical policy at home was much more perilous. The church problem of his day was indeed much more complex than either he or his opponents were aware. As a result of the struggle against the papal power, backed by the king of Spain, a Calvinistic creed, combined with a dislike of any ceremonial which bore the slightest resemblance to the forms of worship prevailing in the Roman church, had obtained a strong hold upon religious Englishmen. Then had come a reaction in favour of a broader religious thought, combined with a certain amount of ceremonialism; a reaction which was in the main a return to the old lines of the culture of the renaissance, and which, so far from being really reactionary, was in the way of progress towards the intellectual and scientific achievements which marked the close of the century.

Mediation between the two schools of thought could only be successfully achieved by conciliating that part of the population which is sufficiently intelligent to take interest in matters of the mind, but which is not inclined to admit the absolute predominance of thorough partisans on either side. To do this it would be necessary to sympathise with the better side of the new school, with its dislike of dogmatism and its intellectual reasonableness, while refusing at least to lend it help in establishing a ceremonial uniformity by compulsion. Unhappily Charles's sympathies were in the wrong direction. He was not a man of thought to be attracted by intellectual force. He was a man of cultivated æsthetic perceptions, loving music and painting and the drama, but as a connoisseur not as an artist. He could tell when he saw a picture who the painter was, he could suggest an incident to be the centre of a dramatic plot, but he could not paint a picture or write a play. In his own life he instinctively turned to that which was orderly and decorous. He had never been unfaithful to his wife, even in the days when there had been no love between the married pair, and after Buckingham's death his affection for Henrietta Maria was that of a warm and tender lover. Such a man was certain to share Laud's view of the true way of dealing with church controversies—so different from that of Bacon—and, having thought to settle theological disputes by enjoining silence on both parties, to endeavour to reach unity by the enforcement of uniformity in obedience to church law without considering the shock which his action would cause in a generation habituated to its disuse.

For some time his efforts in this direction were crowned only by partial success. In 1633 Laud became archbishop of Canterbury, and by the close of 1637, when Laud's metropolitical visitation came to an end, the ceremonial of the church had been reduced to the ideal which Charles had accepted from Laud, with the result of driving the mass of moderate protestants into the arms of the puritans [see LAUD, WILLIAM].

At the same time that Charles was alienating so many religious men, he was giving offence to thousands who cared for the mainte-

nance of the laws and customs which guarded property from irresponsible taxation. In 1634 he took alarm at the growing strength of the French navy, which, in combination with the Dutch, might easily overwhelm any fleet which he was himself able to send out, and, in pursuance of a suggestion of Attorney-general Noy, he commanded the issue of writs to the port towns, directing them to supply ships for service at sea. The ships, however, were required to be larger than any of the port towns, except London, had at their disposal, and Charles therefore expressed his willingness to commute the obligation for a money payment which was practically a tax. While he gave out that the vessels were wanted for the defence of the realm against pirates and enemies, he was negotiating a secret treaty with Spain, the object of which was the employment of the fleet in a combined war against the Dutch.

In 1635 the ship-money writs were extended to the inland counties. The negotiation with Spain had broken down, and Charles was now eager to use his new fleet to enforce his claim to the sovereignty of the seas, and to force even war vessels of other nations to dip their flags on passing a ship of his navy in the seas round Great Britain. He also attempted, with small success, to levy a tax from the Dutch herring boats for permission to fish in the sea between England and their own coasts.

Gradually resistance to the payment of ship-money spread, and in December 1635 Charles consulted the judges. Ten out of the twelve replied that 'when the good and safety of the kingdom in general is concerned, and the whole kingdom in danger—of which his majesty is the only judge—then the charge of the defence ought to be borne by all the kingdom in general.' Charles was always apt to rely on the letter rather than on the spirit of the law, and he forgot that after he had dismissed Chief-justice Crewe, &c. in 1626 for disagreeing with him about the forced loan, suspended Chief-baron Walter in 1627 for disagreeing with him about the mode of dealing with the accused members of parliament, and Chief-justice Heath in 1634 for disagreeing with him about the church, he could hardly expect his subjects to believe that the judges were altogether influenced by personal considerations when they decided in favour of the crown.

Ship-money writs continued to be issued every year, and in February 1637 Charles obtained a fresh and more deliberate answer of the judges in support of his claim. Finding that resistance continued, he gladly consented to have the question of his rights discussed before the exchequer chamber in Hampden's case, and when judgment was given in 1638 in his favour he treated the question as settled without regard to the impression made on public opinion by the speeches of Hampden's counsel [see HAMPDEN, JOHN].

In other ways Charles's government had given dissatisfaction. Many monopolies had been granted to companies, by which subterfuge the Monopoly Act of 1624 had been evaded. Inquiry had been made into the rights of persons possessing land which had once formed part of a royal forest, enormous fines inflicted, and though these fines, like the majority of the fines in the Star-chamber, were usually either forgiven or much reduced when payment was demanded, the whole proceeding created an amount of irritation which told heavily against the court.

By this time Laud's metropolitical visitation had increased its growing opposition, and even greater distrust of Charles had been engendered by the welcome accorded by Charles to Panzani, who arrived in 1634 as papal agent at the queen's court, and who was busy with a futile attempt to reconcile the church of England with the see of Rome. Panzani was present when Charles paid a formal visit to Oxford in 1636. Con, who succeeded him, dropped the scheme for the union of the churches, and devoted himself to the conversion of gentlemen, and more successfully of ladies of quality. In 1637 even Charles took alarm, though he loved to chat with Con over points of literature and theology, and proposed to issue a proclamation ordering the enforcement of the law against those who effected conversions. The queen, however, pleaded the cause of her fellow-catholics, and Charles, unable to withstand his wife's entreaties, gave way and issued his proclamation in so modified a form as no longer to cause alarm among the catholics themselves. With more wisdom he gave his patronage to Chillingworth's great work, 'The Religion of Protestants.'

Unluckily for Charles, the favour accorded to Panzani and Con only served to bring out into stronger light the hard measure which was dealt out to puritans, to which fresh attention had been drawn by the execution of a cruel Star-chamber sentence on 30 June 1637 upon Prynne, Bastwick, and Burton.

Great as was the offence which Charles was giving in England, he was giving greater offence in Scotland. In 1633, when he visited Edinburgh in order to be crowned, he had created distrust among the nobles by an arrangement for the commutation of the tithes which, though just in itself, alarmed

them as being possibly a precursor of an attempt to resume the confiscated church property which was in their hands. It was all the more necessary for Charles to avoid irritating the religious sentiment of the Scottish people, which had abandoned any active opposition against the episcopacy introduced by James, but had retained an ineradicable aversion to anything like the ceremonial of the English church. Yet Charles chose to be crowned on 18 June by five bishops in 'white rochets and sleeves, and copes of gold having blue silk to their feet,' and to deck the communion table 'after the manner of an altar, having behind it a rich tapestry, wherein the crucifix was curiously wrought.'

From that moment Charles lost the hearts of the Scottish people. The nobles, quick to seize their opportunity, opposed him in the parliament which followed the coronation, and it was only by his personal intervention that he secured a majority for the bills which he was anxious to see passed into law. His first act after returning to England was to order the general use of the surplice by Scottish ministers, and though the order could not be enforced its issue told heavily against Charles. To the nobles he gave fresh offence by making Archbishop Spotiswood chancellor of Scotland, and by giving seats in the privy council to other bishops.

For some time certain Scottish bishops, referring from time to time to Laud and Wren, had by Charles's orders been busily preparing a new prayer-book for Scotland. In 1636 its issue was frustrated by the issue of a 'Book of Canons,' and in October 1636 Charles commanded the use of the prayer-book. It was not till May 1637 that it reached Scotland, and it was to be first used on 23 July at St. Giles's in Edinburgh. The Scots had had time to make up their minds that the book was probably popish and certainly English, and the nobles, for their own reasons, stirred the flame of popular discontent. A riot in St. Giles's, followed by an almost complete unanimity of feeling in Scotland against the new book, rendered its adoption impossible.

Charles did not know, as Elizabeth had known, how to withdraw from an untenable position, and the position in which he had now arrived was one from which even Elizabeth could hardly have withdrawn with dignity. If Charles were to give way in Scotland, he could hardly avoid giving way in England. His government in both countries was supported by the prestige of ancient rights in defiance of popular feeling, and if popular feeling was to have its way in one country it would soon have its way in the other. On 10 Sept. he directed the enforcement of his order for the use of the prayer-book. Fresh riots broke out at Edinburgh. The opponents of the prayer-book formed four committees, usually known as the 'tables,' to represent their case, and the 'tables' practically became the informal government of Scotland.

Charles did his best to explain his intentions, but Scotland wanted the absolute withdrawal of the obnoxious book, and at the end of February 1638 the national covenant, binding all who adopted it to resist any attack on their religion to the death, was produced in Edinburgh and eagerly signed. For some months copies of the covenant were scattered over the country and accepted with enthusiasm.

Charles knew that the movement was directed against himself. In May he offered not to press the canons and the service book except in 'a fair and legal way;' but at the same time he asked for the absolute abandonment of the covenant. He sent the Marquis of Hamilton to Scotland to mediate, and by his advice he drew back step after step till he at last agreed to let the prayer-book drop, and to summon an assembly to meet to settle matters of religion.

The assembly met at Glasgow on 21 Nov. and proceeded to summon the bishops before it for judgment. On 28 Nov. Hamilton dissolved the assembly. In spite of the dissolution it continued to sit, deposed the bishops, and re-established presbyterianism. Charles maintained that he had a right to dissolve assemblies and parliaments, and to refuse his assent to their acts. The constitutional rights of the crown thus came into collision with the determinate will of the nation.

Only an army could enforce obedience in Scotland, and Charles had no money to pay an English army for any length of time. Yet he hoped by calling out trained bands, especially in the northern counties, which were most hostile to the Scots, and by asking for a voluntary contribution to support them, to have force on his side long enough to beat down a resistance which he underestimated. On 27 Feb. 1639 he issued a proclamation declaring the religion of Scotland to be safe in his hands, and asserting that the Scots were aiming at the destruction of monarchical government.

On 30 March Charles arrived at York to appeal to arms, believing that he had to deal with the nobility alone, and that if he could reach the Scottish people he would find them loyally responsive. He issued a proclamation offering a reduction of 50 per cent. to all tenants who took his side against rebels. He could not even get his proclamation read in Scotland, except at Dunse, where he sent

the Earl of Arundel with an armed force to read it. On 28 May he arrived at Berwick, and on 5 June the Scottish army occupied Dunse Law. His own troops were undisciplined, and money began to run short. On 18 June he signed the treaty of Berwick, knowing that if he persisted in war his army would break up for want of pay. A general assembly was to meet to settle ecclesiastical affairs, and a parliament to settle political affairs.

Before long the king and the Scots were as much estranged as ever; differences of opinion arose as to the intention of the treaty. The assembly abolished episcopacy, and when the parliament wished to confirm this resolution, as well as to revolutionise its own internal constitution, Charles fell back on his right to refuse consent to bills. He was now under the influence of Wentworth, whom he created Earl of Strafford, and he resolved to call an English parliament, and to ask for means to enable him to make war effectually upon Scotland. The discovery of an attempt made by the Scottish leaders to open negotiations with the king of France led him to hope that the national English feeling would be touched. In the meanwhile the English privy councillors offered him a loan which would enable him at least to gather an army without parliamentary aid.

On 13 April 1640 the Short parliament, as it has been called, was opened. Under Pym's leadership it showed itself disposed to ask for redress of grievances as a condition of a grant of supply, and it subsequently refused to give money unless peace were made with the Scots [see Pym, John]. On 5 May Charles dissolved parliament, and, getting money by irregular means, proceeded to push on the war. That Strafford had obtained a grant from the Irish parliament, and had levied an Irish army, terrified and exasperated Englishmen, who believed that this army would be used in England to crush their liberties. The army gathered in England was mutinous and unwarlike. The Scots knew that the opinion in England was in their favour, and they had already entered into communication with the parliamentary leaders. On 20 Aug. they crossed the Tweed, defeated part of the royal army at Newburn on the 28th, and soon afterwards occupied Newcastle and Durham. Charles's money was by this time almost exhausted, and he was obliged to summon the English peers to meet him in a great council at York, as there was no time to get together a full parliament.

The great council met on 24 Sept. It at once insisted on opening negotiations with the Scots, and sent some of its members to London to obtain a loan to support the army during the progress of the treaty. Charles had now agreed to summon another parliament, and the negotiations opened at Ripon were adjourned to London.

On 3 Nov. the Long parliament met, full of a strong belief that both the ecclesiastical and the political system of Charles needed to be entirely changed. They began by inquiring into Strafford's conduct in Ireland, and Charles, listening to Strafford, thought of anticipating the blow by accusing the parliamentary leaders of treasonable relations with the Scots. The secret was betrayed, and Strafford impeached and thrown into the Tower. Laud quickly followed, and other officials only saved themselves by flight. Deprived of his ablest advisers, Charles was left to his own vacillating counsels, except so far as he was from time to time spurred on to action by the unwise impetuosity of his wife. She had already in November applied to Rome for money to bribe the parliamentary leaders. Later on a further application was made for money to enable Charles to recover his authority. Charles was probably informed of these schemes. He saw chaos before him in the impending dissolution of the only system which he understood, and he was at least willing to open his ears to any chance of escape, however hazardous. As he never understood that it was destructive to seek for the support of mutually irreconcilable forces, he began, while playing with the idea of accepting aid from the pope, to play with the idea of accepting aid from the Prince of Orange, to be bought by a marriage between his own eldest daughter Mary and the prince's eldest son.

On 23 Jan. 1641 Charles offered to the parliament his concurrence in removing innovations in the church, but he refused to deprive the bishops of their seats in the House of Lords, or to assent to a triennial bill making the meeting of parliament every three years compulsory. On 15 Feb. he gave his assent to the Triennial Bill, and on the 19th he admitted a number of the opposition lords to the council, hoping thereby to win votes in Strafford's trial. At that trial, which began on 22 March, Charles was present. His best policy was to seek the support of the peers, who were naturally disinclined to enlarge the doctrines of treason, and to win general favour by a scrupulous abandonment of the merest suggestion of an appeal to force. Charles weakly listened to all kinds of schemes, probably without absolutely adopting any, especially to a scheme for obtaining a petition from the army in the north in favour of his policy, and to another scheme for

bringing that army to London. Of some of these projects Pym received intelligence, and Strafford's impeachment, ultimately carried on under the form of a bill of attainder, was pushed on more vigorously than ever. The most telling charge against Strafford was that he had intended to bring an Irish army to England, and that army, which was still on foot, Charles refused to disband. On 1 May he pleaded with the lords to spare Strafford's life, while rendering him incapable of holding office. On the following day, the day of his daughter's marriage to Prince William of Orange, he made an attempt to get military possession of the Tower. An appeal to constitutional propriety and an appeal to force at the same time were irreconcilable with one another. Wilder rumours were abroad, and Pym on the 5th revealed his knowledge of the army plot. All hesitation among the peers ceased, and the Attainder Bill was passed. On 10 May, under the stress of fear lest the mob which was raging round Whitehall should imperil the life of the queen, Charles signed a commission for giving his assent to the bill.

On the same day Charles agreed to a bill taking from him his right to dissolve the actual parliament without its own consent. Parliament at once proceeded to abolish those courts which had formed a special defence of the Tudor monarchy, and completed the Scottish treaty by which the two armies were to be disbanded. As another act made the payment of customs and duties illegal without consent of parliament, Charles was now reduced to rule in accordance with the decisions of the law courts and the will of parliament, unless he had recourse to force. Unhappily for him, he could not take up the position thus offered him, or contentedly become a cipher where he had once ruled authoritatively. On 10 Aug. he set out for Scotland, hoping by conceding everything on which the Scottish nation had set its heart to win its armed support in England.

Charles perhaps felt the more justified in the course which he was taking as new questions were rising above the parliamentary horizon. The House of Commons was more puritan than the nation, and as early as in February 1641 two parties had developed themselves, one of them striving for the abolition of episcopacy, and for a thorough change in the prayer-book, if not for its entire abandonment; the other for church reform which should render a renewal of the Laudian system impossible for the future. The latter was headed by Bishop Williams, and was strongly supported by the House of Lords. Charles's one chance of regaining authority was in placing himself in harmony with this reforming movement. Charles was an intriguer, but he was not a hypocrite, and as he had no sympathy with any plan such as Williams was likely to sketch out, he did not feign to have it. The want of the king's support was fatal to the project, and many who might have ranged themselves with Williams came to the conclusion that, unless the days of Laud were to return, the government of the church must be taken out of the hands of Charles. Hence a bill for the abolition of episcopacy was being pushed on in the House of Commons, the bishops having been, and being likely to be, the nominees of the crown.

Any one but Charles would have recognised the uselessness of attempting to save the English bishops by an appeal to the presbyterian Scots. Charles was indeed welcomed at Edinburgh, where he listened to presbyterian sermons, but he soon discovered that the Scots would neither abate a jot of their own pretensions nor lend him aid to recover his lost ground in England. His dissatisfaction encouraged persons about him, more unscrupulous than himself, to form a plot for seizing, and even, in case of resistance, for murdering, Argyll, Hamilton, and Lanark, the leaders of the opposition; and when this plot, usually known as 'The Incident,' was discovered, Charles found himself suspected of contriving a murder.

Shortly after the discovery of the Incident the Ulster massacre took place, and Charles, who appears to have intrigued with the Irish catholic lords for military assistance in return for concessions made to them, was suspected of connivance with the rebellion in the north.

Such suspicions, based as they were on a succession of intrigues, made it difficult for Charles to obtain acceptance for any definite policy. Yet, while he was still in Scotland, he adopted a line of action which gave him a considerable party in England, and which, if he could have inspired trust in his capacity to treat the question of the day in a conciliatory spirit, might have enabled him to rally the nation round him. He announced his resolution to maintain the discipline and doctrine of the church as established by Elizabeth and James, and if he could have added to this, as he soon afterwards added, an expression of a desire to find a mode of satisfying those who wished for some amount of latitude within its pale, he would be in a good position to command a large following. Unhappily for him, the Incident and the Irish rebellion made it unlikely that he would be trusted, and the answer of the parliamentary leaders was the 'Grand Remonstrance,'

in which he was asked to concede the appointment of ministers acceptable to both houses of parliament, and the gathering of an assembly of divines to be named by parliament that it might recommend a measure of church reform. The former demand was rendered necessary by the fact that an army would soon have to be sent to Ireland, and that the parliamentary majority would not trust the king with its control, lest it should be used against themselves when the war was over. The second might easily lead to a system of ecclesiastical repression as severe as that of Laud, and when Charles, in a declaration published by him soon afterwards (Husband, *Collection of Remonstrances*, &c., p. 24), announced himself ready, if exception was taken to certain ceremonies, 'to comply with the advice of' his 'parliament, that some law may be made for the exemption of tender consciences from punishment or prosecution for such ceremonies,' he might, if he had been other than he was, have anticipated the legislation of William and Mary. To the end of his life, however, though he constantly reiterated this offer, he never took the initiative in carrying the proposal into effect.

There can be little doubt that, emboldened by his reception in the city on 25 Nov., when he returned from Scotland, Charles was already contemplating an appeal to law which was hardly distinguishable from an appeal to force. When, at the end of December, a mob appeared at Westminster to terrorise the peers, he seems to have wavered between this plan and an attempt to rest upon the constitutional support of a minority of the commons and a majority of the lords. It was a step in the latter direction that on 2 Jan. 1642 he named to office Culpepper and Falkland, leading members of the episcopalian-royalist party which had for some time been formed in the commons; but on the following day the attorney-general by his orders impeached five members of the lower house and one member of the upper. On the 4th he came in person with a rout of armed followers to the House of Commons to arrest the five who sat in that house. He did not succeed in securing them, but his attempt sharpened all the suspicions abroad and rendered an agreement on the larger questions practically impossible. The city took up the cause of the members, and Charles, finding that force was against him, left Whitehall on 10 Jan. never to return till he came back to die.

The next seven months were occupied by manœuvres between king and parliament to gain possession of the military forces of the kingdom and to place themselves legally in the right before the nation. On 22 Aug. Charles raised his standard at Nottingham, and the civil war began. After an attempt at negotiation the king removed to Shrewsbury, and on 12 Oct. marched upon London, and, after fighting on the 23rd the indecisive battle of Edgehill, occupied Oxford and pushed on as far as Brentford. On 13 Nov. he drew back without combating a parliamentary force drawn up on Turnham Green. He thought that the work of suppressing the enemy should be left to the following summer.

In the campaign of 1643 an attempt was made by Charles, perhaps at the suggestion of his general, the Earl of Forth, to carry out a strategic conception which, if it had been successful, would have put an end to the war. He was himself with his main army to hold Oxford, and if possible Reading, while the Earl of Newcastle was to advance from the north and Hopton from the west, to seize respectively the north and south banks of the Thames below London, so as to destroy the commerce of the great city which formed the main strength of his adversaries. In the summer of 1643, after the victories of Adwalton Moor (30 June) and Roundway Down (13 July), the plan seemed in a fair way to succeed, but the Yorkshiremen who followed Newcastle and the Cornishmen who followed Hopton were drawn back by their desire of checking the governors of Hull and Plymouth, and when Charles was left with an insufficient force to march unsupported upon London, he had perhaps no choice but to undertake the siege of Gloucester. After the relief of Gloucester by Essex, he fought the first battle of Newbury, in which he failed to hinder the return of Essex to London. A later attempt to push Hopton with a fresh army through Sussex and Kent to the south bank of the Thames was frustrated by the defeat of that army at Cheriton on 29 March 1644, while Newcastle was baffled by the arrival of a Scottish army in the north as the allies of the English parliament, in consequence of the acceptance by the latter body of the solemn league and covenant.

During this campaign Charles had divided his attention between military affairs and political intrigue. On 1 Feb. propositions for peace were carried to the king at Oxford, and a negotiation was opened which came to nothing, because neither party would admit of anything but complete surrender on the part of the other. Charles followed up the failure of negotiation by an attempt to provoke an insurrection in London in his favour; but his most cherished scheme was one for procuring the assistance of the English army in Ireland by bringing about a cessation of

the war there, and eventually of securing the aid of a body of ten thousand Irish Celts. The cessation was agreed to on 15 Sept. 1643, and several English regiments were shipped from Ireland for service in England. The native Irish were not to be had as yet.

The campaign of 1644 was conducted upon a different plan from that of 1643. This time, instead of converging upon London, the royalist armies were to make full use of their central position at Oxford. Sending Rupert to assist Newcastle to defeat the Scots and their English allies, Charles was to remain on the defensive, unless he was able to throw himself alternatively on the armies of Essex and Waller, which were for the moment combined against him, but which might at any time separate, as their commanders were known not to be on good terms with one another. If Rupert had been a good tactician, the plan might have succeeded, but he suffered himself to be overwhelmed—principally by the conduct of Cromwell—at Marston Moor, on 2 July; and though Charles inflicted a check on Waller at Cropredy Bridge on 29 June, and subsequently compelled the surrender of Essex's infantry at Lostwithiel on 2 Sept., his wish to avoid unnecessary bloodshed prevented him from insisting, as he might easily have done, upon more than the delivery of the arms and stores of the force which he had overpowered. He had consequently to meet the army of Essex again in combination with that of Waller and Manchester, at the second battle of Newbury, on 27 Oct. Night came on as he was getting the worst, but he slipped away under cover of the darkness, and succeeded in revictualling Donnington Castle and Basing House, so that when he entered Oxford on 23 Nov. he had baffled all the efforts of his adversaries, so far as his own part of the campaign was concerned.

The negotiations at Uxbridge, which were carried on in January and February 1645, failed from the same causes as those which had produced the failure of the negotiations at Oxford in 1643. Charles's real efforts were thrown into an attempt to check the advance of the Scots by procuring money and arms, and if possible an army from the Duke of Lorraine, and by inducing the Irish to lend him the ten thousand men of whom mention has already been made. The Irish would, however, only grant the soldiers on condition of the concession of the independence of the Irish parliament, and of the Roman catholic church in Ireland, and though Charles was prepared to go a very long way to meet them, he refused to comply with the whole of their demands. All the external aid which he was able to command was that of a small body of Irish and of Scottish highlanders under Montrose, which won astonishing victories in the north of Scotland. In the meanwhile the parliamentary army had been remodelled, and against the new model, filled with religious enthusiasm and submitting to the strictest discipline, Charles dashed himself at Naseby on 14 June, to meet only with a disastrous overthrow.

The defeat at Naseby was decisive. For some months parliamentary victories were won over royalist detachments, and royalist fortresses stormed or reduced by famine. Charles never was in a position to fight a pitched battle again. All sober men on his own side longed for peace. Charles fancied that to submit would be to betray God's cause as well as his own. 'I confess,' he wrote to Rupert on 3 Aug., 'that, speaking either as to mere soldier or statesman, I must say there is no probability but of my ruin; but as a christian, I must tell you that God will not suffer rebels to prosper, or his cause to be overthrown, and whatsoever personal punishment it shall please them to inflict upon me must not make me repine, much less to give over this quarrel, which, by the grace of God, I am resolved against, whatsoever it cost me; for I know my obligations to be both in conscience and honour neither to abandon God's cause, injure my successors, nor forsake my friends.'

There would have been something approaching to the sublime in Charles's refusal to recognise a settlement which he honestly believed to be abhorrent to God, if only he had been content to possess his soul in patience. During that winter and the following summer he plunged from one intrigue into another. No help from whatever quarter came amiss to him, and while the queen was pleading for a foreign army to be levied, with the help of the queen regent of France he was himself negotiating through Ormonde for ten thousand Irish Celts. Whether he actually authorised the notorious Glamorgan treaty or not [see HERBERT, EDWARD, MARQUIS OF WORCESTER], the authenticated negotiation carried on by the lord-lieutenant of Ireland was quite sufficient to ruin Charles (*Carte MSS.* Bodleian Library). Letters, bringing to light his secret negotiations with foreign courts, had come into the possession of the parliamentary army at Naseby, and now a copy of the Glamorgan treaty fell into the hands of his enemies, with the result of shocking the public opinion of the day even more than it had been shocked before. Then, too, he proposed to treat with the parliament at Westminster, not because he expected them to grant his demands, but because he expected

presbyterians and independents to fall out, and so to help him to his own. While he was treating with them he informed the queen that he would grant toleration to the catholics 'if the pope and they will visibly and heartily engage themselves for the re-establishment of the church of England and my crown' (Charles to the Queen, 12 March 1646, *Charles I in* 1646, Camd. Soc.), by which means he hoped 'to suppress the presbyterian and independent factions.' There was no coherence in these projects, and, like all incoherent aims, they were certain to clash one with the other.

Oxford, however, was soon too hard pressed for Charles to remain there, and though he had resolved never to grant more to the presbyterians than at the utmost a toleration, he at last, having on 13 April recorded and placed in the hands of Gilbert Sheldon a vow to restore to the church all lay impropriations held by the crown if he ever recovered his right (*Clarendon MS.* 2176), delivered himself on 5 May to the Scottish army at Newark. On 13 May, guarded by the Scottish army, he arrived at Newcastle.

Charles had hoped that his coming would lead to a national Scottish combination in his favour in which Montrose, who had been defeating one presbyterian army after the other, might be included. He found the Scots wanted him to take the covenant. Charles had to do his best by such diplomatic skill as he had at command to spin out time by appearing to be desirous of peace, while resolute not to grant the terms offered to him. Some time was taken up by an epistolary discussion between himself and Alexander Henderson on the respective merits of episcopacy and presbyterianism. In vain the queen and the Scots who were politically loyal to Charles, such as Sir Robert Moray (*Hamilton Papers*, Camd. Soc.), urged him to abandon episcopacy. He remained constant, though the defeat of Montrose at Philiphaugh on 3 Sept. deprived him of his last chance of armed assistance. On 4 Dec. he went so far as to suggest to his friends that he might accept presbyterianism with toleration for three years, but added that if the Scots would support his claims to temporal power, he would expunge the demand for toleration. His friends told him that the Scots wanted a permanent, not a temporary, establishment of presbyterianism, and on 20 Dec. he dropped the whole proposal, merely asking to come to London to carry on a personal negotiation.

Charles had imagined that he was playing with all parties, while in reality he had provoked all parties to come to an understanding with one another behind his back. The Scottish parliament resolved that as he had not taken the covenant he was not wanted in Scotland, while the English parliament appointed him a residence at Holmby House. On 30 Jan. 1647 the Scottish army marched homewards from Newcastle, receiving shortly afterwards the first instalment due to them by England for their services. Charles was left behind with a party of English commissioners who had been appointed to conduct him to the residence assigned to him.

At Holmby House Charles was well treated. He read much; his favourite books were Andrewes's 'Sermons,' Hooker's 'Ecclesiastical Polity,' Shakespeare, Spenser, Herbert, and translations of Tasso and Ariosto. Before long he had the satisfaction of hearing that the independent army was falling out with the presbyterian parliament, and just before this quarrel reached its crisis he sent in an answer to the parliamentary proposal sent to him at Newcastle, in which he offered to resign the command of the militia for ten years, and to agree to the establishment of presbyterianism for three years, permission being granted to himself and his household to use the Book of Common Prayer. He was to be allowed to name twenty divines to sit in the Westminster Assembly to take part in the negotiations for a final settlement of church affairs. Nothing was said about toleration for tender consciences, an omission which shows that the frequent offers of Charles during the civil war to make this concession merely proceeded from a sense that it was expedient to make them, and not from any conviction that they were good things in themselves.

On the morning of 3 June, before Charles could receive an answer to his proposal, a certain Cornet Joyce arrived at Holmby House with a party of horse. In the evening he informed the king that he had authority from the army to carry him off. On the 4th, Charles, apparently fully satisfied, rode off with him. For some time he moved about from house to house, taking up his abode at Hampton Court on 24 Aug. In the meanwhile the army had taken military possession of London, and had made itself master of the parliament.

Charles had already been requested to give his consent to a document drawn up by the chief officers of the army and known as 'Heads of Proposals.' These proposals, if accepted, would have transformed the old monarchy into a constitutional monarchy, somewhat after the fashion of 1689, and would have put an end to the religious difficulty by abolishing 'all coercive power, authority, and jurisdiction of bishops, and all other ecclesiastical officers whatsoever, extending to any

civil penalties upon any.' Neither the prayer-book nor the covenant was to be enforced.

It is intelligible that Charles should not have been prepared to accede to so wise a settlement; but at least he might have been expected not to make the overtures of the army counters in intrigue. He had at first rejected them, but on 9 Sept., having been asked by the parliament—which in spite of the domination of the army retained its presbyterian sentiments—to accept a presbyterian government, he answered that he preferred to that to adopt the proposals of the army. All that he got by this move was to weaken the hold of the army upon the parliament, and the result was that on 2 Nov. the houses came to an understanding that presbyterianism should be established, with toleration for tender consciences, but with no toleration for those who wished to use the Book of Common Prayer. Charles, if he had been wise, would have closed even now with Cromwell and the army. All he thought of was to try to win over the army leaders by offers of peerages and places. Whether Cromwell actually intercepted a letter from Charles to the queen informing her that he meant to hang him as soon as he had made use of him, may be doubted, but it is quite clear that Cromwell was not the man to be played with. The army and the parliament came to an understanding, and on 10 Nov. drew up new proposals in concert. On the 11th the king escaped from Hampton Court, making his way to the Isle of Wight, where he seems to have expected that Colonel Hammond, the governor of Carisbrooke Castle, would protect him, and perhaps contrive his escape to France if it should prove necessary. Hammond, however, was faithful to his trust, and Charles became a resident, and before long a prisoner in the castle.

Upon this the houses embodied their own proposals in four bills. To these bills, on 28 Dec., Charles refused his assent, and on 3 Jan. 1648 the commons resolved that they would not again address the king, a resolution which on the 15th was accepted by the lords.

At last it seemed likely that Charles would find supporters. The Scots had long been dissatisfied with the behaviour of the English parliament towards them, and on 26 Dec. their commissioners in England signed with Charles a secret treaty in which they engaged to send an army to replace him on the throne on condition that he would establish presbyterianism in England for three years and put down the sects. The result of this treaty, the engagement as it was called, was the second civil war. The invading army of the Scots was backed by the English cavaliers, and in part at least by the English presbyterians. Fairfax and Cromwell, however, disposed of all the enemies of the army, and by the beginning of September Charles was left unaided to face the angry soldiers.

At first, indeed, it seemed as if the second civil war would go for nothing. On 18 Sept. a fresh negotiation with Charles—the treaty of Newport—was opened by parliamentary commissioners. Charles would neither close with his adversaries nor break with them. His only object was to spin out time. By the end of October the houses, anxious as they were for a settlement, discovered, what they might have known before, that Charles was resolved not to abandon episcopacy. He had fresh hopes of aid from Ireland and the continent. 'Though you will hear,' he had written to Ormonde, 'that this treaty is near, or at least most likely to be concluded, yet believe it not, but pursue the way you are in with all possible vigour; deliver also that my command to all your friends, but not in public way.'

The army at least was weary of constant talk which led to nothing but uncertainty. In a remonstrance adopted by a council of the officers on 16 Nov. it demanded 'that the capital and grand author of our troubles, the person of the king, by whose commissions, commands, or procurement, and in whose behalf and for whose interest only, of will and power, all our wars and troubles have been, with all the miseries attending them, may be speedily brought to justice for the treason, blood, and mischief he is therein guilty of.' The complaint against Charles was true, but it was not the whole truth. Charles, ill-judged and irritating as his mode of action was, did nevertheless in making his stand upon episcopacy represent the religious convictions of a large portion of his subjects. Moreover, the demand of the army shocked all who reverenced law, or, in other words, who wished to see general rules laid down, and any attempt to infringe them punished after they had been openly promulgated, and not before. To depose Charles was one thing; to execute him was another. In hurrying on to the latter action the army only exposed the radical injustice of its proceeding by the self-deception with which it clothed an act of violence with informal forms of law. Charles was removed from Carisbrooke, and on 1 Dec. lodged in Hurst Castle. On the 6th members of the House of Commons too favourable to the king were excluded from parliament by Pride's purge. On 17 Dec. Charles was removed from Hurst Castle and brought to Windsor, where he arrived on 23 Dec. On

1 Jan. the commons who were left behind after Pride's purge resolved that he had committed treason by levying war 'against the parliament and kingdom of England,' and on 4 Jan. they resolved that it was unnecessary for the being of a law to have the consent of the king or of the House of Lords. On the 6th they passed a law by their own sole authority for the establishment of a high court of justice for the king's trial. On 19 Jan. Charles was brought to St. James's Palace, and on the 20th he was led to Westminster Hall to be tried. He refused to plead or to acknowledge the legality of the court [see BRADSHAW, JOHN, 1602-1659], and on the 27th he was condemned to death (on questions arising out of the death-warrant, see two communications of Mr. Thoms to *Notes and Queries* of 6 and 13 July 1872, and the letters of Mr. R. Palgrave in the *Athenæum* of 22 Jan., 5 and 26 Feb. 1881). Not only was the sentence technically illegal, but on the grounds alleged it was substantially unjust. The civil war was neither a levy of arms by the king against the parliament, nor by the parliament against the king. It had been a conflict between one section of the kingdom and the other. Yet those who put Charles to death believed that they were in reality executing justice on a traitor. On 30 Jan. he was executed in front of Whitehall. His own conception of government was expressed in the speech which he delivered on the scaffold: 'For the people,' he said; 'and truly I desire their liberty and freedom as much as anybody whosoever; but I must tell you that their liberty and freedom consists in having of government those laws by which their life and their goods may be most their own. It is not having share in government, sirs; that is nothing pertaining to them.'

[On the authorship of the Eikōn Basilikē see GAUDEN, JOHN. The principal source of information on the reign of Charles I is the series of State Papers in manuscript, Domestic and Foreign, preserved in the Record Office. These, however, become scanty after the outbreak of the civil war, and may be supplemented by the Tanner and Clarendon MSS. in the Bodleian Library, and, as far as Ireland is concerned, from the Carte MSS. in the same library. There is also much manuscript material in the British Museum. The despatches of foreign ambassadors should be consulted, of many of which there are copies either in the Museum Library or in the Record Office. Selections from the Clarendon MSS. are printed in the Clarendon State Papers. Extracts from the Tanner MSS. are printed very imperfectly in Cary's Memorials of the Civil War. Portions of the Carte MSS. appear in Carte's Life of Ormonde, in Carte's Original Letters, and in Mr. J. T. Gilbert's editions of the Aphorismical Discovery and of Belling's History of the Irish Confederation. Laud's Works should be consulted for the ecclesiastical and Strafford's Letters for the political government of Charles, whose own Works have also been published. Elliot's speeches and letters are printed in Forster's Life of Eliot, while the Letters and Papers of Robert Baillie give the Scottish side of the struggle, and Miss Hickson, in her Ireland in the Seventeenth Century, prints a large number of the depositions taken in relation to the Ulster massacre. Rushworth's Collection is full of state papers, but the narrative part is chiefly taken from the pamphlets of the day, most of which will be found in the great series of Civil War Tracts in the British Museum. Papers relating to Rupert's campaigns are given in Warburton's Memoirs of Rupert and the Cavaliers; and others connected with Fairfax in Johnson and Bell's Memorial of the Civil War. Among contemporary or nearly contemporary writings are: Clarendon's History of the Great Rebellion; May's History of the Long Parliament; Burnet's Lives of the Dukes of Hamilton; Lord Herbert of Cherbury's Expedition to the Isle of Ré; the Memoirs of Holles; the Memoirs of Ludlow; the Historical Discourses of Sir E. Walker; Sprigge's Anglia Rediviva; Herbert's Memoirs of the Two Last Years of . . . King Charles I; Heylyn's Cyprianus Anglicanus; and Hacket's Life of Williams. The Life of Colonel Hutchinson and the Lives of the Duke and Duchess of Newcastle may also be studied with advantage. Whitelocke's Memorials contain a certain amount of personal information dispersed among short notes of events of less value. Those who wish to pursue the subject further may consult the references in Masson's Life of Milton; and in Gardiner's History of England, 1603–42, and his History of the Great Civil War.] S. R. G.

CHARLES II (1630–1685), king of England, Scotland, and Ireland, second son of Charles I and Queen Henrietta Maria, was born at St. James's Palace, London, 29 May 1630, and baptised by Laud, bishop of London, 7 July 1630, Louis XIII of France being one of his godfathers. In 1631 he was entrusted to the care of the Countess of Dorset (*Cal. State Papers*, Dom. 1660–1, 341); the married name of his nurse, who according to Clarendon exercised a baleful influence upon him, was Wyndham (*Rebellion*, v. 153; cf. *Cal.* 1661–2, pp. 552–3). As a child he seems to have had vivacity and a will of his own (see his letters in ELLIS, 1st series, iii. 286, 287). About 1638 an establishment was provided for him as Prince of Wales, with William Cavendish (1592–1676), earl of Newcastle [q. v.], as governor, and Dr. Brian Duppa [q. v.] as tutor. In 1639 he broke his arm and passed through a serious illness. In the following year, when a design is said to have been temporarily entertained of committing the charge of him to

Hampden (WHITELOCKE ap. HARRIS, i. 10 *n.*), he took his seat in the House of Lords, and his first public act is said to have been that of carrying to the peers his father's letter in favour of Strafford (COOK, 8–9; *Monarchy Revived*, 9). Early in 1642 Newcastle generously resigned his post of governor to the prince, which, on his recommendation, was bestowed upon the Marquis of Hertford, a personage in favour with the popular party, and probably by his amiability very acceptable to the prince. In February 1642 the House of Commons failed, however, to prevent Hertford from obeying the king's orders to take the prince to meet him at Greenwich, whence both moved to Theobalds and Newmarket, reaching York by 9 March. Here he was appointed to the nominal command of the troop of lifeguards formed of northern noblemen and gentlemen who had offered their services to the king. At Edgehill, he and his brother James, duke of York, narrowly escaped being taken prisoners. He accompanied the king in his November march upon London, but on the retreat to Oxford he fell sick of the measles at Reading. At Oxford the government of the 'hopeful and excellent prince,' as Clarendon calls him, was placed in the hands of the Earl of Berkshire, a nobleman of very slight reputation. The prince of course sat in the Oxford parliament, and his name was among those subscribed to the letter in favour of a pacification addressed to Essex 29 Jan. 1644. During his residence at Oxford negotiations seem to have been set on foot by Queen Henrietta Maria for a match between him and Louisa Henrietta, eldest daughter of Frederick Henry, prince of Orange; but in the end (April 1646) that project was dropped, like the one started about 1645 of a marriage with the infanta Joanna of Portugal. Soon after the breakdown of the Uxbridge negotiations Charles I at last resolved to separate from his son by sending him into the west. A council was at the same time named to be about the prince, consisting of the Duke of Richmond, the Earl of Southampton, Lords Capel, Hopton, and Colepepper, Sir Edward Hyde, and probably Berkshire, whose governorship now came to an end (CLARENDON, v. 155). At the same time the prince received a commission as general of the association of the four western counties, and another to be general of all the king's forces in England, although he was in truth intended for the present to remain quiet in Bristol. The final parting between father and son took place 4 March 1645, when with Hyde and three hundred horse the prince left Oxford (WHITELOCKE, i. 404; for the prince's itinerary see CLARENDON, *Life*, i. 230–1). In Bristol, and in the west in general, things were in a most unsatisfactory state, and much confusion and complaint had been caused by the royalist general Goring and his troops. Clarendon states (v. 153) that at first the prince frequently attended the sittings of his council, where he accustomed himself 'to a habit of speaking and judging upon what was said;' but at Bridgewater, whither he went 23 April, and where an attempt was made to reorganise the defence of the western counties, he fell under evil influences and began to adopt a disrespectful tone towards the council, using his position to promote a general feeling of irreverence towards his advisers. His recall by the king to Bristol was therefore a judicious step, but on account of its unhealthy state he soon again quitted it for Barnstaple, where he received the news of Naseby. After this he was much harassed by contradictory orders from the king, and by the proceedings of Goring and Sir Richard Greenville, whom the king had appointed commander-in-chief and major-general of the army in the west. In July Fairfax victoriously advanced into Somersetshire, and a visit from Prince Rupert apprised his cousin of the condition of the king, now a fugitive in Wales, and of the royal cause. Nothing remained for the prince but to withdraw into Cornwall; and at Launceston he received an autograph letter from his father, dated Brecknock, 5 Aug. 1645, in which he was ordered whenever he found himself in personal danger to proceed to France, there to be under the care of his mother, 'who is to have the absolute full power of your education in all things except religion.' The prince was commanded in carrying out this order to require the assistance of his council; but both inside and outside of it the feeling was strong against his departure for France. Among the Devonshire gentry a desire had arisen that he should interpose with the parliament in favour of peace; and to quiet the prevailing agitation he paid a visit to Exeter. He accordingly sent a letter to Fairfax, requesting a pass for Colepepper and Hopton to go to the king and advise a pacific policy. Fairfax communicated the letter to both houses of parliament (WHITELOCKE, i. 517–18). Even after the surrender of Bristol (10 Sept.) and the defeat of Montrose (13 Sept.) the prince's council seems to have not despaired of holding part of the west for the king if the prince remained; and, in view of the rivalry between Goring and Greenville, obedience was delayed to an explicit command from the king that the prince should immediately remove to France. One more overture to Fairfax was respectfully declined,

though the prince was assured that on disbanding his army Fairfax himself would safely convey him to the parliament (*ib.* i. 537); and while Goring betook himself to France, the prince, though orders continued to reach him from the king for his departure to the continent, continued to move about in the west, with the hope of heading a force for the relief of Exeter. After the arrest of Greenville and the rout of Hopton at Torrington, the prince moved by way of Truro to Pendennis Castle at Falmouth (February 1646). Here he received information of a design, known to many persons of consideration in Cornwall, for seizing his person. Though the time had now obviously arrived for obeying the king's positive and repeated command, it was not till the beginning of March that the council resolved that the prince should remove to Jersey or the Scilly Isles, the latter being announced as the goal of his voyage. Fairfax was within twenty miles of Falmouth, while Jermyn's promise of reinforcements from France remained unfulfilled. Accordingly 2 March 1645–6 the prince sailed in a frigate that had been kept in readiness, and reached Scilly 4 March. The army under Hopton, already completely demoralised, was speedily dissolved. (For further details of these transactions see Clarendon's coloured narrative, v. 187–322; Sir Richard Greenville wrote his own account; Lord Hopton's is in the *Ormonde Papers*, ed. by Carte and cited by Harris, i. 21 *n.*)

Charles was in the Scilly Isles from 4 March to 16 April 1646 with Hyde. Colepepper, who was with him on his arrival, speedily left for France, while Hopton and Capel only reached him a few days before his departure. During his stay he received a message from both houses of parliament, dated 30 March, and inviting him, 'in a loving and tender way,' to 'come in' to them. In his answer he asked to be enabled to consult the king before assenting (Whitelocke, i. 587–8, ii. 12, cf. Harris, i. 24 *n.*) According to Clarendon (v. 360), the islands were on 12 April surrounded by a fleet of twenty-seven or twenty-eight sail, which was, however, dispersed by a two days' storm. The opportunity was not to be lost; and the resolution to leave Scilly, in which, with the exception of Berkshire, the council was unanimous, was determined by a letter written by Charles I to his son from Hereford soon after Naseby, but hitherto, in accordance with the king's wishes, kept secret by the prince (Clarendon, v. 361). A fair wind brought the fugitives to Jersey 17 April, where entreaties reached Charles from Queen Henrietta Maria to pursue his flight to Paris. His council urged objections to this plan; while Digby, who had arrived with two frigates from Ireland, proposed to carry the prince thither. In Paris both Colepepper and Digby were converted to the queen's views; Jermyn supported them, and the news of the king having placed himself in the hands of the Scots at Newark (5 May 1646) clinched the prince's resolution. But though they perceived further resistance to be useless, Hyde, Capel, Hopton, and Berkshire declined to accompany the prince to France, where he arrived about July. Hyde and his friends declared their commission at an end (*ib.* v. 367–407). Thus closes what may be called the first chapter of Charles's public career.

Cardinal Mazarin had encouraged the removal to France of the heir to the English throne. But he hesitated under the circumstances to identify himself with his interests. The prince was therefore at first treated with something like studied neglect by the French court. His mother annexed to her allowance his own slender pittance, and kept him as dependent upon herself as possible (*ib.* v. 413–415, 554–5). After, it is said, being baulked in his desire of taking service in the French army under the Duke of Orleans, he was prostrated by a long attack of aguish fever (Cook, 21–2; *Monarchy Revived*, 28). He remained at Paris for rather more than two years, being there, as Burnet (i. 184) asserts, introduced to the vices and impieties of the age by the Duke of Buckingham and Lord Percy, without being grounded in the principles of religion by his mathematical tutor, Thomas Hobbes. (After the Restoration a pension was granted to Hobbes by Charles II: see *Vitæ Hobbianæ Auctarium*, xxxiii., in vol. xii. of *Works*, 1839). In 1648 the prince was to have played a prominent part in the so-called second civil war, but the scheme of placing him at the head of an invading Scottish army came to nothing. In July, however, he arrived at Helvoetsluys, and sailed thence with nineteen English ships faithful to the king, and a reputed force of twenty thousand men. He reached the Thames, where he took some prizes, issued a proclamation specially intended to conciliate the Scots and the Londoners, and then returned to Holland (Harris, i. 32 *n.*; Whitelocke, ii. 367–8; for his letter to the lords, *ib.* 375–6; for his offer to give up his prizes to the merchant adventurers on payment of 20,000*l.*, *ib.* 372).

In Holland, notwithstanding some hesitation, Charles was courteously received and liberally treated (Whitelocke, ii. 399, 408), but he cannot have spent many gloomier months than these. He was attacked by the small-pox (*ib.* 436); and while his fleet

dissolved by slow degrees (*ib.* 440), the news from England after the defeats of the Scots at Preston (17 Aug. 1648), Wigan, and Warrington, became worse and worse. Though in his later years little piety was observable in Charles towards the memory of his father, no effort was spared by him to avert the catastrophe of January 1649; he induced the States-General to attempt intercession; he appealed to Fairfax and the council of war, who laid his letter aside (Clarendon, vi. 211–13, 227–9); it is even supposed that he forwarded to the parliament a blank sheet, with his signature, in which they were to insert the terms on which they could 'save his father's head' (Harris, i. 37–41 *n.*) But all was of no avail, and Charles I was beheaded on 30 Jan. 1648-9. In Edinburgh Charles II was proclaimed king on 5 Feb. 1648-9, and public opinion in Scotland was with him. The commissioners of the Scottish parliament appear to have reached Holland towards the end of March, but it was not till just a year later that they were admitted to an interview with Charles (Köcher, 13). He was likewise proclaimed by Ormonde in the parts of Ireland under his control, by the Scots in Ulster, and in Guernsey. In England he was only proclaimed in one or two places, but assurances of sympathy as well as pecuniary support were received by him from Lincolnshire and the west. Nor were his relations with foreign powers altogether unpromising. France at least maintained no diplomatic intercourse with the Commonwealth government, and the States-General were at first disposed to be friendly towards the guest and kinsman of the house of Orange (Whitelocke, iii. 4, 30). The young queen Christina of Sweden was likewise friendly (*Cal.* 1649, preface). It was not till some months after his mother had urged him to return to France that Charles found his way to St. Germain (Whitelocke, iii. 3, 60, 63; Clarendon, vi. 307 et seqq.) His own inclinations lay, not towards Scotland and the covenant, but rather towards Ireland; this design, however, collapsed for want of money even before Cromwell's arrival in Ireland. From France, where as usual he felt ill at ease, Charles in September 1649 crossed to Jersey, whence 31 Oct. he issued a declaration asserting his rights. But the presence of the parliamentary fleet at Portsmouth caused him to set sail again 13 Feb. 1650, and once more to take refuge in the United Netherlands at Breda. Here he now felt obliged to listen to the Scotch parliamentary commissioners, who were all along supported by Hamilton and Lauderdale. Meanwhile Montrose, who had pressed upon Charles a scheme of his own, set up the royal standard in Scotland (January). A curious picture of the needy and frivolous but agreeable prince in this period of suspense remains from the hand of the Princess Sophia, whose mother the queen of Bohemia, then resident at the Hague, wished to marry her to her cousin, while the Dowager Princess of Orange meant to secure him for one of her own daughters, and favoured the presbyterian offers (Köcher, 41–2; cf. Lord Byron to Ormonde in *Ormonde Papers*, and *Cal.* 1650, 85, and 1651–2, 135). Before the news of Montrose's overthrow reached Charles he had accepted the commissioner's terms, which imposed the covenant on himself and the entire Scottish nation, and stipulated that all civil affairs should be determined by the parliament. Soon afterwards he embarked at Terheyden in a frigate commanded by young Van Tromp, and provided, together with two other men-of-war, by the Prince of Orange. The prince's applications to Spain and other powers had proved in vain; some moneys raised in Poland and Muscovy seem to have come too late (Clarendon, v. 405 seq. vi. 569–70; Whitelocke, iii. 116, 179).

After a tempestuous voyage of twenty-two days, an attempt to intercept him having failed, Charles arrived in the frith of Cromarty 16 June (Heath, *Chronicle*, 268; *Cal.* 1650, 188). For three days he stayed in the bay of Gicht, in a house belonging to the Marquis of Huntly, but garrisoned by Argyll, who was in fact as well as in name 'president of the committee for ordering his majesty's journey and gists' (*ib.* 234; for his itinerary, see *ib.* 265–9). On the ninth day he reached 'his own house' of Falkland. Here or hereabouts he delayed for some weeks, as there were divided counsels at Edinburgh, and he still hesitated about his position (Whitelocke, iii. 210). No sooner had he arrived in Scotland than the parliament, with which Argyll was all-powerful, bade him dismiss Hamilton and Lauderdale. Buckingham, on the other hand, notwithstanding his scandalous life, was allowed to remain about the king. During the first part of Charles's stay in Scotland he heard many prayers and sermons, 'some of great length,' and underwent severe rebukes for the meagre gaieties he permitted at his court. The former friends of the royal cause were carefully kept at a distance; even the loyalty of the common people was warned off. In the words of Hobbes (*Behemoth*, pt. iv.), 'the sum of all is, the prince was then a prisoner.' It was these things which made Charles afterwards assure Lauderdale that 'presbytery was not a religion for gentlemen;' but he understood the situation, paid attention to Argyll, and,

according to Burnet (i. 105), even talked of marrying his daughter. Finally, a declaration was laid before him, in which, in addition to his previous concessions, he was made to acknowledge not only the sinfulness of his own dealings with the Irish, but his father's blood-guiltiness and his mother's idolatry. This declaration, after some hesitation, 'the Scots threatening to cast him off,' he signed (for the declaration, dated Dunfermline, 18 Aug. 1650, see WHITELOCKE, iii. 233–4; cf. HARRIS, i. 82–93 *n.*) Yet about this time he was extending liberal promises to the catholics in England (*Cal.* 1650, 88–9), and it was affirmed that letters were presented in his name to Pope Innocent X, expressing his good-will to the church of Rome, and appealing for pecuniary and diplomatic assistance (WHITELOCKE, iii. 234–5). The settlement between the Scots and Charles had been hastened by the approach of Cromwell, but it was not till 3 Sept. that the battle of Dunbar was fought. In England and France the rumour spread that Charles was sick or dead (CLARENDON, vi. 476); but in Scotland the effects of the defeat, followed by the surrender of Edinburgh, were not wholly unfavourable to him. It was felt that the reins had been drawn too tight, and a resolution of the general assembly at once relaxed the rigour of the Act of Classes. Meanwhile Charles had tried to escape from St. Johnstone's, hoping in the company of four horsemen to make his way to the north, where Huntly, the Athole men, and others were ready to receive him. He was, however, overtaken in the northern confines of Fife, and induced to return (*Monarchy revived*, 95–8). 'The start,' as it was called, rather improved his treatment at St. Johnstone's, where a chance record discovers him in congenial company, commissioning pictures for which he omitted to pay (*Treasury Papers*, 1556–1696, xxiii–vi). But at his coronation at Scone, 1 Jan. 1651, he had to swear both to the covenant, and to the solemn league and covenant of 1643, whereby he would have become a presbyterian king on both sides of the Tweed (for the coronation, see *Monarchy revived*, 101–3; cf. as to the anti-absolutist sermon on the occasion, HARRIS, i. 97 *n.*) After setting up his standard at Aberdeen, he, about April 1651, moved his court to Stirling. About midsummer Cromwell set his army in motion. While Lambert placed himself in the king's rear, Cromwell advanced upon Perth; but just before taking it he learned that Charles had (31 July) started with his army for England. It was a desperate resolution, but no other course remained, and Argyll alone had opposed the march, from whose orders Charles thus at last liberated himself. His expectations that his forces would increase as he went on, and that a thousand armed men would join him in Lancashire (*Cal.* 1661–2, 2), were disappointed, while the measures of resistance taken by the council of state at Westminster were prompt and extensive. The army with which Charles entered England numbered about ten thousand men; it was commanded by David Lesley; according to Clarendon, the committee of ministers in it did much mischief. At Carlisle and elsewhere Charles was on his arrival proclaimed king; from the general pardon which he offered in his declaration, only Cromwell, Bradshaw, and a third regicide were excepted. In Lancashire he was joined by the Earl of Derby; thence he continued his march through Cheshire, where the attempt of Lambert and Harrison to throw themselves across his path had been defeated by Massey at Warrington, passed through Shropshire, where Shrewsbury shut its gates against him, and 22 Aug. entered Worcester. His forces, now about thirteen thousand in number, were but slightly increased by the gentlemen who had answered a general summons issued by him 26 Aug. Meanwhile Cromwell had reached the neighbourhood with an army of between thirty thousand and forty thousand men, and was preparing to surround the royalist forces. After two preliminary encounters (28 and 29 Aug.) the battle of Worcester was fought 3 Sept., which virtually annihilated Charles's army. He afterwards spoke with great bitterness of the conduct of Lesley, Middleton, and the greater part of the Scots; but there seems no cause for suspecting treason (*Cal.* 1651–2, 2. As to the king's march, see HEATH, *Chronicle*, and *Monarchy revived*; as to the battle, *Cal.* 1651, preface x, and 474–7). Charles had borne himself with conspicuous bravery during the day, charging the enemy in person and with temporary success, and even at the last mounting a fresh horse within the walls, with the intent of renewing the struggle. About six in the evening he was, however, obliged to quit the town with the main body of the horse. While Lesley and the Scots took the direct road northwards, Charles, attended by Buckingham, Derby, Lauderdale, Wilmot, and others—about sixty horse in all—pressed on towards Kidderminster, near which they lost their way. Derby then suggested that Boscobel House, about twenty-five miles from Worcester, on the borders of Shropshire and Staffordshire, might afford to the king the shelter which he had himself found there a few nights before; but it was afterwards agreed that the king should first proceed to White Ladies, another seat of the Giffard

family, half a mile further on. Here at daybreak on 4 Sept. Charles took leave of all his companions, except Wilmot, who alone was privy to his design of escaping not to Scotland, but to London, and who remained concealed in the neighbourhood. Charles wandered from Worcester to Boscobel [see CARLOS, WILLIAM]; thence to Mr. Whitgreave's seat of Moseley, and Colonel Lane's at Bentley; thence again as Miss Jane Lane's attendant to Leigh, near Bristol, and to Colonel Wyndham's house at Trent, near Sherbourne; and finally to the George Inn at Brighton, a journey extending over forty-one days. During this period he was recognised, according to various calculations, by from forty to fifty men and women, and a reward of 1,000*l.* had been set on his head, and a penalty of death attached to any act aiding his concealment. His own part was well played throughout in the way of endurance and *sang-froid*, and after the Restoration he gave substantial proofs of his gratitude to many of those who had contributed to his preservation. (The best account of the adventures of Charles after Worcester is in Thomas Blount's relation entitled *Boscobel* (1660), which, however, it is curious to find declared inaccurate by royal order; see the quotation from *The Kingdom's Intelligencer*, January 1661, in *A Cavalier's Notebook*, 139–40. The king dictated his own narrative to Pepys, October 1680; CLARENDON's account, vi. 513–45, is also derived from the accounts of the king and of Wilmot. Whitgreave likewise drew up a narrative.)

Charles landed in safety at Fécamp in Normandy on 16 Oct. 1651. His expressions now and four years later, when he was urged to make another attempt in the same quarter, showed that he had had enough, and more than enough, of Scotland (*Cal.* 1651, xxi; cf. CLARENDON, vi. 111); and never were his prospects gloomier than during his sojourn at Paris and St. Germain, which lasted till June 1654. He was at first well received by the Duke of Orleans and several of the great nobles; it is even stated that there was a notion of his marrying the duke's daughter (CLARKE, *Life of James II*, i. 55). His pecuniary difficulties pressed hard on him; the pension of six thousand livres a month now assigned to him by the French court was more regularly anticipated than paid (CLARENDON, vi. 568), and his share of the profits from Prince Rupert's sea brigandage was only occasional (*Pythouse Papers*, 34). Unable, like his brother James, to take service under the French colours, he had to remain the nominal head of a factious court, where his mother and her favourites, 'the Louvrians,' as they were called, deplored his anger against the Scots, and in vain sought to induce him to attend the presbyterian services at Charenton; while his weightiest advisers, Hyde and Ormonde, who with Jermyn and Wilmot formed his new council, could offer him no better advice than to remain quiescent, and he was observed to lapse into taciturnity (*Cal.* 1651–2, 2). But from France, torn by internal conflicts, there was nothing to be hoped (cf. WHITELOCKE, iv. 54). He lost a good friend by the death of his brother-in-law, William II, prince of Orange. When the States-General had declared war against England, they declined his offer to take the command of any English ships which might come over to their side, and when peace was made in April 1654, the exclusion of the English royal family from the United Provinces was one of its conditions. No result followed from the diplomatic tour of the Earl of Norwich in 1652 (*Cal.* 1651–2, xi), and the mission of Rochester (Wilmot) to the diet of Ratisbon in 1655 produced only a small subsidy, proposed like a charitable subscription by the Elector of Mainz (CLARENDON, vi. 51, 105). Yet even in these years his followers' demands for commissions and places, mostly, no doubt, prospective, continued. At home Cromwell, in November 1652, rejected Whitelocke's advice to arrive at an understanding with the king of Scots (WHITELOCKE, iii. 468–74), whose subjects were on 12 April 1654 declared discharged from their allegiance to him. About the same time Vowell's plot for the murder of the Protector and the proclamation of Charles, who was beyond doubt cognisant of the scheme, was discovered (*Cal.* 1654, xvii–xviii). Early in the same year regular diplomatic relations were opened between England and France, and a treaty of alliance between these powers projected, of which the expulsion of Charles from France would inevitably form a proviso.

In the end Charles resolved to go to Germany. The royalists in England contrived to send him a few thousand pounds, Mazarin paid him all the arrears of his pension, and Charles took the opportunity of appointing a treasurer, Stephen Fox, so efficient that, according to Clarendon (vii. 107), from this date to just before the Restoration the king's expenses never exceeded 240*l.* a year. 'Good old secretary' Nicholas shortly afterwards returned to the royal service. Early in June 1654 Charles passed unregarded through Flanders, in order to spend several weeks with his sister, the widowed Princess of Orange, at Spa, and afterwards at Aix-la-Chapelle, where he had at first thought of fixing his residence. He, however, proceeded to Cologne, where he was received with much solemnity both by

the magistrates of the city and the College of Jesuits (Jesse, iii. 286–7, from Thurloe), and there he established himself for about two years. He afterwards described the people of Cologne as the most kind and worthy he ever met with (Evelyn, *Diary*, 6 July 1660); and, according to Clarendon, his own life there was exemplary, divided between reading in his closet and walks on the city walls, for he was too poor to keep a coach (vii. 119). He seems, however, to have been fond of hunting and other amusements (Ellis, *Orig. Letters*, 2nd ser. iii. 376). He affected attachment to the church of England, and a wish to guard his brother, the Duke of Gloucester, from conversion to the church of Rome. He could afford little other encouragement to his supporters in England, though he travelled to Middelburg to be in readiness for the Salisbury rising in March 1655, for the failure of which he and the factions at his court had to bear their share of blame (*Cal.* 1655, 245–6). His incognito visit with his sister to Frankfort fair in September 1655, when he met Queen Christina of Sweden, was not a political manœuvre. After the Protector had concluded his alliance with France (24 Oct.), Charles naturally became anxious for the support of Spain. In March 1656 he proceeded incognito to the neighbourhood of Brussels, where he negotiated a treaty with the Archduke Leopold William, and after the latter had been superseded in the government of the Spanish Netherlands by Don John of Austria, Charles moved his court from Cologne to Bruges. But he found the new governor-general, notwithstanding the good offices of the Princess of Orange, extremely coy, and his own resources ran very low (*Cal.* 1656–7, xiii. 258). Yet, if report spoke true (Jesse, iv. 292, from Thurloe), shameless debauchery ran riot at Bruges, so as to justify in the eyes of puritan England the act of November 1656, which absolutely extinguished any supposed title to the throne on the part of the sons of Charles I (*Cal.* 1656–7, 173). At last, accompanied by a profusion of mutual compliments (*Somers Tracts*, vii. 410–12), the authorisation arrived from Spain. Charles was politely received at Brussels by Don John, and the treaty was signed in its final form. Charles engaged to collect all his subjects now serving in France under his own command in Flanders, and was promised a monthly allowance, which was, however, paid as irregularly as the French had been, which Charles had now resigned (Harris, ii. 128 *n.*, from the *Ormonde Papers*, and Carte's *Life of Ormonde*). But though he commenced the levy of four English regiments, and made a spirited offer of taking the field to the Spanish council at Brussels, he could not move it to action. The Protector's government was kept well informed by its secret agents—one of them, Sir Richard Willis, actually engaged in a plot for inveigling over to England the king whom he had long faithfully served (Clarendon, vii. 324 seq.)—and their reports give a striking picture of the sanguine supplications and sorry shifts of Charles's court at this time, and of his own gaiety in the midst of indigence (*Cal.* 1657–8; in the preface is a list of his officers of state). In the winter of 1657–8 he contrived to be present at the attempt upon Mardyke (Clarendon, vii. 277; cf. Pepys, 2 Jan. 1688), and at the end of February 1658 he was allowed to remove his court to Brussels. But the project of a rising in the south of England for which he was holding himself in readiness was betrayed (Heath, 403); on 17 June Dunkirk fell, and Flanders was overrun by the French and English. In August Charles withdrew to Hoogstraten, near Breda, whence, on receiving news of the death of Oliver Cromwell, he in the middle of September returned to Brussels.

In the troubles which ensued in England the cry for the king's restoration was soon raised, and the royalists eagerly watched an opportunity for a rising. On receiving through John Mordaunt (afterwards Lord Avalon) a report that nearly every county in England was ready to rise in his favour, Charles, accompanied by Ormonde and Bristol, repaired to Calais, and thence to the coast of Brittany, where, however, he received the news of the frustration of his hopes by the defeat of Booth and Middleton at Nantwich (19 Aug.) Charles had done his best to make success possible, and it was probably about this time that Fox was sent with a letter to Monck in Scotland, begging him to march against the Rump (Guizot, *Monck, E. Tr.* 106 *n.*) Instead of returning to Brussels, he now resolved to carry out a former plan of his, and proceed to Fuentarabia in the Spanish Pyrenees, where Mazarin and Luis de Haro were arranging a pacification between France and Spain. Under a mistaken impression Charles penetrated as far as Saragossa, together with Ormonde and Bristol, but ultimately reached his destination. His hope was to induce the French crown to take up his cause in conjunction with the Spanish, and perhaps to send Condé with his army across the Channel. But the failure of the rising in England had its effect. Mazarin refused him an interview, though it is said Charles offered to marry the cardinal's niece, Hortensia Mancini (Macpherson, *Original Papers*, i. 21; her hand is said to have been

offered in vain to Charles after the Restoration—she afterwards married the Duke de Mazarin, and lived in England as the king's pensioner and mistress), and the Spaniards had strong reasons for not wishing to exasperate the actual English government (RANKE, iv. 40–4). Towards the end of December Charles, who on his return journey paid a conciliatory visit to his mother at Paris (CLARENDON, vii. 362), was back in Brussels. There remained only a very faint hope that Monck's march into England might produce some change for the better, and only gradually the significance of his proceedings became clear at Brussels (*ib.* 420). When the elections for the 'free' (convention) parliament were at hand, Charles is stated to have communicated with some leading men, who in return signified their desire to 'revert to their duty' (SIR PHILIP WARWICK, *Memoires*), and this may have been the origin of the private conferences held by Warwick, Manchester, and others with Bridgman and other royalists. But Monck was still unapproachable by the royalist agents, till at last Sir John Greenville ventured to place in the general's hands the credentials with which he had been furnished by the king. About the beginning of April Greenville returned to Brussels, followed by a message from the presbyterians informing the king that they had induced Monck to acknowledge him on the basis of the treaty of Newport (HALLAM, ii. 290–1; cf. CHRISTIE, i. 220). It came too late, for the king and his advisers already had under consideration conditions not very different from the subsequent terms of the Declaration of Breda (as to Broghill's Irish scheme, which he says was only frustrated by the prosperous accounts from England, see *Orrery State Letters*, i. 63–5). Monck was anxious that Charles should quit the Spanish Netherlands, and, against the will of the Spanish government, who had actually issued orders for detaining him, he crossed the frontier to Breda. The famous declaration, and the letters addressed to the council of state, the officers of the army, the two houses of parliament, and the authorities of the city, were dated 4 April 1660 from Breda, but were really handed by the king immediately after he had crossed the frontier to Greenville, who, with Mordaunt, carried them to London (for their text see CLARENDON, vii. 454–76; also *Somers Tracts*, vii. 394–7; on the significance of the concessions made in the declaration by Charles, see J. S. Wortley's note to GUIZOT's *Monck*, 253; and HALLAM, ii. 288–302; for the proceedings which followed in London, WHITELOCKE, iv. 409–13). On 8 May Charles II was solemnly proclaimed in Westminster Hall in the presence of the two houses, in the city before the lord mayor, and elsewhere. At Breda he was of course besieged with congratulations and applications of every kind, and urgently invited back to Brussels by Don John's minister, and to Paris by Queen Henrietta Maria, according to Clarendon, at Mazarin's instigation. But he preferred an invitation to the Hague, accompanied by the opportune gift of 6,000*l.* He could now allow himself full play as the fountain of honour, and made a large number of knights. Then the English fleet under Montague (soon afterwards earl of Sandwich) hove in sight, and lay off the coast till about the middle of May. Shortly afterwards came the deputations of lords, commons, and city, who, together with 'eight or ten' presbyterian divines accompanying them, were very graciously received by the king, though these last could not, according to Clarendon (vii. 501–3), extract from him certain promises concerning the services in the Chapel Royal which they had at heart. On 22 May he followed his brothers on board the Naseby, which was hereupon rechristened the Royal Charles (PEPYS). On the 24th he set sail, and on the 26th he landed at Dover. Here he was welcomed by Monck, whom he kissed and called father; by the mayor of the town, from whom he received a very rich bible, saying it was the thing he loved above all things in the world (PEPYS), and by a large multitude 'of all sorts.' His progress was by Barham Down to Canterbury, where he heard sermons (WHITELOCKE), and thence by Rochester and Blackheath, where Monck's army was drawn up, to St. George's Fields in Southwark, where he was received by the lord mayor and aldermen. After passing through the city and by Charing Cross, the procession reached Whitehall, where the two houses of parliament were awaiting the king, at seven in the evening of 29 May (see the tract *England's Joy*, 1660, reprinted in *Somers Tracts*, vii. 419–22; cf. WHITELOCKE, iv. 414–16). As to his restoration in Scotland, he had expressly refrained from giving any directions himself (see his letter to Lauderdale, 12 April 1660, in *Lauderdale Papers*, i. 13; cf. *ib.* 17, 18). It was easily accomplished by the parliament which met in Edinburgh on 1 Jan. 1661, and repealed all acts passed since 1639, besides renouncing the covenant. In Ireland, where after the fall of the protectorate a convention of officers of the army had entered into an understanding with Charles, there was great confusion, which showed itself in the conflicting addresses presented to the king in London (CLARENDON, *Life*, i. 442–60); nor did the declaration issued by him (30 Nov. 1660) for the settlement of Ireland, which had not been

mentioned in the Breda document, advance matters far (see CLARENDON, *Life*, ii. 18–97; cf. *Memoirs of Orrery*).

The first period of the reign of Charles II is that of the ascendency of Clarendon, from the Restoration to the autumn of 1667. Applications for offices had pursued the king all the way from the Hague to London; indeed, at Canterbury there had been a slight fencing-match between him, Clarendon, and Monck's confidential friend Morrice, concerning a list of high officials drawn up by Monck (GUIZOT, *Monck*, 273, 278–80). Finally the privy council was formed of thirty members, of whom twelve had not been royalists, and within it, according to a practice already in use under Charles I, was selected a committee, commonly called a 'cabinet' or 'cabal,' but technically known as the committee for foreign affairs, which in the first instance consisted of Lord-chancellor Clarendon, together with Albemarle (Monck), Southampton, Ormonde, Colepepper, and the two secretaries of state, Nicholas and Morrice. The Duke of York and the Bishop of London (Sheldon) were afterwards included (CHRISTIE, i. 231–3; cf. CLARENDON, *Life*, i. 315–16). Unfortunately, however, the king's initial difficulties were not confined to the need of establishing a kind of balance between the leaders of the parties which had supported his restoration. Long-standing dissensions among the king's friends required his attention. Clarendon was openly opposed by Bristol, who as a Roman catholic was excluded from the privy council; Buckingham, who was sworn of it in 1662, always had the king's ear; and with him Bennet (Arlington), who became secretary of state in the place of Nicholas in the same year, and Berkeley (Falmouth) operated against the chancellor. But the real focus of these intrigues was the apartment of the king's mistress, Mrs. Palmer, whose husband in 1662 was created Earl of Castlemaine, and to whom Clarendon and Southampton alone refused to pay homage. On the discovery, however, in October 1662, of the secret marriage of Clarendon's daughter to the Duke of York, the king behaved with great kindness to the chancellor (*Life*, i. 371–406). Possibly he was not unwilling to prove his independence of the influence of his mother, who had come over purposely from France to prevent the match (RANKE, iv. 166, 168).

On 27 July Charles urged upon the lords in the Convention the speedy passing of the long-delayed Act of Indemnity with the excepted names, and 29 Aug. it was passed (see *Somers Tracts*, vii. 462–4). It would be wholly unjust to impute to Charles the want of generosity shown by parliament in this matter; in the case of Vane, however, whom the king had promised the houses to spare in the event of his being judicially condemned, his conduct hardly admits of condonation (cf. HALLAM, ii. 327, and VAUGHAN, ii. 291 *n.*) The proclamations issued by the king before the passing of the act had partly been intended to prepare the public mind for it; another was directed against vicious and debauched persons who sought to make the Restoration the starting-point of a reign of license (*Somers Tracts*, vii. 423). Together with the Indemnity Bill the king gave his assent to several others, including one for a perpetual anniversary thanksgiving on 29 May, and the extremely important bill for disbanding and paying off the military and naval forces of the realm. Charles, however, contrived to retain three regiments in his service, under the name of guards, and thus to form the nucleus of a standing army at the very moment when the nation thought itself freed at last from the hated military incubus (HALLAM, ii. 315; see his conversations with the Spanish general Marsin ap. RANKE, iv. 159–60). More difficult than either the amnesty or the army question was that turning on the passage in the declaration of Breda which many interpreted as a promise of liberty of conscience, but which in truth 'was but a profession of the king's readiness to consent to any act which the parliament should offer him to that end' (*Reliquiæ Baxterianæ*, 217). Charles was prepared for concessions in the way of a reorganisation of the church; and the declaration issued by him 25 Oct. before the closing of the Convention parliament (HARRIS, i. 401–14, and note) excited strong hopes in this direction. In the negotiations which ensued the king was brought into personal contact with Baxter and his other presbyterian 'chaplains in ordinary,' and at first seemed to smile upon the plan of bringing about an agreement on the basis of Ussher's model. But even the more sanguine of the divines must have been shaken by his wish to add to his declaration a clause implying toleration of papists and sectaries, and though he consented to the offer of high church preferments to a few presbyterian ministers, his supposed good-will to the scheme of union proved a broken reed (*Reliquiæ Baxterianæ*, esp. 231–2, 277). The friends of the court voted in the majority which rejected a bill to give effect to the royal declaration. After the Savoy conference the presbyterian ministers were admitted to a final audience, at which he had nothing to offer them but the query, with reference to certain disputed points, 'Who shall be judge?' (*ib.* 365). Yet though he did nothing to bring about a settle-

ment on tolerant principles, the policy of the Act of Uniformity (1662), which contradicted his two declarations, was not his own policy.

In the adjustment of questions concerning the ownership of estates, the honour of the king was hardly less involved than the security of the state. But the course adopted was unsatisfactory; the king's estates and those of the queen dowager, of noblemen who had served the royal cause, and of the church, were restored by enactment (Harris, i. 370 *n.*), but other claims were dealt with at haphazard. In general the petitions of aggrieved cavaliers became a never-ending trouble to Charles and his government; and the sum of 60,000*l.*, voted as late as 1681, for distribution among the more needy of these claimants, fell far short of their demands (Vaughan, ii. 305). In Ireland, the large grants of forfeited lands to the Duke of York and others aggravated the dissatisfaction. Charles's difficulties on this head were extraordinary; but there was no subject on which it would have better become him to take pains (cf. *Cal.* 1660–1, 217, and *Somers Tracts*, vii. 516 seq.) The king's revenue was settled by the Convention parliament at 1,200,000*l.*, of which one-third was from the customs, tonnage and poundage having been granted to him for life from 24 June 1660, and 100,000*l.* was derived from an excise on beer, &c., granted in return for his consent to the abolition of various feudal tenures and rights. Burnet (i. 287) states that he afterwards suspected his income to have been kept lower by the chancellor than parliament would have thought requisite, and James II subsequently thought that this might be accounted for by Clarendon's suspicions of the king's catholic sympathies (Clarke, i. 393). It is due to Charles to state that it is doubtful whether the income of the crown proved at all equal to the sum at which parliament estimated it (see, however, Harris, i. 365 *n.*)

The interval between the dissolution of the Convention parliament (29 Dec. 1660) and the meeting of its successor was marked, among other events, by the outbreak of Venner's plot, and by the coronation of the king, which had been deferred to St. George's day (23 April) 1661, possibly on account of the death in England of Charles's sister, the Princess of Orange, who had so actively exerted herself in favour of his restoration (24 Dec. 1660). Not long before (13 Sept.) he had also lost his brother the Duke of Gloucester, whom, according to Burnet (i. 308), he loved much better than the Duke of York. Of the coronation solemnities and festivities, and of the thunderstorm which burst over them, ample accounts are preserved (see Cook, 260–81; Heath, *Chronicle*, 474–496, with lists of honours and dignities conferred from restoration to coronation; *Somers Tracts*, vii. 514–15; cf. *Cal.* 1660–1, 584–6). The first parliament summoned by Charles II met 8 May 1661. It immediately passed an act for the preservation of the king and government, providing among other things for the exclusion from office of any one who called the king a heretic or a papist, vested the command of the militia in the crown, and authorised a benevolence. In Ireland, where a parliament met about the same time as the English, the church was re-established. In Scotland an act rescissory began a complete reaction; Argyll suffered death; and the covenant was burnt by the common hangman. When opening the English parliament the king announced his approaching marriage with Catherine of Braganza [q. v.], daughter of John IV of Portugal, determined after protracted negotiations. His foreign policy at the beginning of his reign had been naturally tentative. First he had turned to the States-General, from whom he would have much liked a loan; but parliament crossed his plans in this quarter by renewing the Navigation Act. Then he tried Spain, ready to listen to a sovereign who had Jamaica and Dunkirk to restore; and schemes were formed for his marriage with Margaret Theresa, second daughter of Philip IV, and again with Eleonora, widow of the Emperor Ferdinand III. In such a matter France could not look on inactive, and not long before Henrietta Maria had succeeded in negotiating the marriage of her daughter and namesake with Philip, duke of Orleans, brother of Louis XIV (31 March 1661). The objection taken by Clarendon and others to a French marriage for the king himself must have rested on their fear of any increase of the queen dowager's influence. Portugal, on the other hand, more than ever menaced by Spain, was ready to purchase the alliance of England by very considerable concessions; and thus the marriage was determined upon, though it appears that Charles would himself have preferred a Spanish infanta, while Bristol was at the eleventh hour searching for eligible Italian princesses (Ranke, iv. 157–74; the rumour of the king's previous secret marriage with a niece of the Prince de Ligne, mentioned by Pepys, 18 Feb. 1661, was an unfounded scandal). The announcement of the marriage was very enthusiastically received in England, more especially as the Duchess of York had quite recently given birth to a son; it was not foreseen how costly a gift Tangier, which Portugal ceded on the occasion, would prove, nor how

long it would be before Bombay proved a better investment. The wedding of Charles, who, after proroguing parliament (see his speech in *Somers Tracts*, vii. 546–7), had escorted the infanta from Portsmouth, was celebrated amid great demonstrations of joy at Winchester, 20 May, according to both the English and Roman ritual (BURNET, i. 315). The bride, however, failed to attract the king, and he not only adhered to Lady Castlemaine, but forced her upon the queen as one of the ladies of her bedchamber. A passing quarrel was the result, in the course of which nearly the whole of Queen Catherine's household was dismissed, but in the end she had the good sense to acquiesce. During their long childless union Catherine was treated with respect at court [see CATHERINE OF BRAGANZA]. In 1663, 1668, 1673, and 1679 rumours of a divorce were rife, and in 1668, when Buckingham pressed the king to own a marriage with Monmouth's mother, Burnet was consulted on the relative permissibility of divorce and polygamy (*ib.* i. 479–80). On the other hand, Charles seems to have felt occasional remorse on account of his treatment of his wife (*ib.* i. 482–3); he would not allow the brazen lies of the inventors of the popish plot to touch her, and in the most critical period of the agitation she thought herself safest at his side (*Prideaux Letters*, 82). The French government very speedily made up its mind to treat the Portuguese marriage as a proof of an *entente cordiale* between itself and the English court. No sooner had Charles II begun to arm in favour of Portugal in 1661, than, without the knowledge of his parliament, the first of the long succession of secret payments—in this instance one of 80,000*l.*—was made to him from France. The English armaments early in 1662 were undertaken in distinct reliance upon French support. A foretaste of the concessions which this dependence was to involve was given by the sale to France of Dunkirk and Mardyke, accomplished in the last two months of 1662. The transaction, reasonable in itself, was looked upon as a proof of weakness both at home and abroad; and Louis XIV was himself astonished at the easiness of his success (RANKE, *Franz. Geschichte*, iii. 281; *Engl. Gesch.* iii. 222–32). The English public laid the blame on Clarendon.

At this very time (December 1662), when Charles II had first involved himself in a dangerous political intimacy with his powerful catholic neighbour, he made his earliest direct attempt to remedy the grievances of his catholic subjects. His effort to expand for their benefit his declaration of October 1660 had failed, and his promise to suspend the Act of Uniformity for three months had proved futile (CLARENDON, *Life*, ii. 149). On 26 Dec. 1662 he issued his first Declaration of Indulgence, in which he undertook, with the concurrence of parliament, to exercise on behalf of religious dissidents the dispensing power which he conceived to be inherent in the crown. The bill founded on this declaration, opposed by Clarendon and Southampton, but supported by Ashley, was shelved in committee by the lords, while an address from the commons insisted on the maintenance of the Act of Uniformity. Though the attempt of Bristol, the nominal originator of the unfortunate declaration, to impeach Clarendon was discountenanced by the king, yet his vexation with the chancellor and the bishops contributed to his readiness for ministerial changes. The Declaration of Indulgence only led to the Conventicle Act (1664) and the Five Miles Act (1665). Before parliament reassembled in March 1664 the king's popularity was revived by a royal progress in the west, followed, however, by a futile republican attempt in the north (summer 1663). He contrived in this session to supersede the Triennial Act of the Long parliament by a much less stringent measure; but the burning question was already that of war with the Dutch, for which the parliament was eager, and the king, angered by the exclusion of the house of Orange from the stadholdership, well inclined. In the speech on the reassembling of parliament in November, and in which he rebutted the 'vile jealousy' that the war was on his part only a pretence for obtaining large supplies (*Cal.* 1664–5, 89), he showed himself at one with public opinion. He had recently recovered from a troublesome indisposition, and was in vigorous health (*Hatton Correspondence*, i. 34); so that he could constantly encourage by inspections the naval preparations for which parliament had made an enormous grant (CLARENDON, *Life*, ii. 333; for the reverse of the medal see WHEATLEY, 147–9). On 22 Feb. 1665 war was declared, and soon it proved that, though long foreseen, the conflict had been rashly entered into. The campaign of 1665 led to no definite results; and there was no prospect of peace to cheer the winter of 1664–5, in which London was afflicted by a fearful visitation of the plague. The pestilence was referred to in the speech in which the king prorogued parliament from April to September 1665, and in July he was forced to remove from Whitehall to Hampton Court and Sion House. Soon afterwards he transferred his court to Salisbury (see PEPYS, 27 July 1665). About the same time the queen-mother quitted England; one of the last and most doubtful services she had ren-

dered to the king had been to bring over to England his illegitimate son, known under the name of James Crofts, whom Charles II, against Clarendon's advice, soon afterwards created Duke of Monmouth (Clarendon, *Life*, ii. 384, 252–6). The plague followed the court to Salisbury, the air of which moreover disagreed with the king (*Cal.* 1664–5, 11 Sept.), and in September he moved to Oxford, where parliament had been summoned to meet 10 Oct. It passed a patriotic address and a painfully significant act attainting all Englishmen in the Dutch service, as well as a large additional supply, to be strictly applied to the purposes of the war—a proviso introduced by collusion between the king and the astute Sir George Downing, so as to defeat the claims of the few London bankers to whom Charles II had been in the habit of resorting for ready money. Clarendon's opposition was in vain; his power was sinking, though he was able to prevent the king from carrying out his wish to dismiss Southampton (*Life*, iii. 1–33). Albemarle, whom Clarendon hated, was appointed with Prince Rupert to the command of the fleet in Sandwich's place. The king's return to Whitehall early in 1666 restored confidence to London, where the plague rapidly decreased; but the war reopened in this year anything but hopefully. In January France, Denmark, and the great elector of Brandenburg allied themselves with the United Provinces; our only ally, 'Munster's prelate,' had made his peace with the Dutch; Sweden had been pacified by France; the negotiations for a league with Spain had proved sterile. The isolation of England was absolute (Ranke, iv. 284–6). Nor was the campaign successful. A public thanksgiving was ordered for the four days' battle in the Downs (1–4 June), because it had not ended in the destruction of the English armada. The great fire of London raged from 2–6 Sept., and destroyed two-thirds of the capital. The court (*Cal.* 1666–7, xii.) and the king himself (Burnet, i. 458), Jews hired by French money, the presbyterians, other nonconformists, and pre-eminently the catholics, were all suspected of its authorship. The king, who had of late been subjected to many pasquils and libels on the score of Lady Castlemaine and other grievances (*Cal.* 1665–66, xxxviii.), showed great zeal on the occasion, sitting constantly in council, ordering measures of relief (*ib.* 1666–7, 107 et al.; *Somers Tracts*, vii. 659), and otherwise exerting himself (cf. Pepys, 2–7 Sept.) Charles was less successful in his attempt, by an inquiry before the privy council, to expose the baselessness of the rumours concerning the origin of the fire (Clarendon, *Life*, iii. 92–3). He is said by a courtly pen to have likewise shown a warm interest in the rebuilding of London, and a pious care for the restoration of the churches (Cook, 331–2). Though parliament had with much spirit voted a further supply for the purposes of the war, there was arising a widespread desire for peace, and Charles was growing weary of the war since it had ceased to be popular. Moreover, he was galled by the strict control which parliament was inclined to exert over the public expenditure. In May 1667 peace negotiations were opened at Breda, and the English government, hampered in addition by the defects of the naval administration, restricted its action to the defensive. The Dutch resolved to put pressure upon the English government such as might bring the negotiations to a point, and prevent an understanding between England and France. On 10 June De Ruyter appeared at the Nore, on the 11th he sailed up the river, and on the 13th, forcing the chain at the mouth of the Medway, burnt several men-of-war, including the Royal Charles, lying at Chatham. In the panic which ensued the report spread that the king had abdicated and escaped, no one knew whither (*Cal.* 1667, xxvii.) Burnet (i. 458) mentions a different rumour, that on the fatal night he was very cheerful at supper with his mistresses. On the 21st he sent a circular letter to Clarendon and other authorities, urging a general subscription, on the part of the nobility, gentry, and professions, to a voluntary loan (*Cal.* 1667, xl.); but on the 29th the Dutch, who had advanced nearly as far as Gravesend, took their departure. Their exploit undoubtedly hastened the peace concluded 21 July, though it was essentially due to fear of France. To appease the indignation of the English public Clarendon was sacrificed. For a long time intrigues against the chancellor had been in progress in Lady Castlemaine's clique; in May his staunchest supporter, Southampton, died, and the treasury had been put into commission. Beyond a doubt Charles had grown tired of his mentor, and had been annoyed by advice concerning his private life honourable to the giver. In his own narrative of the circumstances of his fall (*Life*, iii. 282–376; cf. Burnet; Reresby, 170–1; and the letter of Charles II in Ellis, 2nd ser. iv. 39) Clarendon pretends that it was only the decisive command of the king which induced him to quit England (29 Nov.)

The second period of the reign of Charles II (1667–74) may be described as that of the Cabal ministry, though that administration was not fully formed till 1672. This period exhibits a marked progress on the king's part in dissimulation, and in a daring readiness to

enter upon engagements very difficult of fulfilment. Buckingham, who had been restored to his offices after a serious disgrace, now acted the part of prime minister without a portfolio, and it can hardly be doubted that of pander to the vices of the king. Ashley is likewise charged by Burnet with having sought to secure the royal favour by similar means. He retained the office of chancellor of the exchequer, but his influence in the king's councils was not well established till 1670 (Christie, ii. 4). The great seal was given to Sir Orlando Bridgeman [q. v.] Arlington [see Bennet, Henry] managed foreign affairs. Lauderdale continued to attend to the business of Scotland. This was the heyday of courtiers of the stamp of Rochester, still very far from the season of his conversion; a time when the new Duchess of Cleveland (Lady Castlemaine) had many less ambitious rivals, and when the English court was given up to ways of life painted by Grammont in far too flattering colours, but more faithfully reflected by the comic drama of the age. Such an incident as the mutilation of Sir John Coventry [q. v.] speaks for itself (Burnet, i. 495–6). The period of Buckingham's ascendency was, however, by no means wanting in signs of a political intelligence, which may in part be placed to the credit of the king. The financial retrenchments which came into effect in 1668 were indeed originated before Clarendon's downfall, and the so-called Brookhouse committee which recommended them was appointed in opposition to the court (*ib.* i. 490; cf. *Cal.* Dom. 1667, lxi.) On the other hand, the king favoured the church comprehension scheme proposed by Bridgeman and others in 1668, to which the House of Commons would not listen (Burnet, i. 476–8), and approved the unlucky 'indulgence' to presbyterian ministers in Scotland (see *Lauderdale Papers*, ii. xx–xxi, 184–6; Burnet; Story, *William Carstares*, 32–5). It was about this time that the proposal for a union between England and Scotland was renewed, and taken up by the king with some warmth. Commissioners were actually named in 1670, but the project dropped (Burnet, i. 512–15; but cf. *Lauderdale Papers*, ii. 155 *n.*)

Without wishing either to neglect the interests or to ignore the pride of the nation, Charles aspired above all to that which at last he secured during this period, viz. the power of governing without having to depend upon parliament for supplies. He therefore sought French subsidies in return for promises made at different times to support the policy of France. He also desired to relieve his catholic subjects, and, should the project prove feasible, to reconcile England to Rome. In 1668 the conversion of the Duke of York became known to him; on 25 Jan. 1669 ensued the consultation in the duke's chamber between the king and his brother in the presence of Arlington, Arundel of Wardour, and Sir Thomas Clifford, at which it was resolved to communicate the intended conversion of king and realm to Louis XIV. The French ambassador, Colbert de Croissy, was taken into confidence (Clarke, *Life of James II*, i. 440–2, but the temper of the people made secrecy for the time imperative.

And Charles's foreign policy was much more tortuous than these considerations implied. De Witt on the part of Holland, and Sir William Temple, whom Charles hated, on the part of England, formed with Sweden the triple alliance on 23 Jan. 1668, at the very moment that Buckingham and Arlington were, by the instructions of Charles II, carrying on negotiations with France in a directly opposite sense; while, to complete the complications, other negotiations with Spain, the arch-enemy of France, were being managed by Sandwich at Madrid. It was the refusal of France to accede to all his demands and the hesitation of Spain which induced Charles II, even at the cost of throwing over the interests of the house of Orange, to close with the Dutch proposals and sanction the triple alliance. Louis XIV consequently concluded with Spain the peace of Aix-la-Chapelle (2 May 1668), and, in his own words, dissolved the alliance against him at its very outset (Ranke, iv. 322–41; cf. Onno Klopp, i. 223). But before this Spain had recognised the independence of Portugal, and in 1670 she renounced all her claims to English possessions in the new world, including Jamaica. The policy of the triple alliance seemed so far successful; but Charles II hated a permanent league with the States-General, and he knew that the mercantile jealousy of his subjects still continued against the Dutch, who in the East Indies in particular were virtually strangling our commerce. Towards France, on the other hand, he was, as before, impelled by the mixture of powerful motives indicated above. Louis XIV assiduously kept the door open. By way of calming English susceptibilities Colbert de Croissy was sent to England in July 1668 to conclude a commercial treaty advantageous to this country, and soon afterwards a curious attempt was made to influence Charles by an emissary of a different description, an Italian monk and dabbler in magic named Pregnani (Forneron, i. 17–19). Then came early in 1669 the opening of the secret negotiations concerning the catholic religion. Thus the reconciliation of England to the church of Rome and the overthrow of the

Dutch republic became the two hinges of the proposed alliance. More remote in its consequences was the promise of Charles to co-operate in the ulterior designs of Louis upon the Spanish monarchy at large, in which event England was to obtain South America with Minorca and Ostende. It was not settled whether the proclamation of catholicism in England was or was not to precede the joint declaration of war against the United Provinces; but the date of the latter was left to France. In return Louis promised to Charles a payment of 80,000*l.* to meet the cost of the disturbances which might occur in England when the plan was made known, and an annual subsidy of 120,000*l.* during the war, for which England was to furnish six thousand soldiers and fifty ships, and France thirty ships and the rest of the land forces. The final compact concluded on these bases was the notorious treaty of Dover (20 May 1670) signed by Arlington, Arundel, Clifford, and Bellings, and by Colbert de Croissy on the part of France, and negotiated in its final stages by Charles in person and his sister, the Duchess of Orleans. She had been permitted to travel to England, in order to urge the view of Louis, according to which the war against the United Provinces was to have precedence among the objects of the treaty, and she seems to have succeeded in impressing this on Charles, who was in no immediate haste about the conversion scheme. With the latter Buckingham, Lauderdale, and Ashley remained unacquainted; but they appended their signatures to a second treaty (31 Dec. 1670), which fixed the beginning of the Dutch war for April or May following, and which dealt with the payment in consideration of England's conversion as an additional subsidy for military purposes (Christie, ii. 26). The conclusion of the first treaty of Dover had been followed by the death, immediately on her return to France, of the Duchess of Orleans under circumstances deemed deeply suspicious. After her death a Breton lady, who had accompanied her to Dover and attracted the notice of Charles II, settled in England as the king's mistress. This was Louise de Kéroualle, called 'Madam Carwell' in the country of her adoption, where she was afterwards created Duchess of Portsmouth, and became both the agent and the symbol of French influence in the royal counsels (see Forneron, *L. de K.*, in *Revue Historique*, vol. xxviii. (1885); cf. Evelyn, 9 Oct. 1671). It was not long before the results of the new alliance began to show themselves. Parliament, where a dispute had conveniently arisen between the two houses, was prorogued in April 1671, after voting a supply by way of a demonstration against France, and did not meet again till February 1673. In the meantime the conversion money and the first instalment of the annual war subsidy had been paid, and another treaty similar to the last had been concluded with France, probably intended to obscure the length of time since which an understanding had been arrived at (2 Feb. 1672, see Christie, ii. 28 and *n.*) Charles had, however, notwithstanding the urgency of his new mistress and of his wife's almoner, the Abbé Patrice, delayed his profession of catholicism, which might have deprived him of his crown with results more enduring than had attended the attempt of Colonel Blood (9 May 1671; see Blood, Thomas). But on 15 March 1671 he issued another Declaration of Indulgence, announcing his determination to suspend all penal laws against nonconformists and recusants. Great endeavours were made to obtain addresses of thanks from the protestant nonconformists, but with only partial success; in November the great seal was transferred from Bridgeman, who had been in doubts about the declaration, to Shaftesbury (Ashley). Meanwhile the preparations for a Dutch war continued. In the autumn of 1671 the king made a 'sea-progress' from Portsmouth for inspecting the western ports (Heath, *Chronicle*, 581; cf. *Hatton Correspondence*, i. 62); but a more important preliminary step was the notorious 'stop of the exchequer' (2 Jan. 1672), by which the chief bankers in London, from whom the king had borrowed 1,300,000*l.*, were made bankrupt, and a great multitude of people ruined. All payments from the exchequer were prohibited for a twelvemonth; but a day or two afterwards the bankers were promised half the usual interest on the capital and interest due to them (Christie, ii. 56 seq.; cf. Reresby, 175; Wheatley, 123–4).

The reconstruction of the government by the close of 1672 established in the chief conduct of affairs the five politicians whose names had been subscribed to the treaties with France of December 1670 and February 1672. But the so-called Cabal never alone constituted the committee of foreign affairs, which the Duke of York, Bridgeman till his dismissal, and Sir John Trevor, who had replaced Morrice as one of the secretaries of state (the other was Henry Coventry), likewise attended. Moreover, Buckingham, Shaftesbury, and Lauderdale cannot be said to have been privy to the conversion scheme (Christie, ii. 53–5). The Dutch war, declared 17 March, 1672, was of course supported by them all, and most notably by Shaftesbury. It was on the whole unpopular, yet there is truth in the

observation of Dalrymple (*Memoirs*, i. 39–42) that from the era of the second Dutch war of Charles II is to be dated the superiority in commerce and in naval power which England established upon the ruins of French and Dutch maritime trade. No sooner had William III of Orange come to the head of affairs than he would gladly have made terms with his uncle, Charles II; but the latter declined these overtures just as two months before he had told the Dutch envoys that he could resolve on nothing without consulting his brother of France (*Hatton Correspondence*, i. 90–1; cf. Burnet, i. 595). Thus when parliament at last met again, 4 Feb. 1673, Charles II in his speech insisted both upon the necessity of the war and upon the beneficent results of the Declaration of Indulgence. He was vehemently supported by Shaftesbury, and the commons promised an adequate supply; but only a minority of 116 could be brought to vote against an address pronouncing the Declaration of Indulgence illegal, which was followed by the bringing in of the Test Act. The king hereupon appealed to the lords, but with no success, and in order to avoid further conflict and to obtain his supply he on 7 March cancelled the declaration (Christie, ii. 123–34, correcting Burnet). The Test Act was then passed and the supply granted. On 29 March parliament adjourned, Clifford resigned his treasurer's staff, and the Duke of York his office as lord high admiral. When parliament reassembled in October, the Cabal was virtually at an end. Clifford's office was filled by Sir Thomas Osborne, who was created Viscount Latimer (from June 1674 Earl of Danby). But the more popular side of the cabinet now consisted of Shaftesbury and Arlington with Ormonde, and it was supposed Prince Rupert and Coventry. Popular feeling was stronger than ever against any concession to the catholics, especially among the presbyterians (*Letters to Williamson*, i. 151), and the prevailing apprehensions were increased by the project of a marriage between the Duke of York and the Princess Mary of Modena (Christie, ii. 147; cf. *Letters to Williamson*, ii. 27). Two protesting addresses from the House of Commons were followed by two prorogations, and immediately after the second Shaftesbury was dismissed from the lord-chancellorship (9 Nov.) It is true that the king for a moment wished to have him back, but the net was spread in vain. The parliament which reassembled 7 Jan. 1674 was determined on peace with the United Provinces and on the overthrow of the ministers who had shown themselves subservient to France.

The peace of Westminster (9 Feb. 1674) closes the period of offensive alliance between England and France. During the remainder of the reign of Charles II England played a passive part in European politics. Though, according to Burnet (ii. 40–2), he had concluded peace sorely against his will, he at all events put a merry face upon the matter (*Letters to Williamson*, ii. 158); and when the peace congress at Cologne was broken up, he had the satisfaction of being appointed mediator by all the remaining belligerents (Schwerin, 7 and *n.*) But his mediation had no rapid effect. At home the cabal was at an end. Buckingham was driven from office; Arlington became lord chamberlain, and the head of a court faction of secondary importance; and an address was voted against Lauderdale, who, however, retained office till 1675, and influence for some time longer. From 1674 Danby [see Osborne, Sir Thomas] was at the head of affairs. He cared little for popular liberties, and practised widespread corruption; but it was his ambition to reconcile the crown with the country party, whose attachment to the church and whose dislike of dependence upon a foreign power he shared. He found no difficulty in 1675 in persuading Charles to publish a proclamation for enforcing the laws against the nonconformists, and still less in obtaining his approval of a non-resistance test, which, however, parliament rejected; but the king would not enter into a foreign policy which in this year made war with France seem highly probable. He made a 'sea-progress' round the south coast in July (Heath, *Chronicle*, 602), but he was determined to keep the peace. Before proroguing parliament in November, which did not meet again till February 1677, he informed it that he was four millions in debt, exclusive of the large sum he owed the goldsmiths; but he could obtain no grant except for the building of ships (Reresby, 179–80; cf. Burnet, ii. 78 seq.) A few weeks later he had to stop the salaries and maintenance money of his household, and soon adopted a reduced scale of expenditure (Schwerin, 43, 47). On 17 Feb. 1676 Charles II concluded another secret treaty with Louis XIV, which he copied and sealed with his own hand. It bound him, in return for an annual subsidy of 100,000*l.*, to enter into no engagements with any other power without the consent of his ally. (The story of a secret compact for the subjection of England to France, and for her conversion to Rome, detailed in *Relation de l'Accroissement de la Papauté*, has no evidence to support it. A great part is played in it by the three English regiments in the service of France, as to which see Burnet, ii. 116–17.) Soon after this Charles is found affecting sym-

pathy with the anti-French feeling of his subjects (see SCHWERIN, 57–8). Danby, who though aware of the French treaty had not signed it, had meanwhile been working in a contrary direction. To him were due the negotiations for a marriage between the Princess Mary and the Prince of Orange, begun in 1674. When parliament reassembled in February 1677, Charles II sought to appease the continued anti-French feeling by declaring that he had entered into a close alliance with the United Provinces against France (RERESBY, i. 199). Shaftesbury, Buckingham, Salisbury, and Wharton, who supported a resolution declaring the long prorogation illegal, were sent to the Tower (cf. SCHWERIN, 105). Popular excitement ran high against France, and the king prorogued parliament in an angry speech, blaming it for meddling in questions of foreign policy. Yet, notwithstanding a splendid special French embassy sent over in the spring, he gave way to public feeling, and the Orange marriage was celebrated on 4 Nov., the king himself giving away the bride (SCHWERIN, 163; cf. BURNET, ii. 120–4). Louis XIV forthwith took his revenge by beginning a series of intrigues with the opposition leaders; and on 26 Jan. 1678 Charles II retorted by withdrawing the English regiments from France and sending part of them to Flanders. To patch up matters another secret treaty was concluded on 17 May, when, in return for three annual payments of 300,000*l.*, Charles II undertook to disband his troops and dissolve his parliament. But the English troops brought from Flanders to England were maintained there on the pretext of want of money for paying them off (BURNET, ii. 146), and to put pressure upon France at Nymwegen an Anglo-Dutch treaty was concluded on 26 July. The treaty with France thus remained unexecuted. On 10 Aug. the peace of Nymwegen was signed (RANKE, v. 61–8).

Charles II involved himself as little as possible in the shameful transactions which followed the alleged discovery of a popish plot (August 1678). At first he betook himself to Newmarket, thereby arousing censure of his levity (BURNET, ii. 153). He protected the queen (*ib.* 165–7). But otherwise, though he had shrewdly found out the mendacity of Oates (*ib.* 152) and the crass ignorance of Bedloe (*ib.* 160–1), and believed the former to be acting under Shaftesbury's instructions (*ib.* 171), he adhered to the plan of, as he phrased it, 'giving them line enough.' On 9 Nov. he thanked parliament for their care of his person, and assured it of his readiness to maintain the protestant religion, and very possibly he had at first some fears for his own safety, in consequence of his failure to effect anything for the catholics. In no case—not even in Stafford's—did he venture to exercise the prerogative of mercy on behalf of the victims of popular frenzy, though he expressed his displeasure at the condemnation of the five jesuits in June 1679 (H. SIDNEY, i. 7–8), and is said to have told Essex that he 'dared not' pardon Archbishop Plunket (LINGARD, x. 15). The parliament, which had passed an act excluding all catholics except the Duke of York from parliament, and all except him and some of the queen's ladies from court, proceeded on 21 Dec. 1678 to impeach Danby. This step, contemplated as early as 1675, was now forced on by the revengeful disclosures of Louis XIV. Charles saw no way of saving his minister except by the prorogation of the parliament (30 Dec.), followed by its dissolution (24 Jan. 1679). Thus the 'Long,' or 'Pensioners' parliament' came to an end (EVELYN, 25 Jan. 1679).

Shaftesbury and his party had fostered the popish plot panic to effect the exclusion of the Duke of York from the succession. Charles saw this, and contrived to excite the advocates of the exclusion to a pitch of violence which gradually brought round the preponderance of opinion to his brother's and his own side. A few days after 28 Feb. 1679, when he had ordered the Duke of York to go abroad so as to avoid the meeting of the new parliament, he sanctioned the attempt of the primate and the Bishop of Winchester to persuade the duke to return to the protestant religion (DALRYMPLE, ii. 260–4). In view of the agitation in favour of Monmouth, the Duke of York, before leaving the country, induced the king to declare in council, and to have his declaration placed on record, that he had never been married to any person but Queen Catherine. (He appears to have made two such declarations, on 6 Jan. and 3 March 1679; see *Somers Tracts*, viii. 187–9; cf. *Hatton Correspondence*, i. 177, and BURNET, ii. 198.)

In the new House of Commons the court party was reduced to insignificance, and a bill of attainder was passed against Danby, who in vain pleaded the king's pardon, and was committed to the Tower. Charles now resolved upon the novel experiment recommended by Temple of carrying on the government by means of an understanding with the majority (see MACAULAY, chap. ii., and his *Essay on Sir William Temple*). The old council was dismissed, and an enlarged and partly representative council named in its place, with Shaftesbury at its head. But he was not one of the four out of the thirty

members of the council who formed the real directory of affairs, and who, led by Halifax, upheld the succession of the Duke of York, though advocating the limitation of his powers as king. And even this directory occasionally, as in the matter of Lauderdale, found itself overruled by Charles's arbitrary will (H. Sidney, i. 5). Very soon Shaftesbury was working on behalf of the Exclusion Bill; but its progress was arrested by the prorogation (26 May), followed by the dissolution (July) of the new parliament, which the king and Halifax had pressed against the majority of the council (H. Sidney, i. 5; cf. Burnet, ii. 228–9). The excitement which prevailed is illustrated by the rumour, spread early in July, that an attempt had been made upon the king's life (*Pythouse Papers*, 72–3). In August following he was taken with a series of fits, which were cured by quinine; but suspicions of poison were rife (H. Sidney, i. 97 et al.; Luttrell, i. 20; *Hatton Correspondence*, i. 189–92; Burnet, ii. 237–8). The general election which followed resulted in the return of another House of Commons favourable to the bill; and the new parliament was at once prorogued from October 1679 to the January following, the king having, as he assured Sidney, made up his mind 'to wait till this violence should wear off, and meanwhile live upon his revenues, and do all he could to satisfy his people' (i. 188–9). A loud cry arose for the assembling of parliament, and numerous addresses to the king poured in urging it (*Addressers not its Abhorrers*). At the same time the purpose of Shaftesbury and his party to substitute the Duke of Monmouth in the succession for the Duke of York more and more openly declared itself. The first notion of such a scheme seems to have been Buckingham's, when as far back as 1667 he had projected a divorce between the king and queen, and Shaftesbury was rumoured to have taken part in that plan (Christie, ii. 8–9). The Duke of York had taken his departure for Scotland in the autumn; but the king had no intention of even passively countenancing the designs in favour of his son. During the popish plot agitation in 1678 he told Burnet that he would rather see Monmouth hanged than legitimatise him; but he seemed then to be under the delusion that he could in the last resort keep him under his control. In 1679 Monmouth fell more and more under Shaftesbury's influence, and his quasi-royal progresses through different parts of England deeply offended the king, who in September deprived him of his general's commission, notwithstanding his recent services in Scotland (Luttrell, i. 21, 22). This makes it the more curious that after, in October, Shaftesbury had been abruptly dismissed from the chancellorship—about the time of Dangerfield's pretended revelation of the so-called Meal-tub plot—overtures should have been made to him in November to return to office as first commissioner of the treasury. He replied that the king must be advised to part with both the queen and the Duke of York (Christie, ii. 352), and at the close of the month this post, vacated by Essex, was filled by Laurence Hyde (Rochester). About this time the intrigues of the promoters of the Monmouth scheme took a bolder turn. In November Sidney (i. 85) reports that endeavours were being made to get witnesses to swear that the king had been married to Monmouth's mother, and in December Monmouth returned to England amid great popular rejoicings, but was forbidden to come near the court (Luttrell, i. 29). About the beginning of 1680 rumours were circulated as to the existence of a black box containing a document importing marriage, or contract of marriage, between the king and Monmouth's mother, and it was then that, after instituting inquiries into the origin of the report, Charles put forth his declarations in council mentioned above (*Somers Tracts*, viii. 187 seq.; Luttrell, i. 46, s. d. 8 June). Libels on the subject, however, continued to be published (*ib.* i. 50; *Somers Tracts*, u. s.) But though there was no thought of yielding to the demand for the 'protestant duke,' and though the Duke of York was present in England early in 1680, the feeling of king and court about this time was strong for a compromise. It was urged by Halifax; and in foreign affairs there was at least a possibility that the king, who had of late been on excellent terms with the Prince of Orange, might fall in with his scheme of an alliance against France, which had been made the pretext for proroguing the new parliament (H. Sidney, i. 26, 172, 292; Burnet, ii. 246–9). A scheme seems to have been formed for encouraging this humour in the king by means of a new mistress, who favoured Monmouth (H. Sidney, i. 298): but the Duchess of Portsmouth was found by no means averse to fall in for the moment with a policy of conciliation towards the opposition and of politeness towards the Prince of Orange (Forneron, ii. 40; cf. Burnet, ii. 260). The king—who was generally in good health, though in May 1680 his seizure by another fit of ague created a passing alarm (*Savile Correspondence*, 153 *n.*) —made himself popular on a visit to the lord mayor (H. Sidney, i. 301–2); but when parliament actually assembled, in October 1680, all the finessing proved to have been in

vain. The Exclusion Bill, though opposed on behalf of the court by Sir Leoline Jenkins (in favour of whom Coventry had resigned in April), was passed by the commons. But through the influence of Halifax it was rejected by the lords. Hereupon the king—who found himself in danger of being protected by a protestant association, with which he had no sympathy, against the papists, with whom he had no quarrel—dissolved parliament on 18 Jan. 1681. Even now he had not despaired of a parliamentary settlement. But, offended by the zeal of the city, and unmoved by a petition from Essex and fifteen other peers deprecating the calling of a parliament out of Westminster (*Somers Tracts*, viii. 282–3), Charles proceeded in March to Oxford, and summoned parliament to meet there. The king took up his residence at Christ Church, and the queen at Merton. The Duchess of Portsmouth and 'Mrs. Gwyn' appear to have lodged out of college (Luttrell, i. 70–1). The king found time before the opening of parliament to attend a horse-race and to visit Lord Cornbury (*Prideaux Letters*, 82). According to Burnet (ii. 276), he about this time gave ear to a scheme for combining with the titular succession of the Duke of York a regency in the person of the Prince of Orange. On the other hand, he was rumoured to have safeguarded himself against the tenacity of the commons by a large sum of money from France (*Savile Correspondence*, 181). At the Oxford parliament, which met on 21 March 1681, the leaders of the country party and Shaftesbury himself appeared numerously attended by armed followers. The parliament, addressed by the king in a speech reproduced, it is said by his own orders, in his poet-laureate's great satire (see Scott and Saintsbury's *Dryden*, ix. 310), proved wholly intractable; Shaftesbury, in a paper communicated by him to the king, insisted upon his naming Monmouth as his successor; and nobody but Sir Leoline Jenkins was found to speak against the bill. The parliament was therefore dissolved by the king on 28 March, and its dissolution was followed by the issue of a royal declaration, which was published in the churches, and reckoned up the misdoings of the last three parliaments, but protested the king's affection to the protestant religion, and his resolution still to have frequent parliaments. A multitude of addresses in different shades of loyalty followed, but the greater number of them condemned the Exclusion Bill (Burnet, ii. 282–5). Manifestly the tide had begun to turn in favour of the court, which was not slow to take advantage of it. In the course of this year Shaftesbury became a prisoner in the Tower, the king having himself come suddenly to town to decide upon the step (*Hatton Correspondence*, ii. 1); but he recovered his liberty on the rejection of the indictment of high treason against him by the Middlesex grand jury (November). A humbler offender, Stephen College [q. v.], had however previously suffered death (August). In Scotland a *régime* of great severity was established by the Duke of York, and Argyll was convicted but escaped (December). A visit of the Prince of Orange to the king (July) resulted only in an increase of illwill and jealousy towards him on the part of Charles, as well as of James (H. Savile, ii. 220 *n.*; see, however, Burnet's story, ii. 415, that Charles prophesied the fate of James to William). Though in October England joined with the United Provinces and Spain in a joint diplomatic memorial (*Savile Correspondence*, 217), a secret agreement had been negotiated by Barillon and Hyde in London, whereby, in return for a payment of 200,000*l.* within the next three years, Charles II engaged to detach himself from the Spanish alliance, and remain independent of parliament. In consequence, Louis XIV laid siege to Luxemburg in November; but he raised it again when he perceived that he might be driving his bargain too hard (Ranke, v. 178–9, 202; cf. Clarke, *Life of James II*, i. 664–5). In 1682 Louis XIV offered to Charles the arbitration of his claims upon the Spanish Netherlands. Spain not unnaturally demurred, and nothing came of the offer.

During all this time the popularity of Charles II at home seems to have been on the increase. He spent September 1681 at Newmarket, whence, on the 27th, he paid a visit with the queen to Cambridge; on 12 Oct. they returned to London, and the bells were rung and bonfires lit. On the 29th they dined at the Guildhall, and were received with popular acclamations both on entering and leaving the city (Luttrell, i. 128, 130–1, 134, 139–40); on 19 Feb. 1681–2 the king laid the first stone of the Chelsea Hospital for disabled soldiers; in May his birth and restoration day was kept with unusual strictness (*ib.* 190). The government was thus encouraged to persist in the path of reaction. Contemporary wit well named it the ministry of the Chits, on account of the comparative youth of its most prominent members, Rochester, Sunderland, and Godolphin. The last-named, much liked by the king for being 'never in the way and never out of the way' (Dartmouth's note to Burnet, ii. 246), became one of the secretaries of state on the retirement of Jenkins in 1684, and soon moved to the first commissionership of the treasury, Middleton taking his secretaryship. The lord chancellorship was held by Guil-

ford (North). The spirit of the government was shown in the enforcement of the penal laws against the protestant dissenters, and more especially in the proceedings intended to secure the surrender of the city and borough charters, culminating in the declaration (12 June 1683) of the forfeiture of the charter of the city of London. Thus it was hoped to insure manageable parliaments and servile juries, while a judicial bench presided over by chief justices like Jeffreys would do the rest. The first hints of the system caused anxiety to the leaders of the late agitation. Early in September 1682 the king is found saying that he would willingly receive Monmouth (*Hatton Correspondence*, ii. 19). A fortnight afterwards Monmouth was arrested in the west, but soon liberated on bail, and on 19 Oct. Shaftesbury, who had been scheming to the last, took his departure for Holland. In the spring of 1683 ensued the discovery of the so-called Rye House plot, of which the purpose was said to have been the murder of the king and the Duke of York on their way from Newmarket to London, at a lonely house on the high road near Hoddesdon in Hertfordshire. Whatever may have been the truth as to the confessions concerning the projected assassination at the Rye House, there can be no doubt that among certain fanatics of the whig party a scheme for 'lopping' the king and his brother had been discussed, and that some of these fanatics had been in contact with several of the opposition leaders, among them Monmouth, William, lord Russell, Essex, Howard, and Algernon Sidney, upon whom Shaftesbury had urged the plan of a rising. The king came up to town so soon as any important names had been brought before the council. He displayed much concern on account of Monmouth, who contrived to escape for the time, but showed no hesitation with regard to the rest of the accused. In the case of Russell he is said to have repelled the pressure put upon him by the characteristic argument that unless he took Russell's life Russell would soon take his (Dartmouth's note to Burnet, ii. 280 *n*. As to the plot, see Lord (John) Russell's *Life of William, Lord Russell*, ii. 148–74, and Fox, *History of James II* (1808), 50–5. For a list of the conspirators see *Somers Tracts*, viii. 405 seq.) Of course loyal addresses followed in profusion, and on 9 Sept. a thanksgiving day was celebrated (Luttrell, i. 276, 279, 282; *Somers Tracts*, viii. 420; *S.T.C.* ii. 153 seq.) Not long afterwards Monmouth submitted himself to the king's grace; but he soon repented of his submission, was again banished the court, and repaired to the Hague. It is, however, doubtful whether Charles II had completely cast him off, or merely wished the Prince of Orange to suppose so (cf. Burnet, ii. 416).

With the year 1684 the question presented itself whether the Triennial Act should be boldly violated, in compliance with the last secret agreement with Louis XIV, who was again at war with Spain and on the point of renewing the siege of Luxemburg. Halifax was for a parliament, but his influence had greatly paled before that of the Duke of York. Moreover Charles II, whose mediation remained prospective, and who still had considerable pecuniary claims on France, showed no wish to interfere with the proceedings of his debtor, and congratulated him on his capture of Luxemburg (June 1684). The reaction therefore continued, as the statue erected to the king in the Royal Exchange in this year remains to show. Danby and the noblemen imprisoned on popish plot charges were bailed, and Titus Oates was sentenced to a fine which meant perpetual imprisonment. The system of governing without a parliament, however, made it necessary to reduce public expenditure. Tangier was abandoned (1683), and less defensible operations seem to have been at times resorted to with the king's connivance to obtain money (see the case of Sir H. St. John, *ib.* ii. 457).

As the reign of Charles II approached its close, the clouds gathered. Rumours, fed by court gossip, went to and fro between London and Paris as to the king's intention of joining the church of Rome, and gave additional significance to a project for taking the nomination of the officers of the Irish army from the new lord-lieutenant, Rochester, and placing it and the control of that army in the hands of the king (Burnet, ii. 459–64; Dalrymple, i. 115, referring to the correspondence in Carte's 'Life of Ormonde'). About the same time the king revoked a commission by which he had three years before delegated to the primate and others the disposal of ecclesiastical preferments within his immediate patronage (Cook, 462). In May 1684 the last admiralty commission was revoked, and the office of lord high admiral again conferred upon the Duke of York, the king evading the Test Act by signing the most important documents appertaining to the office (Evelyn, 12 May 1684). The duke had in 1682 returned from Scotland amidst royalist acclamations, but just before the close of the reign the relations between the brothers seem to have lost something of their old cordiality. Whatever might be his brother's plans, Charles was heard to remark, he was too old to go on his travels again. To meet the king's dissatisfaction the Duchess of Ports-

mouth, for whom the king's infatuation had become stronger than ever, is said to have proposed a strange scheme. The Duke of York was to be sent back to Scotland, and Monmouth brought over to England, a reconciliation being thus effected with the Prince of Orange at the cost of a change of policy towards France. But the precise history of this design remains obscure, and the part said to have been assigned to the Duchess of Portsmouth is highly improbable (Burnet, ii. 464–6; Dalrymple, i. 116–17; *Secret History of Whitehall*, letter lxxii.) It seems certain that Monmouth came over on a short visit, though statements differ as to whether he actually saw his father. Whatever speculations may have been rife as to the possibility of a change of policy both at home and abroad, they were cut short by the death of Charles II. Since his serious illness in 1679 the care which he took of his health had helped to prevent a relapse, though Luttrell, in May 1682, notes his having suffered at Windsor from a serious distemper (i. 190). On the night of 1 Feb. 1685 he had been supping with the Duchess of Portsmouth; next morning he was seized by an apoplectic fit. At first his malady seemed to give way to remedies, and the news of his recovery spread through the country, where it was received with demonstrations of joy (Cook, 471–2). But on the night of the 4th he grew worse, and shortly before noon on the 6th he died (Luttrell, i. 327). The narratives differ as to the question whether the queen attended his deathbed, at which the Duchess of Portsmouth seems certainly to have been present. An edifying account of the last words consciously spoken by Charles II was composed by his brother (Clarke, *Life of James II*, i. 749); the pathetic 'Let not poor Nelly starve!' has the authority of Burnet (ii. 473). The rumours which attributed his death to poison seem to have had no foundation (see *Hatton Correspondence*, ii. 51–4; Ellis, *Original Letters*, 2nd series, iv. 74–6; Harris, ii. 376 *n.*; Burnet, ii. 473–8, and note to 476 on the opinion of the Duchess of Portsmouth; North's *Examen* and his *Life of Lord Guilford*, ii. 107. The whole evidence is well reviewed by Jesse, iii. 371–80). The remains of the king, which seem to have been exposed to unwarrantable neglect, were interred on 17 Feb. in Henry VII's chapel with solemnities that were thought inadequate (Luttrell, i. 330; Cook, 475–7). Doubtless not a few Englishmen moralised, after the fashion of Evelyn, over the end of Charles II in the midst of such a court as his.

Charles II died a professed catholic. What there was of reverence in him—and it was little even in his boyhood (cf. Lake, *Diary*, 26)—had been driven out by the experiences of his earlier days. While he cared nothing for the church of England (Burnet, ii. 296) he hated presbyterianism (*ib.* i. 197); and notwithstanding his declarations of indulgence there is no sign that the persecutions of protestant nonconformity in his reign disturbed his peace of mind. Thus it is probable that he would have contented himself with 'a religion all of his own' had it not been for the repeated efforts made during his exile to lead him over to the church of Rome. There were rumours of communications from him to the pope when in Scotland in 1650, and again in 1652, which latter Whitelocke was said to have originally inserted in his 'Memoirs' and then torn out (*Secret History of the Reigns of Charles II and James II*, 11, 18); and Burnet asserts (i. 135) that in 1655 he was actually converted by Cardinal Retz, Lord Aubigny likewise having much to do with the matter (cf. Clarendon, vii. 62–4). It would also seem that during his residence at Paris Olier, a zealous propagandist, had intercourse with Charles on the subject of religion (*Vie de M. Olier*, cit. in *Gent. Mag.* u. i.); and he was stated to have declared himself in private to be a catholic some time before the treaty of the Pyrenees in 1659 (Carte, *Life of Ormonde*, cit. in Harris, ii. 61 *n.*; cf. *Somers Tracts*, viii. 225). There can be little doubt that when Charles came back to England he was virtually a catholic, but there is no satisfactory evidence that he had ever actually been received into the church of Rome. His hesitation to declare himself after his restoration requires no explanation; of his strong catholic sympathies during the whole of its course there can be no doubt whatever. His two declarations of indulgence were passed for the benefit of his catholic subjects (Vaughan, ii. 331), and his undertaking to France in the treaty of Dover was in consonance with his personal wishes. Shortly after his marriage he sent Sir Richard Bellings [q. v.] to Rome, one of whose commissions was to propose to Pope Alexander VII terms upon which the king and the nation should be reconciled to Rome. The negotiation was afterwards laid aside, but in August 1668, about the time when the Duke of York's conversion became known to him, Charles II corresponded with Oliva, the general of the jesuits at Rome, who sent to London a novice of his order. The instructions of this agent are unknown, but the transaction is all the more significant inasmuch as the young novice in question, who was known in Rome under the name of James La Cloche, was a natural son of Charles II, born to him

in his youth by a lady at Jersey (*Gent. Mag.* January 1866, based on G. Boero, *Storia della Conversione di Carlo II*, published at Rome from the jesuit archives; cf. Christie, ii. 17, with Colbert's memoir in Appendix, *ib.*; Mignet, *Négociations rel. à la Succession d'Espagne*, iii.; and Ranke, iv. 23). Yet even these discoveries prove nothing as to Charles having made any profession of the catholic faith before he lay on his deathbed. That he made it admits of no doubt. Barillon states that at the suggestion of the Duchess of Portsmouth he prevailed upon the Duke of York to obtain the king's permission to bring a priest to him, and that from this priest, Father Hudlestone, who had helped to save the king's life in his wanderings, Charles, after declaring himself a catholic and expressing contrition for having so long delayed his reconciliation, received absolution, the communion, and extreme unction (see the father's narrative, Ellis, 2nd series, iv. 78–81; cf. Dalrymple, ii. Appendix, 110–21). James II asserts that his brother refused the communion according to the rites of the church of England proffered by Bishop Ken, who, however, pronounced the absolution on the king's expressing regret for his sins (Clarke, i. 747; cf. *A True Relation, &c.*, in *Somers Tracts*, viii. 429). There are some minor discrepancies between the various accounts, which include Burnet's (ii. 468–72), but as to the main fact of the king's profession their agreement leaves no room for doubt. The controversial papers in support of the doctrines of the church of Rome found in his strong box after his death, and afterwards communicated by James II without effect to his daughter, the Princess of Orange (see her *Lettres et Mémoires*, 1880, 61), may, as Halifax shrewdly observes, have been written all by Charles II himself, 'and yet not one word his own.'

Halifax, the author of the best character ever drawn of Charles II, observed (Burnet, ii. 340) that God had made him of a particular composition; and though his fortunes were certainly more extraordinary than his qualities, he was not altogether a common type of man. The vicissitudes of his fortunes may be held in part accountable for some of his weaknesses and his vices; for his fickleness (Reresby, 221); for his dissimulation, which at times imposed upon the unworldly (*Reliquiæ Baxterianæ*, 231); even perhaps in some measure for his immorality. These were hardly counterbalanced by the gifts which help to account for his undeniable popularity. He was good-natured, or, in Evelyn's words, 'debonnaire and easy of access,' grateful to those who had rendered him personal service in misfortune, kind to all, down to the spaniels who dwelt in his bedchamber. He had it not in his nature, as is told by a cast-off mistress, to do cruel things to anything living (Harris, ii. 396), and Evelyn calls him 'not bloody nor cruel.' Burnet, however, demurs to this praise (ii. 481), and without dwelling on an exceptional instance of brutal revengefulness such as the mutilation of Sir John Coventry, we may well believe that Charles II had 'no tenderness in his nature.' He was, however, blessed with an excellent temper, which only broke down when a courtier, such as Henry Savile, ventured to use his vote and interest against the royal wish (*Lauderdale Papers*, iii. 139–40; cf. Burnet, i. 501). At the root of his character lay a selfishness which showed itself in innumerable ways, but above all in an indomitable hatred of taking trouble. It was this which, when he could not get rid of petitioners by fast walking or by taking sanctuary with one of his mistresses (Halifax, 23–5), made him give pleasant words to everybody, careless whether he or his ministers for him afterwards broke his promises (Schwerin, 176; cf. Burnet, ii. 480). It was this too which made him shrink from wise counsellors, in accordance, as Clarendon writes (iii. 63), with the unfortunate disposition of his line to follow the counsel of intellectual inferiors. Yet he was by no means always inattentive to business. Whatever really interested him, beginning with his health, he generally thought worth trouble. The records of courtiers and diplomatists (Henry Sidney, Schwerin, *Savile Correspondence*) alike convey the impression that he frequently applied himself to matters of state, both in council and in parliament, although his habit of standing by the fire with a circle of peers round him during the sittings of the House of Lords, which he thought as diverting as a play, did not tend to expedite affairs (Dalrymple, i. 21; cf. Jesse, iii. 343–4).

The sensualism of Charles was another phase of his utter selfishness. Among his favourite vices drinking had no place. Again, though high play was fashionable at court, he never became a gambler. Except in one direction, he cannot be charged with great personal extravagance, although, as Evelyn says, he loved planting and building, and in general brought in a politer style of living which led to luxury. The extraordinary superfluity of offices in his court and household (see especially *Cal.* 1661–4, and Chamberlayne) can hardly be laid at his door; nor did he only preach economy in dress, &c. to parliament (May 1662; see *Somers Tracts*,

vii. 547), but sought an occasion to practise what he preached (Evelyn, 18 Oct.; Pepys, 15 Oct. and 22 Nov. 1666). The passion which in him swallowed up all others was a love for women, in which, as Halifax says, he had as little of the *seraphic* part as ever man had. The palliation which he once attempted for his wantonness (Reresby, 165) is contemptible; better is Halifax's half excuse, that 'sauntering' is a stronger temptation to princes than to others (see Cunningham, 16). It would be an error to suppose that the public was indifferent to the king's proceedings, or regarded them as a matter of course. The task would be too arduous to endeavour to give an accurate list of his mistresses. The names of Lucy Walters (or Waters or Barlow), Catharine Peg (afterwards Green), Lady Shannon (Elizabeth Killigrew), and Lady Byron (Eleanor Needham) belong to the period of his exile; after his restoration, Mrs. Palmer, successively Countess of Castlemaine and (from 1670) Duchess of Cleveland, was mistress *en titre* till she was succeeded by Louise de Kéroualle, duchess of Portsmouth (1673), who was, like her predecessor, named a lady of the bedchamber to the queen. The king's futile passion for 'la belle Stewart,' who married the Duke of Richmond, at one time aroused the jealousy of Lady Castlemaine; but the position of the Duchess of Portsmouth was never seriously threatened, though a rumour to that effect arose in 1680 (H. Savile, i. 298). In rank and notoriety, but not in political power, the Duchess of Mazarin (Hortensia Mancini) was her foremost rival (Evelyn, 11 June 1699 et al.) But she had to submit to endless other infidelities on the king's part, among which his attachment to Nell Gwynne (from the beginning of 1668) had preceded the opening of 'Madame Carwell's' own reign, and endured throughout it (see Forneron, ii.) Other actresses in the list were Margaret Davis and Margaret Hughes; and further names are those of Winifred Wells, Mary Knight, and Jane Roberts, the daughter of a clergyman. By these and others Charles II had a numerous progeny, of which may be mentioned his children by Lucy Walters, James, duke of Monmouth and Buccleuch (born 1649), and a daughter Mary (?); by Catharine Peg, Charles Fitzcharles, earl of Plymouth (born 1657); by Lady Shannon, Charlotte, countess of Yarmouth; by Lady Castlemaine, Charles Fitzroy, duke of Southampton and Cleveland (born 1662), Henry Fitzroy, duke of Grafton (born 1663), George Fitzroy, duke of Northumberland (born 1665), Anne, countess of Sussex, Charlotte, countess of Lichfield, and Barbara Fitzroy (?), who became a nun in France; by Margaret Davis, Mary Tudor, countess of Derwentwater; by Nell Gwynne, Charles Beauclerk, duke of St. Albans (born 1670), and James Beauclerk (born 1671); by the Duchess of Portsmouth, Charles Lennox, duke of Richmond, born 1678 (Hübner, *Genealogische Tabellen*, i. 78; Cunningham; Jesse; Forneron).

In his relations to the government of the country Charles II was under the influence of motives not very different from those which swayed his private life. His desire to be free from the control of parliament, and yet provided with the means which he could not honourably obtain elsewhere, brought about his corrupt dependence upon France. His own council (at the time when it had been put on a broader basis) would not trust him to have private interviews with the foreign ambassadors, and though he contrived such with Barillon, it was with many signs, on the king's part, of the fear of detection (Dalrymple, ii. 280). He even owned to having taken a bribe to help a colonial job through the council itself (Burnet, ii. 105). Of course he expected others to be equally venal, and he rarely resorted to threats (for an instance see *Memoirs of Colonel Hutchinson* (1885), ii. 266*n.*) Charles II may be excused for not having loved parliamentary government as he pretended to do (see *Somers Tracts*, vii. 553; cf. Clarendon, *Life*, ii. 225–6), and for having failed to combine the system of cabinet government, which was not his invention, with the principle of a collective ministerial responsibility to parliament, for which the times were not yet ripe. But it was his fault that throughout his reign the system of backstairs influence prevailed. He can hardly be said to have had favourites proper; neither Rochester nor Buckingham, neither Arlington nor Falmouth, actually had an ascendency over him. But he was surrounded by courtiers of the menial type, and the real centre of government lay in the apartments of the reigning sultana. Among the chief potentates of the backstairs were Baptist May, keeper of the privy purse; Thomas Chiffinch [q. v.], keeper of his private or cabinet closet, succeeded on his death in 1666 by his brother William, who enjoyed still greater favour; lastly, Edward Progers, who, after attending Charles in Jersey, and being banished from his presence in Scotland, afterwards became, in Grammont's words, 'the confidant of the king's intrigues,' and M.P. for Breconshire (cf. Wheatley, 181–2). There was the same disorder in the accounts of the court as in those of the state, and in truth parts of both were hopelessly mixed up under the head of

secret services; if the navy office was in chronic disorder in the earlier part of the reign (WHEATLEY, 128–58; DALRYMPLE, ii. 1, 103–110), neither were the salaries of the royal household paid with regularity, but are found on occasion all in arrear, at periods varying from one to three years (*Secret Services of Charles II*, vi–viii.)

Charles II was endowed by nature with an excellent intellect. Halifax praises his admirable memory and his strong power of observation, and says that whenever one of his ministers fell, the king was always at hand with a full inventory of his faults. His quickness of apprehension was extraordinary, and was the chief source of his wit. Many of his witticisms were seasoned with a very gross salt which, even in a court whose conversation was indescribably coarse, struck the critical as not reconcilable with his usual good breeding. His ordinary courtiers found fault rather with his inveterate habit of telling stories, especially concerning his adventures after Worcester; he wearied even Pepys (2 Jan. 1668), but probably unconsciously, for Burnet (i. 170) calls him an everlasting talker. He understood both French and Italian, though he does not appear to have written the former very idiomatically (CLARENDON, vii. 64); Latin he seems not to have read with ease (SCHWERIN, 314). He is asserted (by COOK, 500–1) to have been well versed in historical and political literature, as well as in English law and divinity. He had a liking for polite literature, and for the drama more especially. His literary judgments show much discernment, and he encouraged the stage. He was a buyer of pictures, and had a strong taste for architecture; in the history of which art, even more than in that of portrait painting, in England his reign forms a memorable epoch. But, curiously enough, the bent of his intellect was rather in the direction of physical science, nor is it inappropriate that the Royal Society should have been founded, though not projected, in his reign. He knew, says Evelyn, of many empirical medicines, and the easier mechanical mathematics. With his interest in the former his anxiety for his health may have had much to do, and with the latter his love of ships and shipbuilding, for he was constantly at Sheerness and on the fleet, and took great pleasure in his yachts (*Cal.* 1660–1661). But Pepys tells us that he was fond of seeing dissections (11 May 1663), and describes his celebrated chemical laboratory as a pretty place (15 Jan. 1669). His liking for chemistry, which he had shared with his cousin Prince Rupert, was longlived; in the very month of his death he was engaged in experiments in the production of mercury (WHEATLEY, 167; cf. BURNET, i. 169). He had, too, a fondness for curiosities, which he caused to be collected for his cabinet at foreign courts (*Cal.* 1660–1, 499; cf. *ib.* 390). His favourite bodily exercise was walking; in his youth he was a good dancer, and even after the Restoration he excelled at tennis (WHEATLEY, 229; cf. *Hatton Correspondence*, i. 189). Both before and after his return he liked hunting, and it was for this pastime, but more especially for the horse-races, that Newmarket was his favourite resort (see *Savile Correspondence*, 271, and note; cf. RERESBY, 288).

When after the battle of Worcester a reward of 1,000*l.* was offered for the capture of Charles Stuart, he was described as 'a tall man, above two yards high, his hair a deep brown, near to black' (*Cal.* 1651, 476). This corresponds to Marvell's famous description of him (GROSART'S *Marvell*, i. 343) as 'of a tall stature and of sable hue.' In 'A Cavalier's Note-book,' 90, there is a curious anecdote of his measuring his height in the cabin of the Naseby on his return to England, and of its exceeding that of any other person on board (cf. PEPYS, 25 May 1660; CUNNINGHAM, 74, however, states him to have measured five feet ten inches only). The king's swarthy complexion (Evelyn speaks of his 'fierce countenance'), with its effect heightened by the dark periwig, is the most distinctive feature of all his portraits. Of these the National Portrait Gallery contains three, of which one is by John Greenhill, another by Mrs. Beale, while a third, an allegorical piece, is attributed to Sir Peter Lely.

[No biography of Charles II of any pretensions exists except Dr. William Harris's Historical and Critical Account of the Life of Charles II (2 vols. 1766), which, with its copious and erudite notes, 'after the manner of Mr. Bayle,' forms a long and searching indictment against the king. Of a lighter kind is the Memoir of Charles in vol. iii. of J. H. Jesse's Memoirs of the Court of England under the Stuarts (4 vols. 1840). Of panegyrical histories Aurelian Cook's Titus Britannicus (1685) is serviceable; another is Augustus Anglicus (1686). A useful short Personal History is appended to Bohn's edition of Grammont. At the Restoration encomiastic biographies of the king were of course published, among which Egglesfield's Monarchy Revived (1661, repr. 1822) is meritorious; another, very bitter against Mazarin, is James Davis's History of his Sacred Majesty King Charles II (1660); a third, D. Lloyd's True Portraiture of the same (1660). On the other hand, the Secret History of the Reigns of Charles II and James II (1690) is, so far as the former is concerned, a venomous libel; and the Secret History of Whitehall (1697) a more elaborate attempt, pretending to be pub-

lished from original papers by D. Jones, is apocryphal though curious, and seeks to trace the hand of France in everything. There is also a Secret History of the Court and Reign of Charles II (2 vols. 1792). Heath's Chronicle of the late Intestine War, &c., 2nd ed., to which is added A Continuation to the present year 1675, by J. P. (1676), serves the purpose of brief annals up to that date. Of particular episodes in the life of Charles that of his wanderings after Worcester received both biographical and autobiographical treatment (see above); the several accounts are collected in J. Hughes's Boscobel Tracts (1830, partly repr. by Bohn, 1846); there is also a work by S. E. Hoskyns, Charles II in the Channel Islands (2 vols. 1854). Among contemporary memoirs Clarendon's great work in its two divisions accompanies the public life of Charles II up to 1668; the text cites the Oxford editions of the Rebellion (cited simply as Clarendon), 8 vols. 1826; and the Life, 3 vols. 1827. Next in importance is Burnet's History of his own Times (6 vols. Oxford 1833), which narrates the Scottish experiences of Charles II before the Restoration, and English and Scotch affairs from that date (Burnet went abroad in 1683). Vol. i. of Clarke's Life of James II (2 vols. 1816) contains genuine memoranda of his brother's life and reign. Evelyn's Diary gives the whole of the reign, that of Pepys ends 31 May 1669; the Correspondence of both extends beyond the death of Charles. An invaluable commentary on what it professes to condense is H. B. Wheatley's Samuel Pepys and the World he lived in (2nd ed. 1880). A. Hamilton's French Memoirs of the Court of Charles II by Count Grammont, which owe much to their real author, only cover the period from 1662–4. Of greater historical value are the Savile Correspondence, ed. for the Camden Society by W. D. Cooper (1858), which spreads over nearly the whole of the reign (from 1661), but more particularly belongs to the years 1677–82, and the Diary, beginning in 1679, and Correspondence of Henry Sidney, ed. by R. W. Blencowe (2 vols. 1843). Of annalistic works Whitelocke's Memorials (4 vols. 1853) end with the Restoration, and N. Luttrell's Brief Relation (6 vols. 1857) begins September 1678. Curious information is contained in the Hatton Correspondence, ed. for the Camden Society by E. M. Thompson (2 vols. 1878), chiefly concerning the middle and later parts of the reign; in the Travels and Memoirs of Sir John Reresby (here cited in the 3rd ed. but well edited in 1875 by Mr. Cartwright); in the Letters to Sir Joseph Williamson, 1673 and 1674, ed. for the Camden Society by W. D. Christie (2 vols. 1874); in the despatches of the Brandenburg minister, Otto von Schwerin, Briefe aus England, 1674–8 (Berlin, 1837), and in R. North's Life of Lord Guilford (Lives of the Norths, 3 vols. 1826). There are gleanings in vol. vi. of Rushworth's Historical Collections, 1618–48 (1703); Thurloe's State Papers, Ludlow's Memoirs, also in the Prideaux Letters, ed. for the Camden Society by E. M. Thompson (1875), the Crosby Records, A Cavalier's Note-book, ed. by T. Ellison (1880), Dr. E. Lake's Diary (Camden Miscellany, vol. i. 1847), and the Pythouse Papers, ed. by W. A. Day (1879). In Ellis's Original Letters (1824–7), vol. iv. of the 2nd series in particular illustrates this reign. The letters of Secretary Coventry remain in manuscript at Longleat. Arlington's Letters to Temple, &c., 1664–70, ed. by Bebington (2 vols. 1871), are valuable for the diplomatic history of the earlier half of the reign, as are the Letters of Temple himself (Works, 1750, vol. ii.), which extend to 1679, while his Memoirs (*ib.* vol. i.) reach from 1672 to the same year. Of special periods in the biography of Charles, the Memoirs of the Duchess Sophia, ed. by A. Köcher (Leipzig, 1789), throw light on his affairs at the Hague before the Scotch expedition, those of Cardinal de Retz (tr. 1774) on his second sojourn in France; Dr. Price's Mystery and Method of H.M.'s Happy Restoration (1680, repr. in Masères's Select Civil War Tracts, 1815) on the transactions leading up to that event; the Reliquiæ Baxterianæ (1696) on the religious schemes and difficulties ensuing upon it. Forneron's papers in the Revue Historique, vol. xxviii., on the Duchess of Portsmouth are mainly based on the despatches of Colbert de Croissy in the French archives. The authorities concerning the king's death and the circumstances attending it have been mentioned in the text, as has been the masterly summary of the character of King Charles II by Halifax (1750). The king's way of managing, or leaving to be managed, Scotch and Irish affairs is to be gathered from the Lauderdale Papers, ed. for the Camden Society by O. Airy (3 vols. 1884–6), and from the Orrery State Letters (2 vols. 1743), and the documents in Carte's Life of Ormonde (6 vols. 1852) respectively. Of English (and French) State Papers and cognate documents a most important but incomplete selection forms the basis of Sir John Dalrymple's Memoirs of Great Britain and Ireland, which begin with the dissolution of the Pensioners' Parliament (2 vols. 4th ed. 1773). The Clarendon State Papers (3 vols. 1767–80, calendared in 3 vols. 1872) extend only as far as the Restoration. Though much use has been made by historians of the despatches of Barillon, the French archives, as is shown by the recent researches of Forneron, contain much more information concerning the reign of Charles II than has hitherto been made public. Modern students, however, have at their service the twelve volumes of Calendars of State Papers, Domestic Series, of the Commonwealth (1875–85), and the seven of the reign of Charles II (1860–6) up to 1667, edited by Mrs. Everett Green, together with the volume of the Calendar of Treasury Papers 1556–7–1696, ed. by J. Bedington (1868). Much light is thrown on the finances by Secret Services of Charles II and James II, ed. for the Camden Society by J. Y. Akerman (1851). In addition there are the State Trials, the Parliamentary History, and Chamberlayne's Angliæ Notitiæ (here cited in the ed. of 1676), which last gives a valuable account of the constitution

of the court and household of the king. Mrs. Jameson's Memoirs of the Beauties of the Court of Charles II (2 vols. 1830) derive interest from Lely's portraits; but P. Cunningham's Story of Nell Gwyn is the compilation of a genuine antiquary. A large number of pamphlets, &c. concerning the events of the reign are collected in Somers Tracts, vols. vii. and viii. (1812, see especially vol. vii. for the popish plot agitation); the State Tracts in the collection here cited as S.T.C. (1693) date especially from 1671 to 1681, and are intended to justify the policy of a league against France. Of older historical works treating of the reign of Charles II those of Oldmixon, Echard, Kennet, Hume, and Macpherson are still quoted; nor ought the opening chapter of Fox's unfinished History of James II to be forgotten, even by the side of Lord Macaulay's more elaborate introduction to a far grander fragment. Together with Hallam the chapter in Gnest's Englisches Verwaltungsrecht, vol. i. (2nd ed. Berlin, 1867) deserves study. Guizot's Monck (tr. with notes by Stuart Wortley, 1838) and W. D. Christie's Life of Shaftesbury (2 vols. 1871) are monographs of high merit. The best account of the foreign policy of England under Charles II is to be found in one of the most masterly portions of Ranke's Englische Geschichte (tr. 1875). The same side of the subject is treated in vols. i. and ii. of Onno Klopp's Fall des Hauses Stuart (Vienna, 1875). Vol. ii. of R. Vaughan's Memorials of the House of Stuart, 2 vols. 1831, bears largely on the religious troubles of the times. Masson's Life of Milton, vol. vi. best summarises the literary as well as the political condition of England in the earlier part of the reign; and no student of any aspect of it will fail to turn to Scott's edition of Dryden, recently re-edited by Mr. Saintsbury.] A. W. W.

CHARLES Edward Louis Philip Casimir (1720–1788), commonly called the Young Pretender, eldest son of the Chevalier de St. George, or, as his adherents styled him, James III, and of the Princess Clementine, a daughter of Prince James Sobieski, was born at Rome on 31 Dec. 1720. Owing to the differences between the chevalier and his wife the education of the lad was desultory. Jesuit priests were exchanged for protestant tutors, and when these were dismissed Jacobite soldiers took up the work of instruction, until the mind of the young prince became rather hazy. Yet Charles was not deficient in ordinary acquirements, and spoke French and Italian well at an early age; he had a taste for music and the fine arts, and his conversation exhibited marked intelligence. Charles served with much credit at the siege of Gaeta (1734) under the Duke of Liria. 'I wish to God,' writes Liria to his brother, the Duke of Fitz-James, 'that some of the greatest sticklers in England against the family of the Stuarts had been eye-witnesses of this prince's resolution during that siege, and I am firmly persuaded that they would soon change their way of thinking.' As he grew up the hopes of the Jacobites became more and more centred in the prince. The Old Pretender by his miserable conduct to his wife had completely alienated his adherents. The birth of Charles and the favourable impression made by his courage, dignity, and intelligence restored the waning energies of the Jacobites. The year 1740 saw England supporting the cause of Maria Theresa and at variance with France. The Jacobites, through their English and Scotch committees, proceeded to put the machinery of conspiracy into motion. Scotland, it was said, could raise twenty thousand men. English Jacobite leaders predicted that Charles had only to appear to make all England embrace his cause. France also was lavish in her offers of assistance. On the faith of these promises the young prince resolved to head an expedition. 'I go, sire,' said he to his father, 'in search of three crowns, which I doubt not but to have the honour and happiness of laying at your majesty's feet. If I fail in the attempt, your next sight of me shall be in my coffin.' The departure of Charles from Rome was secret, but the English government was at once informed of the fact. As the prince passed through Florence, Sir Horace Mann drew his portrait and sent it to the Duke of Newcastle: 'The young man is above the middle height and very thin. He wears a light bag wig; his face is rather long, the complexion clear, but borders on paleness; the forehead very broad, the eyes fairly large—blue but without sparkle; the mouth large, with the lips slightly curled, and the chin more sharp than rounded.' On the arrival of the prince in France war had not as yet broken out between England and France, but the remonstrances of the English cabinet led to a speedy rupture. It soon became evident to Charles that the zeal of France on his behalf was by no means commensurate with her promises of aid. The Dunkirk expedition, which had set out for the invasion of England with seven thousand troops on board under Marshal Saxe, had to beat a retreat before the vigilance of the English channel fleet, while, a storm springing up, the expedition only succeeded in regaining the French coast at a severe loss. This disaster damped French enthusiasm, and the prince was informed that at present further assistance could not be expected from Versailles. Charles vowed that he would cross over to Scotland and raise his standard, even 'if he took only a single footman with him.' All his adherents, excepting the Duke of

Perth, deemed this a mad resolve, but the prince was not to be deterred. He borrowed 180,000 livres, ordered his jewels to be pawned, and, without the knowledge either of his father or the French ministry, embarked at Belleisle in the Doutelle, one of two ships lent to a private individual to cruise on the Scottish coast. The little squadron set sail on 13 July 1745, and four days afterwards fell in with an English man-of-war, the Lion, which immediately engaged the Elizabeth, the consort of the Doutelle. After a contest of six hours each vessel was so shattered that the enemies parted and the Elizabeth, with all the arms and ammunition of the expedition on board, had to bear up for Brest, while the Doutelle held on for Scotland, where on 2 Aug. Charles landed at an islet in the Hebrides, a part of the possessions of Macdonald of Clanranald. He was advised to return to France by those who now welcomed him. 'I am come home,' said Charles, 'and I will not return to France, for I am persuaded that my faithful highlanders will stand by me.' With the conspicuous exceptions of Macdonald of Sleat and Macleod of Macleod, all the neighbouring chiefs flocked in, though boding no good from the undertaking. His followers soon swelled into a formidable gathering, and on 19 Aug. the royal standard was unfurled at Glenfinnan, and Charles began his march south. As soon as the committee of six, which had then the control of the affairs of the government in Scotland, began to recognise the danger, prompt measures were adopted. A price of 30,000*l.* was put upon the head of the prince, troops were levied, and Sir John Cope was ordered to take up the dragoon horses from grass and to secure the forts and garrisons in the highlands. Cope was, however, easily outwitted by the tactics of the rebels, and Charles pressed on to Perth, where he was joined by Lord George Murray. Halting at Perth a week to discipline his forces, the prince marched to Edinburgh, where he was received with the utmost enthusiasm. And now the severe defeat of Cope, who had at last come up with the enemy at Prestonpans, caused matters for the first time to look serious for the government. Their best officer, Marshal Wade, declared that Scotland was lost, and that England would fall a prey to the first comer. Horace Walpole wrote that he should have to leave Arlington Street for some wretched attic in Herrenhausen, and perhaps be reduced to give lessons in Latin to the young princes at Copenhagen. Three battalions of the guards and seven regiments of infantry were recalled from Flanders, under the Duke of Cumberland; Wade was to march north with a large force, including six thousand Dutch auxiliaries; while Cope was ordered to throw himself into Newcastle. The militia was also called out. The prince marched south, resolved upon swiftly reaching London and following up his advantage. By way of Kelso he crossed the border into Cumberland, and laid siege to Carlisle (8 Nov.), which after a few days, disappointed at not receiving relief from Wade, was forced to capitulate. At this time Wade, who had expected the rebels by the east coast, was making his way with much difficulty to Newcastle; but he was now completely outgeneralled by Lord George Murray, who gave him the slip at Carlisle, so that the highlanders were soon between him and the metropolis. Marching by Penrith, Shap, Kendal, and Lancaster, the rebels reached Preston (27 Nov.), while Wade was toiling after them through Yorkshire. The Duke of Cumberland had landed from Flanders, and was at Lichfield the same day that the highlanders entered Preston, and on their reaching Manchester he was under the impression that they intended passing through Cheshire into Wales. And now he was deluded by Lord George Murray as completely as Marshal Wade had been. By a false attack on Congleton, the duke was induced to leave the route to Derby by Ashbourne open, and thus to their great delight the clans entered Derby two or three days in advance of their antagonists. The news of this fresh move of the prince fell on London like a thunderbolt. The shops were shut up and all business was suspended; there was a run on the bank: the guards were marched to Finchley, and the Duke of Cumberland was requested to hasten up to London. Yet at this very time the question of retreat was seriously discussed by the Jacobites. On 5 Dec. Lord George Murray and other officers high in command waited on the prince to express their conviction that the cause was hopeless, and that their only safety lay in beating an immediate retreat. The French, they said, had not landed, the English had not risen, they were between the duke's and Wade's armies, either of which was equal to their own. The prince remonstrated, but was forced to yield; he had no alternative, and contented himself with declaring that in future he should act on his own discretion.

Shortly after dawn on 6 Dec. the highland army began its retreat northwards. The duke was outmarched, Wade was outwitted, and Hawley, who had succeeded Wade, was defeated at Falkirk. The clans marched rapidly, but the Duke of Cumber-

land followed them slowly and surely. At last the rebels were brought to bay on Culloden Moor, 16 April 1746. Charles, though his forces were diminished by desertion and weakened by fatigue, resolved to offer battle. The clans, outnumbered and outgeneralled, suffered a severe and complete defeat, and the cause of the prince lost its last and only hope. After the action the highlanders were found lying in layers three and four deep. Horrorstruck and overwhelmed by the sight of the slaughter of his brave followers, the unhappy prince left the battle-field of Culloden with a few members of his staff. A vain attempt to rally his scattered forces at Ruthven was the last struggle of Charles to maintain an organised opposition to the advance of the royal troops. He fled and remained for months—from April to September 1746—hiding in various islands of the Hebrides and among the crags of the western highlands. He was hunted from place to place by the Hanoverian soldiery; an enormous sum was placed on his head; but, in spite of poverty and ignorance, the loyalty of the highlanders was proof against all temptation. At last Charles was fortunate enough in getting on board a French ship, and arrived safely at Morlaix in Brittany. Thence he proceeded to Paris, where he was cordially received by Louis XV, who renewed his assurances of assistance. Charles, however, was not unreasonably suspicious of a court which had fulfilled none of its promises of aid. He was now informed by Cardinal Tencin that Louis might be induced to grant him help on one condition. 'And that condition?' eagerly asked the prince. 'That Ireland be ceded to France,' replied the cardinal, 'as a compensation for the expense the court at Versailles must necessarily be put to.' The prince rose angrily from his seat and cried out, 'Non, Monsieur le cardinal, tout ou rien! point de partage! point de partage!' The king of France continued, however, to accord his visitor 'moral support' until 1748, when, in accordance with the treaty of Aix-la-Chapelle, Charles was requested to leave France. The prince resolved to disobey the order. He refused to listen to all expostulations, and was at last expelled by force, removing to Avignon. An objection was raised by the English government to his stay in this city, and Charles departed of his own accord, no one knew whither. For the next few years his movements are wrapped in mystery, which recent investigation has only partially unveiled. For some time he was living secretly in Paris, though not unknown to the French government, with his mistress, Miss Walkenshaw, who had joined him soon after his return from Scotland. It is certain that he was in London in 1750, and that at this time he declared himself a protestant, under the idea that by so doing he would greatly improve his chance of obtaining the English crown. Evidence has also presented itself that he was in London in 1752 and 1754 to rouse the English Jacobites into action, but without success. Indeed his friends were disgusted with his conduct. Charles was now an inveterate drunkard; it is said that he acquired his drinking habits when exposed to the cold and wet in Scotland during the anxious months of his fugitive life. His union with Miss Walkenshaw also tended to alienate his followers. The sister of this lady was housekeeper to the Princess Dowager of Wales, and the English Jacobites, suspecting that the prince's mistress was playing false to the cause, tried to induce Charles to send her away. He refused, not, as he admitted himself, because he loved her, but because he declined to be dictated to even by his most trusted friends. In 1756 we find him making Switzerland his home, and living for the most part at Basle, with occasional visits to Paris. His ill-regulated home was now to be broken up. Miss Walkenshaw, unable to bear the brutality of the prince, left him in 1760 and took refuge with her infant daughter in the abbey of Meaux. In 1766 the Chevalier St. George died, and Charles, now titular king of England, took up his abode at Rome, expecting to be acknowledged by Benedict XIV. He was bitterly disappointed. The counsellors of the pope saw clearly that to incur the hostility of England for the sake of a creature like the present representative of the house of Stuart was not calculated to benefit the interests of the holy see, and the sovereignty of Charles was rigidly ignored by the Vatican. For some months the prince refused to visit the pope, but at length, moved by the remonstrances of his brother Henry, now created Cardinal York, and whose entry into the Romish hierarchy had given a great blow to the cause, he in 1767 agreed to pay his respects to his holiness, and became once more a member of Roman society. It was not the wish of France to see the Stuart line extinct, and Charles, on promise of a pension from the French court, married in 1772 Louisa, princess of Stolberg, whose beauty and wit won the heart of Alfieri. For a short time Charles lived happily with his wife, but he soon became enslaved again by his love of drink, and commenced that course of ill-usage which eventually compelled the princess to separate herself from her husband. In 1777 the Countess of Albany met

Alfieri. The intrigue between them was as much the effect of Charles's ill-conduct as it was the immediate cause of the final quarrel between him and his wife. The countess fled to Rome in 1780, and was very kindly treated by her brother-in-law the cardinal, who acted in the matter with marked good sense and good feeling. A separation was arranged, and the countess continued to live openly with Alfieri till his death. Neglected and in solitude, Charles now thought of the daughter that had been born to him by Miss Walkenshaw in the days of his wanderings. He heard that she was living with her mother in the convent at Meaux, and he wrote asking her to come and live with him. She acceded to his request, and became a great favourite in Florentine society. Charles created her Duchess of Albany, and until his death regarded her with the greatest affection. He lived now chiefly at Florence, but returned to Rome a few months before his death, 31 Jan. 1788. His brother became the pensioner of George III, who with a graceful generosity placed in 1819 a monument by Canova over the tomb of James III and his two sons in St. Peter's. The Jacobite cause, except as a sentimental reminiscence, had long since been buried by Charles himself.

[Sir Horace Mann's Letters among the State Papers of Tuscany in the Record Office; Decline of the last Stuarts by Earl Stanhope, Roxburghe Club; Letters of John Walton among the State Papers Italian states in the Record Office; State Papers, Dom. 1745–6; MS. Journal by Lord Elcho, in possession of Mrs. Erskine Wemyss; the Lockhart Papers; Stuart Papers; Sir Walter Scott's Tales of a Grandfather; Von Reumont's Die Gräfin von Albany; Life of Prince Charles by A. C. Ewald.] A. C. E.

CHARLES, DAVID (1762–1834), of Carmarthen, Welsh preacher and writer, a younger brother of the celebrated Thomas Charles of Bala [q. v.], was born at Llanfihangel-Abercowin. He was apprenticed to a flax-dresser and rope-maker at Carmarthen, afterwards spent three years at Bristol, and finally married and settled down at Carmarthen. Long connected with the Calvinistic methodists, he began to preach at the age of forty-six, and was one of the first lay-preachers ordained ministers in South Wales in 1811. He soon won an exceptional reputation as a preacher, both in Welsh and English. He travelled all over South Wales, and was especially distinguished by his extending the influence of the methodists to the English-speaking districts. He was possessed of sufficient means from trade, and received nothing for his preaching. Paralysed in 1828, he died on 2 Sept. 1834, and was buried at Llangunnor. His eloquent 'Sermons' were published at Chester in 1840, and were translated in 1846. They have been several times reprinted.

[Memoir by H. Hughes, prefixed to English edition of Charles's Sermons.] T. F. T.

CHARLES, JOSEPH (1716–1786), author of 'The Dispersion of the Men of Babel, and the principal cause of it enquired into' (1755, 2nd edition 1769), was born at Swaffham, Norfolk; the register of his baptism is 6 Nov. 1716. If he studied at any English university, he took no degree; he must not be confounded with his father, Joseph Charles, who graduated at Oxford 1710. He was presented in 1740 to the vicarage of Wighton, which he retained till his death on 4 July 1786. He was buried at Swaffham, of which his father had been vicar. The 'Dispersion' is his only known book. The argument is based on a literal acceptance of the narrative in Genesis, supplemented by harmonising interpretations of prophecy and concurring testimonies of profane writers. It is written in a style prolix even for the time, but characterised by much naïveté. To Japhet was given the possession of all Europe and America, and the sentence against Ham —'servant of servants'—is now in full force. 'Are we not trading constantly to Guinea for them? . . . How many millions of negroes have been transported from their own country since Japhet got possession of America?' The city afterwards called Babel 'must needs have been built in the district of Ham.' Nimrod was the head of the undertaking, which, being contrary to the divine purpose, was defeated by a miraculous gift of languages. 'These men therefore must have had their new languages, as the first man had his, by divine inspiration, and Moses tells us that this was the case . . . so that this miracle is one grand and living demonstration of the truth of Moses' history.'

[Blomefield's Norfolk, ix. 209; Swaffham parish registers, and information from vicars of Swaffham and Wighton.] J. M. S.

CHARLES or **CARLES, NICHOLAS** (*d.* 1613), herald, is stated by Noble to have been son of a London butcher named George Carles, and grandson of Richard Carles of Stratford-upon-Avon, Warwickshire. William Careless or Carlos [q. v.] is believed to have belonged to the same family. The herald's name is spelt in a variety of ways, but Charles is the commonest form. At an early age Charles appears to have entered the College of Arms as Blanch-Lion pur-

suivant. His skill and industry attracted the attention of his superiors, and on 21 April 1608 he was created Lancaster herald in the place of Francis Thynne. In 1611 he accompanied Sir Richard St. George, Norroy king of arms, in his visitation of Derbyshire, and on 22 July 1613 William Camden (Clarenceux king) nominated him his deputy for the visitation of Huntingdonshire. Charles had barely completed this task when he died on 19 Nov. following. He married Penelope, daughter of Sir William Segar, Garter king of arms, who survived him and became the wife of Timothy Cartwright of Washbourn, Gloucestershire.

Charles was intimate with the antiquaries of his day. He was the friend of Camden and Sir Robert Cotton. Milles commends him in his 'Titles of Honour,' and Howes, the continuer of Stow's 'Chronicle,' acknowledges his assistance. Camden is said to have purchased Charles's valuable manuscript collections after his death for 90*l*. A portion of these collections is now at the College of Arms, but the greater part is in the British Museum. Among the more important volumes is a collection of epitaphs in the churches of London and elsewhere, with drawings of monuments and arms (Lansd. MS. 874), and an historical catalogue of the officers of the College of Arms (Harl. MS. 5880). Gough states that Le Neve possessed a manuscript visitation of Staffordshire by Charles, and Sir John Cullum a visitation of Suffolk; but of these documents nothing is now known. Several of Charles's letters are among the Cottonian MSS.

Charles's Huntingdonshire visitation is extant in three copies. One, marked 'C. 3. Huntingdon 1613,' at the College of Arms, has been printed for the Camden Society by Sir Henry Ellis (1849). The other two are at the British Museum (Harl. MSS. 1075, 1179).

[Sir Henry Ellis's Preface to Charles's Visitation (Camd. Soc. 1849); Noble's Hist. College of Arms, pp. 214–15, 220; Gough's British Topography, ii. 230; Catt. of Harleian MSS., Lansdowne MSS., and Cottonian MSS. at the Brit. Mus.] S. L. L.

CHARLES, THOMAS (1755–1814), of Bala, Welsh preacher and writer, was born on 14 Oct. 1755 at Pantdwfn, in the parish of Llanfihangel-Abercowin, near St. Clears in Carmarthenshire. He was the second son of a large family, of which David, the third son [see CHARLES, DAVID], also attained some eminence. His father, Rice Charles, was a small farmer. Thomas was sent to school when about ten or twelve years old to Llanddowror, where Griffith Jones, the precursor of the methodist movement in Wales and the founder of the 'circulating schools,' had been vicar until his death in 1761. Falling under the influence of an old disciple of Jones's named Rees Hugh, Charles 'early entertained serious impressions.' When fourteen years old he was sent to the grammar school at Carmarthen, and there he joined one of the methodist societies. He ascribed his full 'awakening' to a sermon from the famous Rowland of Llangeitho on 20 Jan. 1773. The methodists were still in communion with the established church, so that Charles's sympathies with them did not affect his destination for the ministry. 'Providence unexpectedly and wonderfully opened up his way to Oxford,' where he matriculated at Jesus College on 31 May 1775. There he remained until 1778. He became acquainted with many of the chief evangelical and methodist leaders, stayed during a summer vacation with Newton at Olney, where he met the 'great Romaine,' and on 14 June 1778 was ordained deacon by the Bishop of Oxford, as curate of Queen's Camel in Somerset. During the summer he visited Wales, preached his first sermon in the church of his native village, paid a pilgrimage to Llangeitho, and met on a visit to Bala Miss Sarah Jones, the lady who subsequently became his wife. In 1779 he took the degree of B.A. He found his curacy at Queen's Camel very distasteful; the villagers showed 'great contempt to the gospel and godly living;' the absentee rector reduced Charles's salary from 45*l*. to 40*l*. and then to 30*l*.; but a clergyman named Lucas, vicar of Milborne Port, an old Oxford friend, took him to live with him and help him in his parish. On 21 May 1780 Charles was ordained priest. His opinions made it hard for him to find a suitable curacy. He rejected an offer of Lady Huntingdon's chapel at Bath, and in 1783 abandoned his curacy to marry (20 Aug.) and settle at Bala. When at last 'engaged to serve a church,' he was, 'after two Sundays, genteelly excused,' and was content to take duty at places so distant from his home as Shawbury in Shropshire, and Llanymawddwy, fourteen miles south-west over the mountains; but in April 1784 the rector of the latter place dismissed him. Charles was not in want of actual means, as his wife conducted a large drapery business at Bala. He began new and independent work by collecting and catechising the children of Bala, for which purpose he gladly accepted the use of the Calvinistic methodist chapel there. At the end of 1784 he preached in the chapel, and at once became one of the most prominent of the methodist clergy. He was soon ceaselessly occupied in

long preaching journeys over the whole of North Wales, and acquired celebrity for finely delivered sermons which dwelt mainly 'on plain practical truths.' The results of Charles's preaching were very striking. He was the first to spread the methodist movement in North Wales. Following the example of Jones of Llanddowror, he began in 1785 to institute 'circulating' schools in North Wales. Money came from his methodist friends in England; he trained the teachers himself, and devoted the whole of the income from the chapel he served at Bala to their support. A school was established first in one village, and then when, in about six to nine months, the children had learned to read their bibles in Welsh, was moved to another. Charles took a very active part in their management. His sympathetic and tender disposition made him peculiarly successful in his dealings with children. In 1789 he was probably the first (but cf. Rees, *Welsh Nonconformity*, pp. 393-5) to introduce Sunday schools into Wales, which were attended by adults as well as children. The standard of morality was thus notably raised. The growth of Sunday schools, conducted by gratuitous teachers, made less necessary the circulating schools, which were also more expensive and difficult to maintain. Before long, associations of the different Sunday schools were collected and catechised in some central place, and Charles could point with just pride to assemblies, so great that no building would hold them, gathered together in the open fields. In 1791 a great 'revival' radiated from Bala throughout North Wales as the result of Charles's Sunday schools.

Zeal for the religious education of his countrymen led Charles into literary composition. In 1775 his initials appeared on a Welsh tract called, 'Yr Act am Bwyso Aur,' published at Carmarthen at the time when he was about leaving school there. In 1789 he printed at Trevecca the first draft of the catechism which was afterwards universally employed among the methodists of Wales. It was called 'Crynodeb o Egwyddorion Crefydd, neu Gatecism byrr i blant ac eraill, i'w dysgu.' In later and better known editions it was styled 'Hyfforddwr yn Egwyddorion y Grefydd Gristionogol.' In 1797 appeared in English 'An Evangelical Catechism, recommended by the late Countess of Huntingdon for all the children in the schools attending her chapels' (London), which in 1817 reached a fourth edition. In 1799 Charles began, in conjunction with his friend, Thomas Jones of Denbigh, to issue at Chester a quarterly religious magazine called 'Trysorfa Ysprydol' (Spiritual Treasury), almost the first of its kind in the Welsh language. It stopped in 1802, but was again published between 1809 and 1813. With the object of printing good Welsh textbooks for his circulating and Sunday schools with greater facility and less expense, he established in 1803 a press at Bala, which before his death was said to have issued fifty-five editions and 320,000 copies. In 1805 he began to issue from the Bala press his 'Geiriadur Ysgrythyrol' (Scriptural Dictionary), which extended to four volumes octavo, and was completed in 1808. Of this his enthusiastic biographer says: 'It is a magazine of useful, rich, scriptural knowledge;' 'truly evangelical yet wholly practical,' 'a model of Welsh style,' and, 'next to the Bible, the best book in the Welsh language.' It has since gone through seven editions. In 1801 he drew up the first definite constitution of the methodists ('Rheolau a Dybenion y Gymdeithas Neillduol yn mhlith y bobl a elwir y Methodistiaid yn Nghymru'). In 1802 he published an English tract, 'The Welsh Methodists vindicated,' in answer to anonymous attacks on the society (reprinted in Hughes's *Life*, ch. xii.) He was appointed by the Bible Society to prepare for the press their editions of the Welsh Bible, and his alterations in the orthography occasioned a sharp literary war with advocates of the older spelling, which, on an appeal to arbitration, was decided against him. Among Charles's lesser literary labours may be enumerated a 'Recommendatory Preface to the works of W. Cradock' (1800); a translation of Jewel's 'Apology' into Welsh, with a life of the bishop (1808); an arranged and enlarged edition of the hymns of his friend, the Rev. P. Oliver of Chester (1808); 'Advice to Christian Professors,' written jointly with Oliver (1817); the autobiography, letters, and essays issued after his death; and a multitude of occasional articles and tracts on various subjects (Rowlands, *Cambrian Bibliography*; *British Museum Catalogue*).

Charles kept up a closer relation with the leaders of Calvinistic methodism in England than any of the other great Welsh ministers, and had in his own day a considerable English reputation. The disciple of Whitefield, he yet showed a charity and tolerance towards the 'Arminian methodists' who followed Wesley. Lady Huntingdon befriended him, and adopted his catechism in her schools. He paid constant visits to London, corresponded with and visited Scott, Cecil, and others of 'the serious clergy,' collected subscriptions for his Welsh projects, dined on board the Duff missionary yacht, spoke, preached, and prayed for the London Missionary Society,

established in 1795, and from 1793 onwards regularly served for three months in the year at Lady Huntingdon's famous chapel in Spa Fields, Clerkenwell (*Life and Times of Selina, Countess of Huntingdon*, ii. 304–9; PINK, *History of Clerkenwell*, 141–8). Charles was fiercely attacked in the 'Quarterly Review' (xxxvi. 7–8).

In 1807 he paid a visit to Ireland, and endeavoured, in conjunction with the Hibernian Society, to establish schools for teaching in Irish, and 'gospel preaching' in the same language. He also interested himself in Gaelic schools and preaching (1811).

Charles helped to found the British and Foreign Bible Society, mainly with a view to printing a bible at a price within the reach of the thousands who flocked to his Sunday schools. The Society for the Promotion of Christian Knowledge was persuaded to issue a cheap bible in 1799, but 'peremptorily declined' to do any more. In December 1802, when Charles was in London, he suggested to a committee of the Tract Society the plan of establishing a society like the Tract Society, with the special object of furnishing Welsh bibles at a low price. This plan, at the suggestion of a fellow-countryman, the Rev. Joseph Hughes, was extended from the purely Welsh basis which Charles had suggested to a more general one. The society was soon established, and in July 1806 the first copies of the Welsh bible printed by the society, prepared for the press by Charles himself, were distributed (J. OWEN, *History of the Bible Society*; OWEN, *Memoir of the Rev. Thomas Jones of Creaton*; two interesting letters of Charles to H. Boase, esq., in *Add. MS.* 29281, ff. 8–10).

Charles was the organiser of Welsh Calvinistic methodism. For many years his position had been that of all Lady Huntingdon's followers. Repudiated by the church, and preaching and teaching regardless of ecclesiastical jurisdiction, they carefully disclaimed the title of dissenter, used the Anglican liturgy in their worship, and allowed none but priests episcopally ordained to administer the Holy Communion, for which and for baptism the connexion still largely had recourse to the parish churches. Only heavy fines under the Conventicle Act drove them to obtain the benefits of the Toleration Act by registering their chapels as places of nonconformist worship. The development of a complex system of organisation gradually and half-unconsciously created what might easily become a separate church. For some years regular meetings and associations had been held, accounts of which, drawn up by Charles, form the most valuable portion of the contents of the 'Trysorfa.' In 1801 Charles drew up, at a quarterly association at Bala, an elaborate system of rules and regulations for the conduct of members of the society. But that very constitution repudiated dissent from the doctrinal articles of the established church. The burning question was, however, the ordination of the lay preachers. For many years Welsh methodists discussed whether they should not follow the example of John Wesley in this respect, and the 'methodist clergy' opposed the desire of the preachers for further recognition. In 1810 the death of Jones of Llangan deprived the conservatives of a respected leader, and Charles, who had hitherto opposed any change in the position of the lay preachers, assented to their demands at an association at Bala in 1810. At the next meeting (1811) he himself ordained eight of the foremost lay preachers. The immediate result was separation from the established church.

Charles's health was now declining, owing to his continued exertions. He died on 5 Oct. 1814, and amid a vast concourse was buried in Llanycil churchyard. Without any very great intellectual qualities, and with all the limitations of the evangelical school, he yet possessed in abundant measure moral worth, strength of character, and capacity for leadership.

Mrs. Charles died 20 Oct. 1814. Charles's grandson, Dr. DAVID CHARLES (*d.* 1878), joined with his granddaughter's husband, Dr. Lewis Edwards, to open, in 1837, the Calvinistic Methodist College at Bala, and was from 1842 to 1862 principal of the Methodist College, then established on the site of Lady Huntingdon's old institution at Trevecca.

[There are several biographies of Charles: 1. Cofiant neu hanes bywyd a marwolaeth T. Charles (Bala, 1816), written by his friend, the Rev. Thomas Jones of Denbigh. 2. Memoir of the Life and Labours of Thomas Charles, by the Rev. Edward Morgan, vicar of Syston (London, 1828). These both largely consist of his Diary and Letters. Mr. Morgan also published, in 1837, Charles's Essays and Letters. 3. Life and Letters of Thomas Charles, by the Rev. William Hughes (Rhyl, 1881), which reprints some portions of Charles's writings, but contains little additional biographical information. Shorter memoirs are in the Eclectic Review for 1828, Hughes's Hanes Methodistiaid Cymru, Rees's History of Welsh Nonconformity, and prefixed to the fourth edition of the Geiriadur Ysgrythyrol (Bala, 1836).] T. F. T.

CHARLESWORTH, EDWARD PARKER (1783–1853), physician, was son of John Charlesworth, rector of Ossington, Nottinghamshire, whose father was a medical man and was brother of another John Charles-

worth, a well-known clergyman [see under CHARLESWORTH, MARIA LOUISA]. After a pupilage with Dr. E. Harrison of Horncastle, he went to Edinburgh, where he graduated M.D. in 1807. He married a daughter of Dr. Rockcliffe of Horncastle, and settled at Lincoln, where he acquired a large practice. He became physician to the Lincoln county hospital, and from 1820 visiting physician to the Lincoln asylum for the insane. Having become conversant in Dr. Harrison's private asylum with the extremely coercive methods of treating the insane then in vogue, Charlesworth devoted his energies for many years to improving the system at Lincoln, and very early secured the issue of an order forbidding attendants to use restraint or violence without the consent of the directors. He brought about successive improvements of the structure and arrangements of the asylum, and secured in 1821 a classification of patients and opportunities for their full exercise in the open air. In 1828 he obtained an order 'that every instrument of restraint when not in use be hung up in a place distinctly appropriated to that purpose, so that the number and nature of such instrument in use at any time may appear.' Various more objectionable instruments were destroyed, and the house surgeon was ordered to record every case of coercion. Finally, when a house surgeon named Hadwen was in office in 1834, for some weeks no single patient was under restraint. While Mr. Gardiner Hill was house surgeon from 1835 onwards, mechanical restraint was practically abolished, and the experience of this asylum powerfully influenced Dr. Conolly in resolving to abolish restraint at Hanwell. Mr. Hill afterwards claimed the sole merit of this result; but Charlesworth's long uphill fight for many years was undoubtedly the main factor in producing it (*Lancet*, 5 Nov. 1853, pp. 439–42).

Charlesworth was a most capable physician, devoted to the poor, accomplishing much by rigid economy of time, very practical in everything, a strict disciplinarian, yet zealous in wise reforms. He died of paralysis on 20 Feb. 1853.

[Lancet, 12 March 1853, p. 255; Extract from Lecture by Dr. Conolly, Lancet, 14 May 1853, p. 458; Lancet, 5 Nov. 1853, pp. 439–42; Medical Times and Gazette, 19 March 1853; Conolly's Treatment of the Insane, 1856; Sir J. Clark's Memoir of John Conolly, 1869; Charlesworth's Remarks on the Treatment of the Insane, 1828.]

G. T. B.

CHARLESWORTH, MARIA LOUISA (1819–1880), author, was daughter of JOHN CHARLESWORTH (1782–1864), son of John Charlesworth, rector of Ossington, Nottinghamshire. Her father was curate of Happisburgh, Norfolk (1809); B.D. of Queens' College, Cambridge (1826); rector of Flowton, Suffolk (1814–44); rector of St. Mildred's, London (1844–62); an ardent supporter of church societies, and an admirable clergyman (FITZGERALD, *The Quiet Worker for good John Charlesworth*, 1865). Maria Louisa Charlesworth was born at the rectory of Blakenham Parva, near Ipswich, held by her father for a short time while rector of Flowton, 1 Oct. 1819. From the age of six she ministered among the poor in her father's parish. After her parents' decease she sometimes resided with her brother, the Rev. Samuel Charlesworth, at Limehouse, but her permanent home for the last sixteen years of her life was at Nutfield, Surrey, where she died 16 Oct. 1880, aged 61. 'The Female Visitor to the Poor, by a Clergyman's Daughter,' 1846, a book in which she embodied her own experiences among the poor, ran to several editions, and was translated into foreign languages. 'Ministering Children,' first published by Miss Charlesworth in 1854, had an enormous circulation; many portions of it were issued as distinct works. The following is a list of her writings: 1. 'The Female Visitor to the Poor,' 1846. 2. 'A Book for the Cottage,' 1848. 3. 'A Letter to a Child,' 1849. 4. 'Letters to a Friend under Affliction,' 1849. 5. 'The Light of Life,' 1850. 6. 'Sunday Afternoons in the Nursery,' 1853. 7. 'Ministering Children,' 1854. 8. 'Africa's Mountain Valley,' 1856. 9. 'The Sabbath given, the Sabbath lost,' 1856. 10. 'The Ministry of Life,' 1858. 11. 'India and the East, or a Voice from the Zenana,' 1860. 12. 'England's Yeomen from Life in the Nineteenth Century,' 1861. 13. 'Ministering Children, a Sequel,' 1867. 14. 'The Last Command of Jesus Christ,' 1869. 15. 'Where dwellest thou? or the Inner Home,' 1871. 16. 'Eden and Heaven,' 1872. 17. 'Oliver of the Mill,' 1876. 18. 'The Old Looking-glass,' 1878. 19. 'The Broken Looking-glass,' 1880. 20. 'Heavenly Counsel in daily portions: Readings on the Gospel of St. Matthew. Being notes from the bible classes of M. L. Charlesworth. Edited by H. Maria Barclay,' 1883.

[Men of the Time (1879), p. 243; Woman's Work in the great Harvest Field, February 1881, pp. 45–7; Brief Memoir, 'written for insertion in Ministering Children,' privately printed.]

G. C. B.

CHARLETON. [See also CHARLTON.]

CHARLETON, RICE, M.D. (1710–1789), physician, was educated at Oxford, where he took the degrees of M.A., M.B., and

M.D. He paid some attention to chemistry, and was elected F.R.S. 3 Nov. 1747. He settled in practice at Bath, and in 1750 published 'A Chemical Analysis of Bath Waters.' The book describes a series of experiments to determine the mineral constituents of the thermal springs at Bath. The chemical system of Boerhaave is followed, and the inquiry is carefully conducted on scientific principles. Charleton was elected physician to the Bath General Hospital 2 June 1757, and then lived in Alfred Street. He published a second tract, 'An Inquiry into the Efficacy of Bath Waters in Palsies,' and reprinted it in 1774, with his first publication and 'Tract the Third, containing Cases of Patients admitted into the Hospital at Bath under the care of the late Dr. Oliver, with some additional Cases and Notes,' the whole making an octavo of 258 pages. The volume is dedicated to Thomas, duke of Leeds, who was one of the editor's patients. It contains some interesting cases, and demonstrates that part of the reputation of the Bath waters as a cure for palsy was due to the large number of cases of paralysis from lead poisoning who arrived with useless limbs, and were cured by abstinence from cyder having lead in solution, and by frequent bathing. Under the head of palsies 'from cyder and bilious cholics' Charleton has 237 cases, of which only five are classed as 'no better.' He belonged to the London College of Physicians, and retired from the Royal Society in 1754. He seems to have given up his chemical pursuits and to have devoted himself to practice. He resigned his post at the hospital 1 May 1781, and died in 1789.

[Works; Stranger's Guide to Bath, 1773; Thomson's History of Royal Society, 1812; MS. Records of Bath Mineral Water Hospital.]

N. M.

CHARLETON, ROBERT (1809–1872), a Friend, the eldest son of James Charleton, who died at Ashley Hill, Bristol, in 1847, was born in Bristol on 15 April 1809, and after a business training under H. F. Cotterell, a land surveyor at Bath, became the proprietor of a pin manufactory at Kingswood, near Bristol, in 1833, and continued that business until his retirement in 1852. He was one of the earliest of the advocates of total abstinence. He lectured on that subject in England in 1836, and in 1842 with his friend Samuel Capper in Ireland. At the same time he advocated the doctrines of the Friends, and in 1849 accompanied Capper in his tent-meeting tour in Oxfordshire and the neighbouring counties. His philanthropic labours were very numerous. The schools at Kingswood and Oldland Common were mainly dependent on his support and superintendence, also the large British school in Redcross Street, Bristol. The Peace Society was another institution which engaged his attention; and in 1854, on the prospect of a war with Russia, he was a member of a deputation of three persons sent from London to present an address to the Emperor Nicholas at St. Petersburg against the war. This address was graciously received by the emperor on 10 Feb. (*Illust. London News*, 4 and 11 March 1854). Again in 1858, in company with Robert Forster, he presented to the northern powers of Europe the plea for liberty of conscience issued by the Society of Friends. At the commencement of 1860 he was unanimously recorded by the monthly meeting of Bristol 'as an approved minister of the Gospel.' Henceforth his time was chiefly occupied in lecturing throughout England and Ireland. He was an advocate of the Permissive Bill, and much averse to the Contagious Diseases Acts. He died at his residence, Ashley Down, near Bristol, on 5 Dec. 1872. He married, on 13 Dec. 1849, Catherine Brewster, the eldest daughter of Thomas Fox of Ipswich. He was the author of: 1. 'Opposition to the War;' an address, 1855. 2. 'A Lecture on the Protestant Reformation in England,' 1863. 3. 'A Brief Memoir of William Forster,' 1867. 4. 'Thoughts on Barclay's Apology,' 1868. 5. 'Thoughts on the Atonement,' 1869.

[Anna F. Fox's Memoir of Robert Charleton, 1873, with portrait; Times, 7 Dec. 1872, p. 12.]

G. C. B.

CHARLETON, WALTER, M.D. (1619–1707), physician, was the son of the rector of Shepton Mallett in Somerset, where he was born 2 Feb. 1619. He received his early education from his father, and when sixteen entered at Magdalen Hall, Oxford, under the tuition of Dr. Wilkins. The influence of the author of the essay towards a real character and a philosophical language may probably be traced in the elaborate tabulation and analysis of his subject which characterise all the writings of Charleton. Some of his university exercises and notes are extant (*Sloane MS.* 1532), and show that he worked hard while an undergraduate, and had already formed the beautiful handwriting which he preserved in all its clearness to the end of his days. At the early age of twenty-two (1641) he received the degree of M.D., and in the same year was appointed physician to the king, who was then at Oxford. As Harvey was in actual attendance on the royal person, Charleton's appointment must be regarded as an act of favour to a promising member of the loyal university, rather than a proof of the young doctor's professional skill. In 1650 Charleton settled in

London, and was on 8 April admitted a candidate of the College of Physicians. He was appointed physician to the exiled king, an office certainly without emolument and without duty, for Charleton's works show him to have remained in London. He published two books in 1650, was prevented from writing by an attack of dysentery in 1651, and between 1652 and the Restoration brought out eight more books. During this period he lived in Russell Street, Covent Garden (Preface to *Physiologia*), and was true to the royal cause, receiving no favour from the Commonwealth, and complying with the times no further than by suppressing the word 'king' on the title-page of his 'Physiologia' (1654), where he describes himself as physician to the late Charles, monarch of Great Britain. He was continued in his office of physician at the Restoration, and published in 1661 a eulogium on Charles II, which describes the profligate king as one to whom no interest is so dear as religion; a man in whom clemency, justice, piety, fortitude, and magnanimity are found in perfect union. Charleton was one of the first elected fellows of the Royal Society in 1662 (Thomson, *History of Royal Society*, 1812, p. 3), and on 23 Jan. 1676 was admitted a fellow of the College of Physicians (Munk, *Coll. of Phys.* 1878, i. 390). He gave the first lectures delivered in the Cutlerian Theatre in Warwick Lane, in 1680 delivered the Harveian oration, and was president in 1689, 1690, and 1691. Between 1660 and 1692, in which year straitened circumstances compelled him to leave London, he published, besides the king's 'Character' and the Harveian oration, six separate books in Latin, and seven in English. The one which attracted most general attention was 'Chorea Gigantum' (1663), a treatise intended to prove that Stonehenge was made by the Danes, and used by them as a place of assembly, and of the inauguration of kings. The only argument is that similar stone works exist in Denmark, and this had been supplied to Charleton by the Danish antiquary, Wormius, with whom he had corresponded on the book of Inigo Jones, in which Stonehenge is said to be a Roman temple. The 'Chorea Gigantum' will always be kept in memory by the fine epistle (Derrick, *Dryden*, 1760, ii. 154) which Dryden wrote in its praise, the noblest poem in which English science has been celebrated by an English poet. The 'Epistle to Dr. Charleton' is prefixed to what was probably the first published copy of the 'Chorea,' that presented to the king, which, bound in red morocco, with a double crowned C on the sides, is preserved in the British Museum. After his last year of presidency at the College of Physicians, Charleton left London for a time. He had been the physician of many of the old royalists, and as his patients disappeared had no modern views to attract new ones, nor enough purely medical repute to retain his practice. He retired to Nantwich (Wood, *Hist. et Antiq. Oxon.*), but soon returned to London, and was senior censor in the College of Physicians from 1698 to 1706, and delivered Harveian orations in 1702 and 1706, and in the latter year was appointed Harveian librarian. He died 24 April 1707. Two portraits of Charleton are to be found in his works. The earlier (*Immortality of the Human Soul*, 1657) represents him as a slim young man with a high forehead, large eyes, flowing hair, a small moustache, and a shaven chin. The later portrait (*Inquiries into Human Nature*, 1680), of which the original is at the College of Physicians, shows him as a stout, rather heavy-looking old man in gown and bands. Charleton's printed works and manuscript remains (*Sloane MS.* 3413 is his 'Commonplace Book') show him to have been a man of wide reading both in medicine and in classical literature. He was an exact scholar, critical of Latin (see manuscript notes by Charleton on a copy of 'Needham de fœtu' in British Museum, which once belonged to Charleton), but too diffuse in expression in both languages. His medical books are hard reading, and contain no new observations of his own, but they show the transition from the old scholastic way of writing on medicine to the new method of stating observations and drawing conclusions from them. Charleton valued all the discoveries of his time, but in setting them forth he could not free himself from the scholastic forms in which he had been bred. He had in early life read too much in Van Helmont, and his academic success was probably injurious to him as a physician by encouraging him to spend too much time in reading and composition, and too little at the bedside of patients. He nowhere shows any genius for medicine, and, though he sometimes relates cases, exhibits no acuteness of observation. Hobbes and Lord Dorchester, Prujean and Ent were his friends, and all that is known of his character is in his favour. He mentions (*Immortality of the Human Soul*, 1657, p. 13) that he was subject to fits of depression, which is probably what Wood (*Hist. et Antiq. Oxon.*) means by calling him an unhappy man. In 1653 he had already learned (*Immortality of Soul*, p. 11) 'that sapere domi, to endeavour the acquisition of science in private, ought to be the principal scope of a wise man,' and his voluminous works prove that he was consistent in this opinion throughout life; and though enough of personal vanity is to be found in his writings to show that he

must have sometimes thought he deserved more success than he obtained, he nowhere complains, and seems to have found permanent pleasure in the exercise and increase of his accumulations of learning. In religion he was a high churchman, in philosophy an epicurean, and in politics one of the last of the old royalists. In the British Museum copy of his 'Three Anatomic Lectures' (1683) is a list by himself, headed 'Scripta jam in lucem emissa,' which names twenty-one works, but it is not without mistakes. His works are: 1. 'Spiritus Gorgonicus,' Leyden, 1650, a treatise in which the formation of calculi in the human body is attributed to a definite stone-forming spirit. The College of Physicians' copy has notes in his own handwriting. 2. 'Ternary of Paradoxes,' 1650, a translation from Van Helmont. The British Museum copy was presented by Charleton to a Mr. Kim. 3. 'Deliramenta Catarrhi, or the incongruities couched under the vulgar opinion of Defluxions,' London, 1650. A translation from Van Helmont. 4. 'The Darkness of Atheism expelled by the Light of Nature,' London, 1652. 5. 'Physiologia Epicuro-Gassendo-Charltoniana, or a Fabrick of Science natural upon the Hypothesis of Atoms,' London, 1654. The microscope, he says, demonstrates the divisibility of matter (p. 117); atoms are the first and universal matter (p. 99); since the letters of the alphabet permit of 295,232,799,039,604,140,847,618,609,643,520,000,000 combinations, it is obvious that the combinations of numerous atoms may produce all known bodies. The College of Physicians' copy was presented by Charleton. 6. 'Epicurus, his Morals,' London, 1656. 7. 'The Immortality of the Human Soul demonstrated by the Light of Nature,' London, 1657. Two dialogues between Athanasius (Charleton) and Lucretius in the garden and presence of Iso-dicastes (Marquis of Dorchester). 8. 'The Ephesian and Cimmerian Matrons,' London, 1658. Another edition, 1668, translated into Latin by Bartholomew Harris, 1665. 9. 'Œconomia Animalis,' London, 1659. A general treatise on physiology. A fourth edition was published, London, 1669, and editions abroad, Amsterdam 1654, Leyden 1678, Hague 1681. 10. 'Dissertatio epistolica de ortu animæ humanæ,' 1659. Addressed to Dr. Henry Yerburie [q. v.] To this is appended a short letter of advice to a patient, the Genoese ambassador. 11. 'Natural History of Nutrition,' London, 1659. An English version of 9. 12. 'Exercitationes Physico-anatomicæ,' Amsterdam, 1659. A slightly altered reprint of 9. 13. 'A Character of his most Sacred Majesty Charles the Second,' London, 1661. 14. 'Exercitationes Pathologicæ,' London, 1661. A collection of hypotheses on the causes of disease; for example, that hatred causes epilepsy and the gout, and that surprise causes catalepsy. No autopsies are described, and no cases observed by the author. 15. 'Chorea Gigantum, or the most famous Antiquity of Great Britain, Stonehenge, standing on Salisbury Plain, restored to the Danes,' London, 1663, 2nd edition, 1725. 16. 'Inquisitiones duæ Anatomico-physicæ: prior de fulmine: altera de proprietatibus cerebri humani,' London, 1665. 17. 'Gulielmi Ducis Novocastrensis Vita,' London, 1668. A translation into Latin of Margaret Cavendish's life of her husband. 18. 'Onomasticon Zoicon,' London, 1668, 2nd edition, 1671, and 3rd, Oxford, 1677. A list, with English, Latin, and Greek names, of all known animals, including an account of the contents of Charles II's menagerie in St. James's Park, followed by an original description of the anatomy of *Lophius piscatorius* and of *Galeus*, both of which Charleton had dissected himself, and by a general description of fossils. 19. I. 'Concerning different Wits of Men.' II. 'Of the Mysterie of Vintners,' London, 1669. I. is a very trivial essay. II. A series of notes on preventing putrefaction in wines, originally read at the Royal Society in 1662. 20. 'De Scorbuto,' London, 1672. The British Museum copy has manuscript notes by author. 21. 'Natural History of the Passions,' London, 1674. A translation from the French of Senault. 22. 'Socrates Triumphant, or Plato's Apology for Socrates,' London, 1675. 23. 'Inquiries into Human Nature,' London, 1680. Six lectures on human anatomy and physiology. 24. 'Oratio anniversaria' (Harveiana), 5 Aug. 1680. 25. 'The Harmony of Natural and Positive Divine Laws,' London, 1682. 26. 'Three Anatomie Lectures,' London, 1683. (1) On the motion of the blood through the arteries and veins. (2) On the organic structure of the heart. (3) On the efficient causes of the heart's pulsation. 27. 'Inquisitio physica de causis catameniorum et uteri rheumatismo,' London, 1685. 28. 'Life of Marcellus in Dryden's Plutarch,' London, 1700. 29. 'Oratio anniversaria' (Harveiana), London, 16 Aug. 1705. In manuscript: 1. 'De Symptomatibus' (Sloane MS. 2082), a general summary of the symptoms of diseases. 2. 'Tables of Materia Medica' (*ib.*) Both these were written before or in 1642. 3. 'General Notes on Diseases,' with many tables (*ib.* 2084). 4. Charleton's 'Commonplace Book' (*ib.* 3413), containing many quotations from the classical medical authors, and from Tacitus, Lucian, Democritus, Palladius, Possidonius, Vulpius: an abstract of De Graaf

on reproduction, and of Bernard Swabe's treatise on the pancreas; a catalogue of Sir T. Browne's museum and of his pictures, a Latin version of Marvell's poem on Colonel Blood, a tabulation of names of colours, a classification of trees, and a collection of 'formulæ laudatoriæ,' chiefly from George Buchanan.

[Charleton's Works; Munk's Coll. of Phys. 1878, i. 390; Wood's Athenæ Oxon. (Bliss), iv. 752; Wood's Antiq. et Hist. Oxon.] N. M.

CHARLETT, ARTHUR (1655–1722), master of University College, Oxford, son of Arthur Charlett, rector of Collingbourn Ducis, Wiltshire, by Judith, daughter of Mr. Cratford, a merchant of London, was born at Shipton, near Cheltenham, on 4 Jan. 1655. After receiving his early education at the free school at Salisbury, he matriculated at Trinity College, Oxford, on 13 Jan. 1669, having just completed his fourteenth year. He obtained a scholarship at that college and proceeded B.A. on 17 April 1673, and M.A. 23 Nov. 1676. He was chosen fellow at the election of 1680, and the same year received deacon's orders from Dr. Fell, bishop of Oxford. In 1683 he was chosen junior proctor, and spent the long vacation in taking a tour in Scotland, where he was hospitably entertained by Sir George Mackenzie of Rosehaugh, in the county of Ross, and by other men of learning. He was noted for his love of society, and for his expensive way of living, and when he was appointed tutor to Lord Guilford in 1688 Hickes wrote to advise him 'to keep college constantly' and give fewer invitations to his chambers, because the Norths were lovers of frugality. On 17 Dec. 1684 he took the degree of B.D., and when in 1692 the mastership of University College was refused by certain members of the society on account of the expense and trouble it entailed, he was chosen master on 7 July, chiefly through the influence of Dr. Hudson, and the next day proceeded D.D. He at once laid out 200*l.* or 300*l.* on the master's lodgings, and effected a considerable reform in the discipline of the college, which had of late fallen into great disorder. Charlett must have had private means, for his income as master in 1699 was not more than 110*l.* 10*s.* 4*d.*, with a load of hay and other perquisites (Hearne, *Collections*, ed. Doble, i. 300). His activity was not of long duration, and the college again declined, partly through his remissness. He was a scholar and a patron of learning and of learned men. In a letter to Archbishop Tenison he gives a touching account of his visit to Anthony à Wood in his last sickness; it was at his recommendation that Wood entrusted his papers to Tanner. Charlett took great interest in the work of the Clarendon Press, and each year caused some classical work to be published or reprinted, and presented a copy of it to each of the students of his college. For example, he paid Dr. Hudson 10*l.* for preparing an edition of 'M. Velleii Paterculi quæ supersunt,' and distributed copies of it in University. On the other hand, he was vain and given to gossip, and Hearne says was 'commonly called the Gazzeteer or Oxford Intelligencer, and by some (I know not for what reason) *Troderam*' (*ib.* 214). He delighted in carrying on an extensive correspondence, and was ever meddling in matters that did not concern him. These weaknesses are ridiculed in No. 43 of the 'Spectator,' where Charlett, under the name of Abraham Froth, is made to write a letter describing the business transacted at the meetings of the hebdomadal council. He was held to be insincere, and the Christ Church men believed that he acted in a double part with respect to their feud with Richard Bentley (1662–1742) [q. v.]

Through the influence of Archbishop Tenison, Charlett was appointed chaplain to the king on 17 Nov. 1697, and held that office until he, in common with certain other of the royal chaplains, was removed in March 1716–17. In the spring of 1706 he was in some trouble, being sent for to London to give an account of a paper he had shown about, asserting that Burnet, bishop of Sarum [q. v.], was to receive a large sum of money when presbyterianism was established. On his return Hearne perceived that he was afraid he would be prosecuted. On 28 June 1707 he was instituted to the rectory of Hambleden, Buckinghamshire. He was anxious to obtain a bishopric, but is said to have ruined his chance of preferment by his double dealing in the matter of the dedication of Thwaites's 'Saxon Heptateuch' to Dean Hickes. Lords Somers and Oxford were both friends of the dean and resented Charlett's underhand interference. He did Hearne much injury both in the matter of the offices the antiquary held, and again in 1714, when he used his influence with the vice-chancellor to get him prosecuted for his preface to Camden's 'Elizabeth,' and so put a stop to his printing. Charlett died at his lodgings in University, on 18 Nov. 1722, and is buried in the college chapel. He published 'A Discourse of the Holy Eucharist,' 1686, in answer to Abraham Woodhead's 'Two Discourses concerning . . . the Eucharist,' published by Obadiah Walker in 1686. He wrote the chief part of the life of Sir George Mackenzie in Wood's 'Fasti' (ii. 414), and set on foot the first attempt at a university

calendar, published in 1707, with the title of 'Mercurius Oxoniensis, or the Oxford Intelligencer.' Gibson, in the preface to his edition of Camden's 'Britannia,' 1695, says: 'Doctor Charlett, the worthy Master of University College in Oxford, has been our general benefactor; whom this Work (as all other publick Undertakings) has from beginning to end found its greatest Promoter.' Charlett contributed a paper on a fatal colliery fire near Newcastle to the 'Philosophical Transactions of the Royal Society' in 1708 (*Trans. Abr.* v. 450). He had a fine library, which was sold to an Oxford bookseller for five hundred guineas. His correspondence now in the Bodleian is among the Ballard MSS.

[Wood's Athenæ Oxon. (Bliss), iii. 1161, Fasti, ii. 386, 414; Bliss's Reliquiæ Hearnianæ (1869), i. 218–24 and passim; Hearne's Collections (Doble), i. passim; Hearne's Life, 21; Luttrell's Brief Relation, iv. 142; Evelyn's Correspondence, iii. 359. There is a curious account of him in Rawlinson MSS. at the Bodleian.] W. H.

CHARLEWOOD, CHARLWOOD, or CHERLWOD, JOHN (*d.* 1592), stationer and printer, 'seems to have printed so early as Queen Mary's reign, in a temporary partnership with John Tysdale at the Saracen's Head, near Holbourn Conduit' (Ames, *Typogr. Antiq.* ed. Herbert, ii. 1093). In 1559 he and two apprentices were summoned before the city chamberlain, apparently for some unlicensed work (Arber, *Transcript*, i. 106). The first entry to him is in 1562 for a ballad styled 'A Diolige of the Rufull burr[n]ynge of Powles.' During the next thirty years his name frequently appears in the Registers, chiefly for ballads, religious tracts, and similar popular pieces. He was a member of the Grocers' Company down to about 1574 (*ib.* ii. 85). Between 1578 and 1580 he was fined on several occasions for unlicensed printing. On 31 Aug. 1579 he and Richard Jones had transferred to them the rights of Henry Denham in fifteen works (*ib.* ii. 359), and in 1581–2 he himself is recorded as the purchaser of a considerable number of books and ballads, formerly the property of Sampson Awdelay, with a few from William Williamson (Collier, *Extracts from the Registers*, ii. 155–8). In May 1583 he is reported to possess two presses (Arber, i. 248). He always seems to have been somewhat a disorderly person, as in the same year the wardens of the Stationers' Company unite him with the notorious John Woolfe and others as being a persistent printer of 'priviledged copies' (*ib.* ii. 19). On 30 Oct. 1587 we find 'Lycenced to him by the whole consent of Th[e]assistentes, the onelye ympryntinge of all manner of Billes for players' (*ib.* ii. 477, and *Notes and Queries*, 2nd ser. xii. 4). This is the earliest entry of any playbills in the Registers. After Charlewood's death William Jaggard endeavoured to obtain the right, which, however, fell to James Roberts (the printer of several Shakespearean quartos), who may have married Charlewood's widow (see below), and who in 1594 purchased many of Charlewood's copyrights, including 'The Billes for Plaiers.' Charlewood apparently came from Surrey, as on 12 Jan. 1591 we find him taking as an apprentice 'Geffrey Charlwood, son of Richard Charlwood of Lye [Leigh], in the county of Surrey.' Charlewood is a Surrey parish, and is not an uncommon county surname. There are several entries to him on 22 Sept. 1592, but nothing afterwards, and he probably died before the end of the year. In some imprints he describes himself as 'dwelling in Barbycan at the signe of the halfe Eagle and the Key.' These are the arms of the city and canton of Geneva, and were occasionally used by him as a woodcut device, with the motto, 'Post tenebras lux.' Martin Marprelate [John Penry] refers to him as a 'printer that had presse and letter in a place called Charterhouse in London in anno 1587,' and as 'I. C. the earl of Arundels man' (*Oh read over D. John Bridges . . . the Epistle*, repr. 1843, p. 31).

There were three books printed by 'The widdowe Charlewood' in 1593, and she had licenses for two others in the same year. She then married a person of the name of Roberts, as on 18 Aug. 1595 we find the entry 'to Alice Robertes, late wyfe of John Charlewood, for his gaynes' from his share in the 'Carrick goodes,' 4*s.* 6*d.* (Arber, i. 575).

[Arber's Transcript of the Stationers' Registers, i. and ii.; the literary history of the numerous ballads issued by Charlewood is illustrated in Collier's Extracts from the Registers of the Stationers' Company (Shakespeare Society), 1848–9, and Notes and Queries, 2nd ser. xii. and 3rd ser. i–iii. See also Ames's Typogr. Antiq., ed. Herbert, ii. 1093, 1105; Watt's Bibliotheca Britannica, i.; Timperley's Encyclopædia, 1842, pp. 369, 387, 397; Catalogue of Books in the British Museum printed to 1640; Collier's History of English Dramatic Poetry, 1831, iii. 382–3; Malone's Hist. Account of English Stage (variorum Shakespeare, vol. iii.), 1821, 154.] H. R. T.

CHARLOTTE AUGUSTA, Princess (1796–1817), was born at Carlton House, London, on 7 Jan. 1796. She was the only daughter of George, prince of Wales, afterwards George IV, and Caroline of Brunswick. Before her birth differences between her parents had widened to an irreparable breach, and a formal separation was agreed

upon when she was but a few months old. The effect of this was to consign her in childhood to the care of governesses, the chief superintendent being Lady Elgin, who, until 1804, watched over her, and acted as the medium of communication between her and her parents. According to the report of those who knew her as a girl, she was bright and intelligent, very merry, but 'pepper-hot, too.' 'Princess Charlotte,' says Miss Hayman, her sub-governess, 'is very delightful, and tears her caps with showing me how Mr. Canning takes off his hat as he rides in the park.' Her home at this time was Carlton House, the then town residence of the Prince of Wales. Letters from the Duchess of Würtemberg, formerly princess royal, not only bear witness to her own high principle, but also disclose the plan of education adopted for her niece. Among other things, Lady Elgin was to show her bible pictures, and hopes are expressed that her English master has, 'by dint of pains and patience, got the better of the hesitation in her speech, which is unfortunately very common on all sides in the Brunswick family.' The child, the duchess trusted, might ultimately be the means of a reconciliation between her father and mother. But, as time wore on, things grew worse instead of better. In 1805 she was removed to the Lower Lodge, Windsor. For reasons probably connected with his alienation from his wife, the Prince of Wales avoided acknowledging his daughter as heir presumptive; and Queen Charlotte sided with him in concluding that the best training for a girl of the princess's high spirit was seclusion. Her mother she met for two hours a week at the house of the Duchess of Brunswick, mother of the Princess of Wales. The establishment of the regency in 1811 confirmed the regent's estrangement from his daughter, and offered further opportunity for ignoring her. On the resignation of her governess, Lady de Clifford, when the princess was nearly seventeen, a petition that a lady of the bedchamber should take her place resulted in her being transferred to the care of Miss Cornelia Knight, and her position at this juncture may be said to have been that of a naughty child in disgrace. But neither her loneliness nor the constraints of ceremony seem to have effaced her native simplicity or her personal charm, and some of her letters to her few friends are delightfully fresh and genuine. In December 1813 Princess Charlotte became engaged to William, hereditary prince of Orange. Having served under Wellington, and been educated in England, he was ostensibly a not ineligible husband. But his residence in Holland, owing to his father's return from exile to the throne, became a necessity; and this fact, though it attracted the prince regent to the match, was not equally welcome to the princess herself. Her sympathy for her mother was distasteful to her father, and he was anxious to get rid of her; she, on the other hand, desired to live among, and endear herself to, the people she might be called upon to govern. She did not hesitate to express her desire that the marriage treaty should contain a clause to the effect that she should never be obliged to leave England against her will. 'My reasons,' she wrote to the Duke of York, 'arise not less from personal feelings than from a sense of personal duty. Both impose on me the obligation to form my first connexions and habits in the country at the head of which I may one day be placed.' To Prince William she stated even yet more plainly that the sense of duty which attached her to England was 'such as to make even a short absence inconvenient and painful,' and finding that she could not carry her point, she broke off her engagement. It was renewed under fresh conditions, but a want of real sympathy between the pair ultimately put an end to it in 1814. When the princess, to whose act this result was due, announced it to her father, she was met by an abrupt order for the dismissal of every member of her household. Thereupon she rushed from the house, threw herself into a hackney coach, and sought refuge with her mother in Connaught Place. But the Princess of Wales, long goaded by indignities, had by this time grown callous, and when Charlotte's friend Miss Mercer, Miss Knight, Lord Liverpool, the Bishop of Salisbury, Lord Eldon, and the Duke of York, all in turn arrived and tried to persuade her to return, her mother also joined her voice to theirs. She consequently returned to Carlton House, whence, in a few days, she was transferred to Cranbourn Lodge at Windsor. Here, surrounded by a new set of attendants, she was kept in the strictest retirement, allowed to receive visits from none of her friends, forced to send her letters under cover to her new lady in waiting, Lady Ilchester, and, as a passage in one of her letters seems to imply, even deprived of pocket-money. That her health suffered is scarcely to be wondered at, or that she herself should consider 'six months got over of the dreadful life she led, six months gained.'

The spring of 1816 brought another suitor, Prince Leopold of Saxe-Coburg, who proposed and was accepted. He had many good qualities in addition to good looks, and the wedding, which took place on 2 May 1816, at Carlton House, seemed to promise a

future of unmixed happiness. Claremont was bought for a country residence, and Marlborough House was prepared as their home in town. At the former the princess spent most of her brief but cloudless wedded life. On 5 Nov. 1817 she gave birth to a stillborn son, dying herself a few hours later. Some strictures were made upon the management of the case by the accoucheur, Sir Richard Croft [q. v.] The nation received the intelligence of her death with an outburst of grief which is well expressed in the school-book jingle—

Never was sorrow more sincere
Than that which flowed round Charlotte's bier.

She was buried in St. George's Chapel, Windsor, on 19 Nov. 1817.

The Princess Charlotte was rather above middle height, and, although slightly pitted with small-pox, possessed considerable personal attractions. Her pale complexion and fair eyebrows and lashes, however, gave a want of colour to her face. In her later portraits the likeness to George IV is plainly discoverable. She had many fine and noble qualities, to which her warmth of heart and enthusiastic temperament lent an additional charm.

[The chief authority for the life of the Princess Charlotte is the excellent Brief Memoir published in 1874 by Lady Rose Weigall, which was reprinted from the Quarterly Review by the queen's desire, and extended by material supplied by her majesty herself. In 1885 an illustrated monograph supplementing this was published by Mrs. Herbert Jones. It contains, inter alia, reproductions of a series of miniatures of the princess by Miss Charlotte Jones, a pupil of Cosway.] A. D.

CHARLOTTE AUGUSTA MATILDA, Princess Royal of Great Britain and Ireland and Queen of Würtemberg (1766–1828), the eldest daughter of George III and Queen Charlotte, was born at Buckingham House, London, on 29 Sept. 1766—a 'Michaelmas goose,' according to her mother's homely wit. The 'Diary' of Madame d'Arblay contains many reminiscences besides this of the princess royal in her early womanhood from 1786 to 1791; and all are to the credit of her temper and disposition. She is described as writing German with perfect facility, and drawing is mentioned as one of her occupations, while music appears to have been an art 'which she even professes to have no taste for, and to hear almost with pain.' To Miss Burney she was always kind and condescending, and for Mrs. Delany she cherished a warm affection. She seems to have been loved in the quiet domestic circle of her father's court, and to have behaved as a dutiful daughter to the king himself, whose companion she was during a drive on the morning (5 Nov. 1788) when his delirium declared itself. When in July 1796 Madame d'Arblay (as she now was) paid a visit to the royal family at Windsor, she learned that the princess was betrothed to the hereditary prince of Würtemberg. Madame d'Arblay's 'Diary' furnishes a lively though respectful account of the wooing, and subsequently of the wedding, which took place 18 May 1797 at the Chapel Royal St. James's. The princess royal was not altogether unwilling to leave home; as Madame d'Arblay puts it, 'she adored the king, honoured the queen, and loved her sisters, and had much kindness for her brothers; but her style of life was not adapted to the royalty of her nature any more than of her birth; and though she only wished for power to do good and confer favours, she thought herself out of her place in not possessing it.'

If the tattle of Sir N. W. Wraxall is in any degree to be trusted, the negotiations as to this marriage had not been altogether smooth. He relates that when in 1796 overtures were first made on the subject by the Würtemberg court, George III was so prepossessed against the prince, who was suspected of having been privy to the death of his first wife, a Brunswick-Wolfenbüttel princess, eight years previously in Russia, that he would not listen to the proposal. Wraxall adds, however, that the prince sent over an agent to London to disprove the accusation, and that it was refuted to the king's satisfaction. A few months after his marriage, in December 1797, Prince Frederick William Charles succeeded to the government of Würtemberg on the death of his father, Duke Frederick Eugene. He was a prince of considerable ability and tact, strengthened by experience in both the Prussian and the Russian service; and he showed extraordinary skill in apprehending the signs of the times, averting difficulties, and seizing opportunities before it was too late. A fugitive at Vienna (1799–1801), an elector of the empire (1803), king by the grace of Napoleon (1806), and a member of the Confederation of the Rhine, he ultimately contrived to make his peace with the allies soon after the battle of Leipzig. At home he ruled from 1806 as an absolute monarch, having abolished the ancient Würtemberg constitution, of which in 1771 Great Britain had virtually become a guaranteeing power. The new constitution which he offered in 1815 was rejected by his estates and people, and while the discussions on the subject were in progress he died, 30 Oct. 1816.

There is no evidence that Charlotte Augusta played a part in any of these transactions, which must, however, have largely added to the anxieties of her life. Her marriage with Frederick, who had had three children by his first wife, remained childless, with the exception of a stillborn daughter. During her later years the Dowager Queen of Würtemberg was much afflicted by dropsy, and her size increased abnormally. In 1827 she visited England, to obtain, if possible, relief from the skill of Sir Astley Cooper and other physicians. But her journey was made in vain, for on 6 Oct. 1828 she died, rather suddenly, at Ludwigsburg, near Stuttgart.

[Annual Register for 1828. For reminiscences of the early life of Charlotte Augusta see the Diary and Letters of Madame d'Arblay, vols. iii–vi. (7 vol. edition, London, 1854). Of the career of her husband a good account is given in Pfaff's Geschichte des Fürstenhauses und Landes Wirtemberg (Stuttgart, 1839), vol. iii. pt. 2, and in Allgemeine Deutsche Biographie, vol. viii. For the gossip concerning the fate of his first wife see Wraxall's Memoirs of my own Time, i. 203–15; cf. Preface to his Posthumous Memoirs (2nd ed. 1836), v–viii.] A. W. W.

CHARLOTTE SOPHIA (1744–1818), queen of George III, king of England, was the youngest daughter of Charles Lewis, brother of Frederic, third duke of Mecklenburg-Strelitz. When a young girl she was so distressed at the ravages of the Prussian troops on a relative's territory, that she wrote a letter to their king begging him to restrain them. This letter found its way to England, and is said to have done something to direct the attention of the English court to her as a suitable consort for George (Mahon, *History of England*, iv. 331, 1846). The inquiries made resulted in a formal proposal, which was accepted, and the princess set off for England. The voyage from Cuxhaven to Harwich took ten days, for the ship was delayed by contrary winds. Charlotte beguiled the time by practising English tunes on the harpsichord. On 7 Sept. 1761 she landed in England. The next day she saw George for the first time at St. James's. From that moment till the king's illness she said that she never knew real sorrow. They were married late that same evening. Their coronation took place on 22 Sept. of that year (a minute description is given in Richard Thomson's *Faithful Account*, &c., 1820). Her appearance at this time is briefly described by Horace Walpole: 'She is not tall nor a beauty. Pale and very thin; but looks sensible and genteel. Her hair is darkish and fine; her forehead low, her nose very well, except the nostrils spreading too wide. The mouth has the same fault, but her teeth are good. She talks a great deal, and French tolerably' (*Letters*, iii. 434). The records of Charlotte's life are entirely of a domestic nature. She was merely a lay figure in the numerous state pageants in which her position obliged her to take part, and she had no interest in nor influence over English politics, which she probably scarcely understood. The king, though a devoted husband, never discussed affairs of state with her. She was a woman of little ability, but she certainly acted up to her own standard of duty. Court life during this long reign was perfectly decorous, and it must be added very dull and colourless. Scandal could only say of her that she was somewhat mean in money matters; but this was probably from early training (the story of an intrigue with the Chevalier d'Eon hardly requires serious mention; see Thom, *Queen Charlotte and the Chevalier d'Eon*, reprinted from *Notes and Queries*, 1867). In 1788, when the king became ill, the care of his person and the disposition of his household were placed in her hands, and in 1810, when, on the death of the Princess Amelia, George became permanently insane, much the same arrangements were made. The queen died at Kew 17 Nov. 1818, and was buried in St. George's Chapel, Windsor. Of the fifteen children born of her marriage, the last three, Octavius, Alfred, and Amelia, predeceased their mother.

[There are Lives of Queen Charlotte (with portraits) by W. C. Oulton, 1819, and T. Williams, 1819, but they are merely external. In the numerous memoirs of the period there is much information about the queen's private life. Walpole's Letters, Miss Burney's Memoirs, and Mrs. Delany's Autobiography are the chief of these; others will be found quoted in Jesse's Memoirs of Life and Reign of George III, 3 vols. 1867. In Brit. Mus. Cat. under this heading is a list of funeral sermons, satires, &c., relating to the queen, and among the manuscripts are a number of her official papers.] F. W–r.

CHARLTON. [See also Charleton.]

CHARLTON or **CHERLETON, EDWARD**, fifth and last Lord Charlton of Powys (1370–1421), was the younger son of John Charlton, the third baron, and his wife, Joan, daughter of Lord Stafford. During the lifetime of his elder brother John, the fourth lord [see Charlton, John, *ad fin.*], Edward married, very soon after her husband's death in Ireland (20 July 1398), the widowed Countess of March. Her lordships and castles of Usk and Caerleon thus fell into his hands. This brought him into relations with the chronicler Adam of Usk, who speaks of

him as 'juvenis elegantissimus,' and is loud in his praises. Charlton's relationship to the Mortimers involved him, however, in hostility to Henry of Bolingbroke, who, in July 1399, was about to proceed from Bristol to ravage his lands; but the chronicler Adam, who combined Lancastrian politics with attachment to the house of Mortimer, claims to have negotiated peace, and to have persuaded Henry to take Charlton among his followers (Adam of Usk, p. 25). Charlton then accompanied Henry to Chester in his march against Richard II, and was afterwards in high favour with him. About this time Charlton showed his personal severity and the extent of the franchises of a lord marcher by condemning to death the seneschal of Usk for an intrigue with his natural sister, probably prioress of that town (*ib.* p. 60).

On 19 Oct. 1401 (*ib.* p. 68) the death of John Charlton without issue involved Edward's succession to the peerage and estates of Powys. It was a critical period in the history of the Welsh marches. Owen of Glyndwfrdwy had already risen in revolt, and had ravaged the neighbourhood of Welshpool, the centre of the Charltons' power, whence he had been driven by John Charlton just before his death. Edward Charlton was possessed of but inadequate resources to contend with so dangerous a neighbour; yet no border lord took a more prominent part in the Welsh war than he. In 1402 Owen overthrew his castles of Usk and Caerleon (Adam of Usk, p. 75), though next year Charlton seems to have again got possession of them. In 1403 he urgently besought the council to reinforce the scanty garrisons of the border fortresses. In 1404 he was reduced to such straits that the council very unwillingly allowed him to make a private truce with the Welsh. In 1406 his new charter to Welshpool shows in its minute and curious provisions the extreme care taken to preserve that town as a centre of English influence, and exclude the 'foreign Welsh' from its government, its courts, and even its soil. Some time before 1408 Charlton was made a knight of the Garter. In 1409 he procured a royal pardon for those of his vassals who had submitted to Owen, but in 1409 Owen and John, the claimant to the bishopric of St. Asaph, renewed their attack on his territories. Strict orders were sent from London that Charlton was not to leave the district, but keep all his fortresses well garrisoned against the invader. The growing preponderance of the English side may be marked in the injunction of the council not in any case to renew his old private truce with the Welsh. Finally Charlton succeeded in maintaining himself against the waning influence of Owen. In January 1414 Sir John Oldcastle, after his great failure, escaped to those Welsh marches, where he had first won renown as a warrior, and ultimately took refuge in the Powys estates of Charlton. There he lurked for some time until the promise of a great reward and the exhortations of the bishops to capture the common enemy of religion and society induced Charlton to take active steps for his apprehension. At last, in 1417, the heretic was tracked to a remote farm at Broniarth, and, after a severe struggle, was captured by the servants of the lord of Powys. He was first imprisoned in Powys Castle, and thence sent to London. For this service Charlton received the special thanks of parliament. The charters are still extant in which he rewarded the brothers Ieuan and Gruffydd, sons of Gruffydd, for their share in Oldcastle's capture (1419). In 1420 Charlton conferred a new charter on the Cistercian abbey of Strata Marcella, of which his house was patron. He died on 14 March 1421. He first married Eleanor, daughter of Thomas and sister and coheiress of Edmund Holland, earl of Kent, and widow of the Earl of March. His second wife was Elizabeth, daughter of Sir J. Berklay of Beverstone. He left no sons, but two daughters by his first wife, of which the elder, Joan, married Sir John Grey, and the younger, Joyce, Sir John Tiptoft, both powerful marcher chieftains. The estates were divided between the coheiresses, and the peerage fell into an abeyance from which it has probably never emerged, the later creation in favour of the Greys being more probably a new peerage than a revival of the old one.

[Adam of Usk, ed. Thompson; Cole's Memorials of Henry V (Rolls Ser.); Rymer's Fœdera; Nicolas's Proceedings and Ordinances of Privy Council; Rolls of Parliament; Dugdale's Baronage, ii. 72; Nicolas's Historic Peerage (Courthope), pp. 101–3. Most of the materials for Charlton's life are collected in the article by Mr. M. C. Jones, on the Feudal Barons of Powys, with appendix of documents and extracts, in the Collections Historical and Archæological relating to Montgomeryshire, published by the Powysland Club, i. 302–26.] T. F. T.

CHARLTON, Sir JOB (1614–1697), chief justice of Chester and speaker of the House of Commons, was descended from a family which had held a position of importance in Shropshire from the thirteenth century, and had numbered among its members many persons of distinction. He was the eldest son of Robert Charlton, goldsmith, of London, and of Whitton, Shropshire, referred

to by Blakeway (*Sheriffs of Shropshire*, 153) as 'an eminent sufferer in the royal cause,' by his first wife, Emma, daughter of Thomas Harby of Adston, Northamptonshire, also a goldsmith of London. He was born in London in 1614, and educated at Magdalen Hall, Oxford, where he graduated B.A. in 1632. On 14 Nov. of the following year he entered Lincoln's Inn, and was called in due time to the bar. He was returned as member for Ludlow to Richard Cromwell's parliament in 1659, and to the first two parliaments of Charles II in 1660 and 1661. Although he took little part in the debates, except on points of form, he was in 1661 appointed chairman of the committee on elections. At the Restoration he was included in the first batch of new serjeants-at-law, and in 1662 obtained a grant of 3,700*l.* for services rendered by his father to Charles II (*Cal. State Papers*, 1662, p. 376). The same year he was appointed chief justice of Chester in succession to Sir Geoffrey Palmer, receiving on this occasion the honour of knighthood. He became king's serjeant 20 May 1668. On 4 Feb. 1672–3 he was unanimously chosen speaker of the House of Commons, but the exciting debates which took place at this time rendered his duties so arduous that his health became affected, and after the house had adjourned on account of his indisposition from 15 Feb. to the 18th he, on its reassembling, desired 'leave to resign and retire into the country' (*Parl. Hist.* iv. 535). In a pamphlet entitled 'A Seasonable Argument,' &c., published in 1677, it is asserted that he gave up the speakership for a grant of 500*l.*, but this grant was in reality made two years before, on 28 March 1671. In 1680 he was compelled to resign the chief justiceship of Chester in favour of Jeffreys, who had 'laid his eye on it,' because he was born at Acton, near Wrexham. Roger North, who refers to Charlton as 'an old cavalier, loyal, learned, grave, and wise,' states that he desired to die in that employment. 'But Jeffries, with his interest on the side of the Duke of York, pressed the king so hard that he could not stand it' (*Life of Lord Guilford*, ii. 10, 11). In lieu of that office Charlton was, 26 April 1680, made chief justice of the common pleas; but having given his opinion in opposition to the king's dispensing power (*State Trials*, ix. 592), he was removed from office 26 April 1686 (Bramston, *Autobiography*, 223). He was, however, restored to the chief justiceship of Chester, and on 12 May was created a baronet. He died at his seat at Ludford, Herefordshire, 29 May 1697. By his first wife, Dorothy, daughter and heiress of William Blundell of Bishop's Castle, he had four sons and three daughters, and by his second wife, Lettice, daughter of Walter Waring of Oldbury, he had one son and one daughter. The baronetcy became extinct with the fourth holder in 1784.

[Wood's Fasti (Bliss), i. 464–5; Wotton's Baronetage, ii. 490–1; Blakeway's Sheriffs of Shropshire; Manning's Lives of the Speakers; Foss's Judges, vii. 214–17.] T. F. H.

CHARLTON or **CHERLETON, JOHN DE**, first Lord Charlton of Powys (*d.* 1353), sprang from a family that for several generations before his time had held of the abbey of Shrewsbury the manor of Charlton, in the parish of Wrockwardine, Shropshire. He was the son of Robert Charlton. Of his brothers, one, Alan, became the founder of the family of the Charltons of Apley, and another, Thomas [q. v.], was subsequently bishop of Hereford. His father's name disappearing from all records after 1300, it was probably then that John succeeded to the estates he is mentioned as possessing in 1306. In 1307 he was proxy for the men of Salop in the Carlisle parliament. Before 1308 he had become a knight. When he first attached himself to the court is unknown, but within three months of Edward II's accession he is spoken of by that king as 'dilectus valettus noster' in a charter that gave him the right of free warren on his demesne lands at Charlton and Pontesbury (18 Sept. 1307). In 1309 the dating of a power of attorney at Dublin suggests that he was serving in some Irish office. But on 25 June the death without issue of Gruffudd ap Owain, the representative of the old line of princes of Upper Powys (Powys Gwenwynwen), must have recalled him to the Welsh marches. He quickly obtained permission from Edward to marry Hawyse, the sister and heiress of Gruffudd, and on 26 Aug. received livery of the castle of Welshpool (Powys Castle) and of the extensive domains of the Welsh chieftain. These had for several generations assumed, even under their Welsh rulers, the character of the adjacent lordships marcher, possessing, as Charlton himself claimed, every regalian right within their jurisdiction ('omnem regalem libertatem,' *Rot. Parl.* i. 355). Thus provided with rich estates, Charlton became one of Edward's most prominent and, for a time, faithful supporters. In 1310 he raised four hundred men for the abortive Scottish campaign of that year. In 1311 he was excluded from office and court by the lords ordainers, and his sharing in the misfortunes of his sovereign probably led Gruffudd de la Pole, the uncle of Hawyse, to refuse to acquiesce any longer in holding as subtenant part of an estate the

whole of which he regarded as his own. In 1312 Gruffudd, with the assistance of his kinsfolk the L'Estranges, raised a great force of Welshmen and regularly besieged Charlton and his wife in the castle of Pool. Hawyse's energy in the defence gave her among the Welsh the epithet of 'Gadarn,' or 'mighty.' But the siege was only raised by the intervention of Roger Mortimer of Wigmore, the justice of Wales, and in a few months later Gruffudd again broke the peace by taking forcible possession of Mercheyn Iscoed. The general pacification after Gaveston's death in 1313 included, however, both Gruffudd and Charlton; but the latter now received royal charters confirming him in the possession of his lands in North Wales, South Wales, and Powys. His confirmation of his predecessor's charters to Welshpool, and obtaining from the crown license to hold markets there and at Machynlleth, may show a desire to gain the support of his subjects against his rival.

In 1313 Charlton's position as one of the magnates of the middle marches was permanently secured by a writ of summons to parliament. Though frequently loosely spoken of as 'lord of Powys' and 'lord of Pool,' the writ summoned him as 'J. de Charlton,' so that the barony thus created more properly bears the name of Charlton than Powys (Courthope, *Historic Peerage*, 101).

The chronic confusion of the marches soon gave Gruffudd fresh opportunities of attacking Charlton. In 1315 the peace was again disturbed by their feuds, and at the parliament of Lincoln both parties were enjoined to keep the peace and attend before king and council to justify their claims. The non-appearance of Gruffudd led to a decision in Charlton's favour; but many years later the Welshman's complaints fill the rolls of parliament. After Edward III's accession he sent in a fresh petition, and in 1330 both parties were solemnly forbidden by the king in parliament to violate the peace. This is the last heard of Gruffudd, whose death without heirs transferred such title as he had to his niece. Besides his Welsh estates, Charlton acquired extensive properties in Shropshire, and received in 1316 license to crenellate and surround with a wall his castle at Charlton, though its condition at his death suggests that he took little pains to make it really a strong place. In 1325 he received leave to fortify his house in Shrewsbury.

During the whole of Edward II's reign Charlton was occupied in affairs of state. Besides sending or accompanying his feudal levies to the Scotch war, he constantly busied himself in raising large bodies of Welsh mercenaries for the king's service in Scotland. In 1316 he commanded the troops raised by the justice of Chester to put down a Welsh revolt, and in the same year was present at the siege of Bristol (*Vita Ed. II auct. Malmesb.* in Stubbs, *Chron. Ed. I and II*, ii. 222). About the same time he became governor of Builth Castle. His appointment as chamberlain must have kept him a good deal about the court. It is somewhat startling to find him wavering in his allegiance to Edward in 1321, being ordered in vain to keep the peace in his lordships, quarrelling with the king about the right of presentation to the church of Welshpool, attending on 29 Nov. the meeting of the 'good peers' summoned by Lancaster at Doncaster, and ultimately fighting under Lancaster's banner at Boroughbridge (1322). After the battle he surrendered to the king, and his immediate restoration to favour is even more mysterious than his former disloyalty. A week after he was summoned to serve against the Scots in person, and his recognisances for the good behaviour of several Lancastrian partisans were accepted. He made a bad return for Edward's clemency by holding intercourse with his old ally Roger Mortimer as early as the time of the latter's escape from the Tower, and by materially assisting in the king's overthrow by the capture of his faithful partisan Arundel at Shrewsbury in 1326 (Stubbs, *Chron. Ed. I and II*, ii. 87). For the rest of his life Charlton kept on good terms with the government. The marriage of his son to a daughter of Mortimer's did not prevent him continuing in the favour of Edward III after Mortimer's fall. In the new reign he served and levied troops for the French and Scottish wars as diligently as he had done in the previous period. He soon got over the renewed difficulties with Gruffudd de la Pole, and a feud in 1330 with Arundel on account of his father's death. At last in 1337 he was appointed viceroy or 'custos' of Ireland. That country was then in more than its chronic state of anarchy. The death of William de Burgh had lost Connaught and Ulster to the colonists. The corruption of the officials made the government of Dublin as contemptible as it was weak. The despatch of Charlton, accompanied by his brother Bishop Thomas of Hereford as chancellor, a Welsh 'doctor in decretals' named John ap Rhys as treasurer, and with a force of two hundred Welsh footmen, suggests a definite attempt to apply to Ireland through experienced Welsh officials the system of government which had at least partially pacified Wales. Charlton landed on 13 Oct. 1337. But within six months of his arrival he was deposed from office on an accu-

sation of misgovernment raised by his brother Thomas, who, on 15 May 1338, became 'custos' in his stead. But despite this disgrace, and despite advancing years, Charlton continued employed in active service. In 1341 he and his brother were among the auditors of petitions from Gascony, Wales, and Ireland in the Easter parliament at Westminster. Since his return from Ireland he was summoned to parliament as John de Charlton senior, his son John perhaps taking his place in more active work. His last summons was in 1346. In 1343 he made an indenture to marry his grandson, John, to the daughter of Ralph, lord Stafford. In 1344 he incorporated the town of Llanidloes. His obtaining in 1341 a license to have divine worship celebrated at Charlton, his zeal for the reformation of the corrupt Cistercians of Strata Marcella, and his interest in the Grey Friars of Shrewsbury, which his wife had greatly benefited, and where she lay buried, show that with declining years he took an increasing interest in religion. At last he died in December 1353 at an unusually advanced age for his period, and was buried beside Hawyse in the church of the Grey Friars of Shrewsbury. The fourteenth-century stained glass now preserved at St. Mary's Church in that town, and bearing the figure of a knight wearing the arms of Powys, is probably his effigy, originally set up in the church where he was buried (Owen and Blakeway, *Shrewsbury*, ii. 318).

Charlton's son, John II, often mentioned in Rymer as John de Charlton junior, succeeded him in the title. He married Maud Mortimer and died in 1360. He was succeeded by John III, his son, whose marriage with a daughter of Lord Stafford had already been arranged by John I. Some writers confuse John II and John III, but it is quite clear that they were different persons. The latter was in turn succeeded by his two sons John IV and Edward [see Charlton, Edward], with the latter of whom the peerage fell into abeyance.

[Parliamentary Writs, Rolls of Parliament, Rymer's Fœdera, Rotuli Scotiæ, Stubbs's Chronicles of Edward I and Edward II. The facts connected with Charlton's Shropshire estates are collected in Eyton's Shropshire, especially ix. 32–3; his Irish viceroyalty is described in Gilbert's History of the Viceroys of Ireland, p. 186; Dugdale's Baronage, ii. 70–1; Courthope's Historic Peerage, 101–3; the Collections, historical and archæological, relating to Montgomeryshire, published by the Powysland Club, especially the articles in vol. i. on the Princes of Upper Powys, by the Hon. and Rev. G. T. O. Bridgman, and on the Feudal Barons of Powys by Mr. M. C. Jones, both containing valuable appendixes of original documents.] T. F. T.

CHARLTON, JOHN (*fl.* 1571). [See Chardon, John.]

CHARLTON or CHERLETON, LEWIS (*d.* 1369), bishop of Hereford, was a member of the family of the Charltons of Powys, as is proved by his early preferments in family benefices and by his bearing the lion of Powys on the arms inscribed on his tomb. The exact relationship which he bore to the known members of the family is not easy to determine. He was educated, it is said, at both Oxford and Cambridge, but was the more closely connected with Oxford, of which he became a doctor of civil law and a licentiate, if not also a doctor, in theology. In 1336 he became prebendary of Hereford, of which see his kinsman Thomas Charlton [q. v.] was then bishop. He next appears, with his brother Humphrey, as holding prebends in the collegiate church of Pontesbury, of which Lord Charlton was patron. In 1340 Adam of Coverton petitioned to the king against him on the ground of obstructing him in collecting tithes belonging to St. Michael's, Shrewsbury. A royal commission was appointed to inquire into the case, which in 1345 was still pending (Eyton, *Shropshire*, vii. 142). Lewis had apparently succeeded Thomas the bishop to this prebend, and on his resignation in 1359 was succeeded by Humphrey, who held all three prebends in succession. In 1348 he appears as signing, as doctor of civil law, an indenture between the town and university of Oxford that they should have a common assize and assay of weights and measures (Anstey, *Munimenta Academica*, p. 167, Rolls Series). He was probably continuously resident as a teacher at Oxford, of which university his brother became chancellor some time before 1354. It is sometimes, but without authority, asserted that Lewis himself was chancellor. He constantly acted, however, in important business in conjunction with his brother. In 1354 a great feud broke out between town and university, and at the brothers' petition the king conditionally liberated some townsmen from prison and granted his protection for a year to the scholars. For these and other services they were enrolled in the album of benefactors, and in 1356 an annual mass for the two was directed to be henceforth celebrated on St. Edmund's day (*ib.* p. 187; Wood says erroneously on St. Edward's day, *Fasti Oxon.* ed. Gutch, p. 25). William of Wykeham is said to have been among Charlton's pupils in mathematics (Wood, *Colleges and Halls*, p. 173). Charlton's Inn took its name from

one of the brothers or from some others of the name about the same time connected with the university. At last Lewis was raised by provision of Innocent VI to the bishopric of Hereford (1361), having already been elected by a part of the chapter, although the preference of another part for John Barnet, archdeacon of London, had probably necessitated the reference to Avignon. Charlton was consecrated at Avignon on 3 Oct. of the same year (Stubbs, *Registrum Sacrum Anglicanum* from *Charlton's Register*). His presence there rather suggests some mission or office at the papal Curia. On 3 Nov. he made the profession of obedience and received his spiritualities of Archbishop Islip at Oxford, and on 14 Nov. his temporalities were restored. Little is recorded of his acts as bishop. His attention to his parliamentary duties is shown by his appearing as trier of petitions in 1362, 1363, 1365, 1366, and 1368 (*Rot. Parl.* ii. 268 *b*, 275 *b*, 283 *b*, 289 *b*, 294 *b*). He died on 23 May 1369, and was buried in the south-east transept of his cathedral, where his mutilated monument still remains. He left by his will his mitre and some vestments, together with 40*l.*, to the cathedral (Willis, *Cathedrals*, ii. 517). He is traditionally said to have built the White Cross, about a mile out of Hereford, on the Welsh road, as a market-place when the city was unsafe from pestilence (Havergal, *Fasti Herefordenses*, pp. 22, 203). Similarity of name and pursuits, and the fact of both coming from the Welsh border, caused Charlton to be confused with an obscure fifteenth-century scholar, Lewis of Caerleon, who is said to have been a distinguished mathematician, theologian, medical writer, and teacher at Oxford. Bale (p. 475) gives a list of his works, of which nothing else seems to be known. They include four books: 1. 'Super Magistrum Sententiarum' (lectures on theology). 2. 'De Eclipsi Solis et Lunæ.' 3. 'Tabulæ Eclipsium Richardi Wallingfordi.' 4. 'Canones Eclipsium.' 5. 'Tabulæ Umbrarum,' and 6. 'Fragmenta Astronomica.' Leland (*De Script. Brit.* p. 471) calls him John of Caerleon, and specially emphasises his excellence as a physician. Leland also says that his 'Tabulæ de Rebus Astronomicis' were published in 1482 and in his time extant in the library of Clare College, Cambridge, but that college has since twice suffered from fire, and there is no trace or evidence to be found at present of their ever having been there (communication from the librarian). Wood, however, asserts that this Lewis or John of Caerleon flourished in 1482, was a different person from Lewis Charlton, and was despoiled and imprisoned by Richard III for his attachment to the Lancastrian cause.

[Hardy's Le Neve, i. 462; Wood's Annals of Oxford, i. 455 sq.; Wood's Fasti, p. 25, ed. Gutch; Bale's Scriptorum Illustrium Catalogus Cent. Sex. xxxviii. 475, repeated in Pits, i. 503; Rolls of Parliament; Eyton's Shropshire; MS. Cole, x. 114; Havergal's Fasti Herefordenses.]

T. F. T.

CHARLTON, LIONEL (1720–1788), topographer, was born at Upper Stobbilee in the parish of Bellingham, Northumberland, on 2 Dec. 1720. After having been for some years at a free grammar school he attended the university of Edinburgh for one or two seasons. About 1748 he settled at Whitby as a teacher and land-surveyor. His school, which he kept in the toll-booth or town-house, was for many years the principal school in Whitby, and produced a number of excellent scholars. Charlton published 'The History of Whitby and of Whitby Abbey, collected from the original records of the Abbey, and other authentic memoirs, never before made public,' York, 1779, 4to. He died on 16 May 1788, and was buried in Whitby churchyard, where there is a tombstone thus inscribed: 'Erected to the Memory of Lionel Charlton, Philomath, who died the 16th of May 1788, aged 66 years. Also Mary, his Wife, who died the 9th of March 1805, aged 72 years. Also two of their children, who died in their infancy.'

[Gent. Mag. lviii. (ii.) 933; Nichols's Lit. Anecd. viii. 737; Nichols's Illustr. of Lit. iii. 783–8, vii. 412, viii. 188–9; Sykes's Local Records (1833), i. 346; Gough's British Topography, ii. 449; Richardson's Local Historian's Table-book (Hist. Div.), ii. 316.]

T. C.

CHARLTON or CHERLETON, THOMAS (*d.* 1344), bishop of Hereford, was the son of Robert Charlton of Charlton, Shropshire, and the younger brother of John, first lord Charlton [q. v.] Having become a doctor of civil law, he devoted himself, like his brother John, to the service of the court, and was soon rewarded with various ecclesiastical preferments. He became prebendary of St. Paul's, archdeacon of Northumberland, archdeacon of Wells (1304, Le Neve, i. 159), and, in his own neighbourhood, dean of the collegiate church of St. Mary's, Stafford, and prebendary of the college of Pontesbury on his brother's estates. When he received the latter appointment in 1316, he was still only in deacon's orders (Eyton, *Shropshire*, vii. 142). Like his brother, Thomas closely attached himself to Edward II, whose clerk he had become, and ultimately received the appointment of privy seal. In 1316 the death

of Bishop Richard of Kellaw left the valuable see of Durham vacant. Edward at once sought to elevate his privy seal to this bishopric, but the powerful Earl Thomas of Lancaster urged on the chapter the election of one of his clerks; the monks tried to secure the office for one of themselves; and the stronger will of the queen had selected the illiterate Louis de Beaumont [q. v.] for the rich preferment (*Anglia Sacra*, i. 757). Edward gave way to his wife's pertinacity, and contented himself by writing to the pope, who had appointed Beaumont by provision, in favour of Charlton, urging that his blameless life, his industry, his learning, his noble birth, and his devotion to the royal interests gave him strong claims for a dispensation for holding pluralities and for still further advancement (Rymer, Record edition, ii. 310). Two months later Edward put in a plea for Charlton's appointment as bishop of Hereford. The disturbed state of the Welsh border made it very important that strong men should hold the great offices on the marches, and Charlton, by personal gifts, no less than by his important local connections —his brother was now lord of Powys—was pre-eminently qualified for the position. But again Charlton was unsuccessful, and Adam of Orleton managed to secure the preferment. Thomas even failed to obtain the prebend of Church Withington to which he had been collated. Next year (1318) he accompanied Orleton, his successful rival, on a mission to the papal court to obtain the see of Lincoln for Henry Burghersh [q. v.] For the next few years Charlton is but little mentioned in the records. It is most probable that he followed his brother in deserting Edward for the party of Mortimer, his powerful neighbour and connection. He was also engaged for eight years in a tiresome lawsuit with another royal officer, Henry de Cliff, which was ultimately decided against him in the papal court, though he held out as long as he could and disregarded two decisions in Henry's favour on the ground that Henry had incurred excommunication during the last reign. He was at Avignon—probably on some business connected with his suit—when the astute Adam of Orleton secured his transference to the richer see of Worcester, and John XXII at once atoned for past neglect by appointing him by provision bishop of Hereford (Murimuth, p. 58, Eng. Hist. Soc.; Wilkins, *Concilia*, ii. 546). He was consecrated at Avignon on 18 Oct. 1327 by the cardinal bishop of Palestrina, and received the temporalities on 21 Dec. He was soon after (20 May 1328) appointed treasurer, and, abandoning his suit against Henry de Cliff, was appointed in 1329 on a commission with him to open parliament. In April of the same year he was one of three ambassadors sent to the king of France to negotiate about the performance of the homage due for Guienne. About 1331 he was engaged in visiting his diocese (Eyton, passim). In 1335 he was specially appointed to look after the precarious peace of the southern marches, and ordered to repress the wild disorders of the Welsh, both by spiritual and, if need be, by other weapons. The experience thus gained in the government of a border district may well have led to his selection as chancellor of Ireland under his brother John, appointed governor in 1337, though it is remarkable that he should have accepted the post. Next year, however, he obtained his brother's dismissal on a charge of incompetence, and became himself 'custos Hiberniæ' (15 May 1338) as well as chancellor, with a salary of 500*l.* a year. For nearly three years he administered the affairs of Ireland with a vigour that extorted warm praises from Edward III. He organised and himself commanded the army; repaired, garrisoned, and victualled the royal castles; arrested dangerous nobles, and led expeditions in person against the natives. He captured near Carlow the largest booty of cattle that had ever been known to have been secured from the Irish of that neighbourhood. He lavished his private means on these objects until Edward in gratitude ordered the Irish treasury to pay him his salary before satisfying any other claims. He received specially full powers of pardoning offenders, and the right of appointing and removing officers, sheriffs, and justices in his government. One of his last acts was to publish in Ireland impressions of the new seal which was issued in 1340 with the title of king of France added to those of the English king.

In 1340 Charlton returned to England. During his absence his see had been governed by a vicar-general. In 1341 he was one of the auditors of petitions from Ireland, Wales, Gascony, and other foreign parts. He died on 11 Jan. 1344, and was buried in the northern part of the transept of his cathedral.

[Rymer's Fœdera; Anglia Sacra; Adam Murimuth; Hardy's Le Neve; Godwin, De Præsulibus; Eyton's Shropshire; Gilbert's History of the Viceroys of Ireland.] T. F. T.

CHARNOCK, JOB (*d.* 1693), founder of Calcutta, arrived in India in 1655 or 1656, not, it would seem, in the service of the East India Company, which, however, he joined shortly afterwards, and in which he passed the remainder of his life. In 1658 he was a junior member of the council of the bay, as

the council in Bengal was then styled, and was stationed at Kásimbázár (Cossimbazar), at that time the site of one of the company's most important factories. About 1664 he was appointed chief of the Patna factory, but afterwards returned to Kásimbázár as chief, and remained there apparently until 1686, when he was transferred to Hugli, effecting his removal to the latter place not without difficulty; for, owing to a dispute with the nawáb of Bengal regarding claims preferred by natives employed in the Kásimbázár factory against Charnock and his colleagues, that factory was watched by the nawáb's troops to prevent Charnock from leaving it. Charnock by this time had become chief of the council of the bay, his predecessor, Mr. Beard, having died in the previous year. Shortly after his arrival at Hugli, which he reached on 16 or 17 April 1686, Charnock became involved in hostilities with the foujdár of that place, over whom, with the aid of troops lately sent out by the court of directors for a different purpose, he gained a very decisive victory. A truce was made through the mediation of the Dutch residents at Hugli; but before the end of the year, owing to the threatening attitude of the nawáb of Bengal, Charnock deemed it necessary to leave Hugli, and to place himself and his followers in a more defensible position. In taking this step he was justified by instructions which some time before had been received from the court of directors, ordering that their establishment at Hugli should be moved to a place more accessible by sea, and therefore more defensible. It had been suggested that they should seize for this purpose one of the islands at the mouth of the Ganges; but to this, for various reasons, the court objected, deeming that their object would be best attained by the seizure of Chittagong, and by the erection of a fort at that place. 'We,' they wrote, 'have examined seriously the opinion of the most prudent and experienced of our commanders, all which doe concenter in this one opinion (and to us seeming pregnant truth), viz. that since those governors (i.e. the native rulers) have by that unfortunate accident and the audacity of the interlopers, got the knack of trampling upon us, and extorting what they please of our estate from us, by the besieging of our factorys and stopping of our boats upon the Ganges, they will never forbear doing so till we have made them as sensible of our power as we have of our truth and justice, and we, after many deliberations, are firmly of the same opinion, and resolve, with God's blessing, to pursue it.' In conformity with this decision they sent out a squadron and six complete companies of soldiers, with instructions to take on board the chief and principal members of the council of the bay, to seize all vessels belonging to the mughal pending an answer to a letter which was to be despatched to the nawáb of Bengal, and, in the event of no satisfactory settlement being come to with the nawáb, to proceed to Chittagong, 'where, after summons, if the fort, town, and territory thereunto belonging be not forthwith delivered to our lieutenant-colonel Job Charnock, we would have our forces land, seize, and take the said town, fort, and territory by force of arms.' At that time troops sent out to the company's factories were not accompanied by any officers of higher rank than lieutenant, the posts of colonel, lieutenant-colonel, major, and captain being filled by the members of the council on the spot.

In regard to the details of Charnock's exodus from Hugli some uncertainty exists. According to Orme, 'Charnock on the 15th December took the field, and, marching down the western bank of the river, burned and destroyed all the magazines of salt and granaries of rice which he found in his way between Hughley (Hugli) and the island of Ingelee (Hijili), which lies at the mouth of the river on the western shore' (Orme, *History of the Military Transactions of the British Nation in Indostan*, ii. 12, Madras edition, 1861). In a native account, written apparently in the beginning of the present century, Charnock is described as having left Hugli by water, and, taking his vessel out to sea, 'proceeded towards the Dakhen,' i.e. Southern India (Elliot, *History of India as told by its own Historians*, viii. 378 seq.). In this account Charnock is credited with the possession of supernatural powers, which were exhibited by his burning, by means of a burning-glass, the whole of the river face of the city of Hugli as far as Chandernagore, and by his cutting through with his sword a heavy iron chain which had been stretched across the river for the purpose of intercepting his vessel. Both these accounts are silent regarding the fact, which has been revealed by some old official correspondence recently discovered (1886) at the India Office, that the place to which Charnock repaired after leaving Hugli was Sutánati, one of three villages which then stood on the site of the present city of Calcutta, and that there he entered into an agreement with an agent of the nawáb for the security of the company's trade, which, however, was not ratified by the nawáb. Failing to obtain a ratification of the treaty, Charnock proceeded to Hijili, the island at the mouth of the river already referred to, where he and his party

remained for three months, exposed to occasional attacks from the troops of the nawáb, but suffering far more from fever, which carried off two-thirds of Charnock's force. Eventually the emperor of Delhi, finding that his revenues were suffering from the hindrance to trade caused by the naval operations of the company on the western coast, decided to redress the grievances of the company's agents on both sides of India, and sent orders to the nawáb of Bengal, which resulted in a discontinuance of hostilities at Hijili, and in the execution of a treaty under which the English were permitted to return to all their factories in Bengal, and likewise to erect docks and magazines at Ulabarea, a village on the western bank of the Hugli, about fifty miles from the mouth of the river. After a short stay at Ulabarea, Charnock returned to Sutánati, where he obtained leave to establish himself; but owing to a fresh outbreak of hostilities between the company and the emperor on the western coast, the treaty made at Hijili was set aside by the nawáb, who again assumed a hostile attitude. At this juncture Charnock, who had disappointed the expectations of the court of directors by delaying to give effect to their instructions for the seizure of Chittagong, was temporarily superseded by a Captain Heath, who, after a series of extraordinary proceedings, including a futile demonstration against Chittagong, carried Charnock and the rest of the company's agents in Bengal to Madras, at that time the chief settlement of the company on the eastern coast of India. After a stay of some fifteen months at Madras, Charnock, again through the intervention of the emperor, returned in July 1690 for the third and last time to Sutánati, where he obtained from Árangzíb a grant of the tract of country on which Calcutta now stands. This he cleared of jungle and fortified; confirming, it is said, the emperor's favourable disposition by sending to Delhi an English physician, who cured the emperor of a carbuncle. There is a tradition that fourteen years before his death Charnock married a young and beautiful Hindu widow, whom he had rescued by force from the funeral pile, and had several children by her. On her death he enclosed in the suburbs of Calcutta a large piece of ground, which now forms the site of St. John's Church, and erected there, over his wife's remains, a mausoleum, in which he was himself buried on his death in January 1693. There is also a legend that Charnock, after the death of his wife, every year sacrificed a cock to her memory in the mausoleum.

Charnock appears to have enjoyed in an unusual degree the confidence of the directors of the East India Company. In the official despatches of the time he is constantly mentioned in very laudatory terms. He is described as having rendered 'good and faithfull service;' as 'one of our most ancient and best servants;' as 'one of whose fidelity and care in our service we have had long and great experience;' as 'honest Mr. Charnock;' as 'a person that has served us faithfully above twenty years, and hath never, as we understand, been a prowler for himself beyond what was just and modest;' &c. &c. The only occasions on which the court adopted a different tone towards Charnock were when he failed to carry out their instructions to seize Chittagong, a project which Charnock justly deemed to be, in the circumstances, impracticable, and when, in their opinion, he was not sufficiently firm in demanding the execution of the terms of the agreement made with the nawáb's agent at Sutánati; but even in these cases the unfavourable remarks were qualified by expressions of confidence in Charnock and by allusions to the perplexities occasioned to him by the machinations of his enemies in the council. The despatch relating to the second of these matters ends with the following remark: 'The experience we have of Mr. Charnock for thirty-four years past, and finding all that hate us to be enemies to him, have wrought such a confidence in our mind concerning him, that we shall not upon any ordinary suggestions against him change our ancient and constant opinion of his fidelity to our interest.' The court's treatment of Charnock certainly contrasts very favourably with that which in those days they meted out to most of their governors and agents, whom, as a general rule, after appointing them with every expression of confidence, they treated with a capricious harshness altogether unworthy of wise administrators. The high opinion which the court entertained of Charnock was not shared by Sir John Goldsborough, their captain-general in succession to Sir John Child, who visited Sutánati shortly after Charnock's death. In a report written by that functionary in 1693 animadversions are made upon Charnock, which reflect alike upon his administrative capacity and upon his private character. He is there charged with indolence and dilatoriness in the performance of his public duties and with duplicity in his relations with his colleagues and subordinates.

[This account of Charnock is based chiefly upon a collection of the official correspondence of the time, imperfect in parts, which has been recently compiled by Colonel Yule, and printed for the Hakluyt Society. Reference has also been

made to Mill's History of British India, i. 84–6, edit. of 1858; Orme's History of Hindostan, ii. 12–15, Madras edit. of 1861; Marshman's History of India, i. 211–14, edit. of 1867; Gent. Mag. 1824, part i. p. 195; Men whom India has known, pp. 33–4, Madras, 1871.] A. J. A.

CHARNOCK, JOHN (1756-1807), author, son of a barrister of some eminence, born on 28 Nov. 1756, was educated at Winchester and Merton College, Oxford. While at the university he began to write political essays in the periodicals of the day, but afterwards devoted himself entirely to the study of naval affairs, and served in the navy for some time as a volunteer. Particulars of his career at this time are entirely wanting; but it appears that his eccentric mode of life, and possibly also his marriage, occasioned a serious breach between him and his father, and threw him on his own resources, so that the studies which he had undertaken as a pastime became, in the end, his principal means of livelihood. A friendship which he had contracted with Captain Locker, the correspondent of Nelson and lieutenant-governor of Greenwich Hospital, gave a definite direction to his work, and led to the publication of his 'Biographia Navalis' (6 vols. 8vo, 1794–8), or 'Impartial Memoirs of the Lives and Characters of Officers of the Navy of Great Britain from the year 1660,' in which he was largely aided by the collections of Captain Locker. As Locker was personally acquainted with many of the officers whose lives are related, and had for years made himself the storehouse of naval tradition, his assistance gave the book a peculiar value; but the author had little access to original authorities, and, though painstaking to a degree, he had very hazy ideas as to the credibility of evidence. The book is useful, but it should be used with caution.

On the completion of the 'Biographia Navalis,' Charnock devoted himself to the compilation of a 'History of Marine Architecture' (3 vols. 4to, 1801–2), a work which, especially in its more modern part, has a deservedly high reputation. In 1806 he published a 'Life of Lord Nelson,' which, he says in the preface, was suggested, 'almost in the form of a request,' by Captain Locker, 'even during the life of his lordship.' The information and the letters communicated by Locker gave the book, at the time, a value far above that of the numerous catchpenny memoirs which crowded into light; but as the letters, which Charnock had robbed of their personal interest by translating them into more genteel language, have been since correctly printed in Sir Harris Nicolas's great collection, the book has become obsolete. Charnock died on 16 May 1807, and was buried in the old churchyard at Lee, where a plain slab marks his grave. He left no family; but his widow, Mary, daughter of Peregrine Jones of Philadelphia—'whose exemplary conduct in the vicissitudes of her husband's fortune secured to her the lasting respect of his friends'—survived to a ripe old age, and died on 26 May 1836, in her eighty-fourth year. She lies under the same stone as her husband.

Besides the works already named, Charnock was also the author of 'The Rights of a Free People,' 8vo, 1792; 'A Letter on Finance and on National Defence,' 8vo, 1798, and many smaller pieces.

[Brydges's Censura Lit. v. 332. This memoir, contributed by a familiar friend of Charnock, is extremely vague in all matters of personal interest, and obscures the narrative with a sepia-like cloud of words, leaving us in doubt whether Charnock did not die in a madhouse or in a debtors' prison. All that appears certain is that he was in misery and in want, though the picture may be exaggerated.] J. K. L.

CHARNOCK or CHERNOCK, ROBERT (1663?–1696), vice-president of Magdalen College, Oxford, and Jacobite conspirator, born about 1663, was the son of Robert Chernock of the county of Warwick, and matriculated at Magdalen College, Oxford, 27 May 1680. He proceeded B.A. on 4 Feb. 1682–3 and M.A. on 26 Oct. 1686. In 1686 he was elected fellow of his college by royal mandate, and soon afterwards declared himself a Roman catholic. That Charnock became a priest about the same time is proved by the fact that on 25 Sept. in the following year he assisted in the celebration of mass and of other rites in the chantry of St. Amand in the parish of East Hendred, Buckinghamshire.

On the death (24 March 1686–7) of the president of Magdalen, Dr. Henry Clarke, Charnock vigorously aided James II in his attempt to force on the college a president of his own choosing. He delivered (11 April 1687) to Dr. Charles Aldworth, the vice-president, the royal mandate directing the fellows to appoint Anthony Farmer, whose academic standing and scandalous life legally disqualified him for the post; and he opposed the suggestion of his colleagues to defer the election till the king had answered their petition praying for a free exercise of their rights. On 15 April, when a college meeting was held and John Hough was elected president by the fellows, Charnock alone abstained from taking the sacrament, and persisted, with one other fellow, in declaring for Farmer. After the king had abandoned Far-

mer's claim and put up a new nominee, Samuel Parker, bishop of Oxford, Charnock wholly separated himself from his colleagues, supported the ecclesiastical commission sent to Oxford to punish the fellows' insubordination, and on 25 Oct. was present when Parker's proxy and chaplain, William Wickens, was installed, after a forced entrance, in the president's lodgings. On 16 Nov. all the fellows, except Charnock, whose 'dutiful' conduct was commended by the authorities, were expelled on refusing to make full submission and retractation; the college was filled with Roman catholic nominees, and the Roman communion definitely adopted. Charnock assumed the office of dean, and took part in disgraceful wrangles in the hall with the demies who espoused the cause of the exiles. On 11 Jan. 1687–8 a royal mandate constituted him vice-president of Magdalen, and six days later he expelled fourteen demies. The Bishop of Oxford, the president, died on 21 March, and on 31 March Charnock admitted in his place, under orders from the crown, Bonaventura Gifford, the Roman catholic bishop of Madaura. In the following October the failure of the trial of the seven bishops opened James II's eyes to his errors, and he entrusted the Bishop of Winchester with the task of restoring Magdalen to its old condition. On 25 Oct. Charnock was expelled.

Little is known of Charnock for seven years after his departure from Oxford. He apparently soon made his way to James II's court at St. Germains, and his enthusiasm for the Jacobite cause led him to adopt the desperate device of attempting the assassination of William III. After 1692 he was frequently in England negotiating the conspiracy, and in 1695 had lodgings in Norfolk Street, Strand, with another Jacobite, Captain Porter. There Sir George Barclay [q. v.] sought him out early in 1696 and gave him a commission from James II, the terms of which are much disputed, to assist in a rising against William in which the exiled king and a French army were to take part. Charnock confessed later that the assassination, or at any rate the seizure of the person, of William III was in his eyes a necessary preliminary to the success of the plot. He accordingly arranged with Barclay and a few intimate friends, at meetings held at his lodgings and at taverns in the neighbourhood, to collect forty men, eight of whom he was to supply himself, for the purpose of stopping and killing William near Turnham Green one Saturday on the king's return from hunting in Richmond Park. Charnock had all prepared for the attempt on Saturday, 15 Feb. 1695–6, and on the same day in the following week, but on both days William stayed in London, and on the latter day Charnock, with several of the conspirators, was suddenly arrested. Charnock, with two associates, Edward King and Thomas Keyes, was tried at the Old Bailey on 11 March; his friend Porter turned king's evidence. The prosecuting counsel spoke of him as 'Captain' Charnock, which suggests that he had abandoned his clerical orders and had received a titular commission in the French army. At the trial Charnock showed great presence of mind, temper, and judgment, and confined his defence to a searching examination of the evidence adduced by the crown. The jury, however, found him guilty of compassing the king's death; capital sentence was passed, and he was drawn, hanged, and quartered at Tyburn on 18 March 1695–6. On the scaffold he handed a paper to the sheriff in which he acknowledged his guilt, but exculpated James II and the English Roman catholics from any share in the conspiracy. This paper was published in French and Dutch translations. In another paper still unpublished, and now lying in manuscript among the Nairne MSS. at the Bodleian, Charnock defends himself at greater length, compares himself to Mucius Scævola, and denies that the killing of a monster of iniquity like William is otherwise than an honourable act which would merit the approval of James II and all right-minded men. Mr. Vernon, writing of the trial to Lord Lexington (13 March 1695–6), describes Charnock's undaunted demeanour, and adds: 'His conversation was easy, generous, and insinuating, and one that even made his pleasures and debaucheries subservient to his ends. He is but of indifferent extraction, and therefore his practising could be but among an inferior rank of people, or else he might have been another Catiline' (*Lexington Papers*, 187). Burnet gives two accounts of Charnock's behaviour while in prison under sentence. According to the first, Charnock's brother was sent to the prison to entreat the prisoner, under promise of relaxation of punishment, to make a full confession of his recent conduct, but Charnock declined the invitation on the ground that his confession would jeopardise the lives of too many of his friends. Lord Somers told Burnet, on the other hand, that Charnock offered a full confession to William III in exchange for a commutation of his sentence to an 'easy' imprisonment for life, and that William refused it on hearing that it would implicate so many persons as to disturb all sense of public security. A letter in the Public Record Office, written by Charnock shortly

before his death, insists with such obvious sincerity on the justice of his cause that we are inclined to accept Burnet's first account as the true one.

[Bloxam's Register of Magdalen College, vi. 27–36; Bloxam's Magdalen College and James II, 1686–8 (Oxf. Hist. Soc.); Macaulay's Hist. of England, chaps. viii. and xxii.; Howell's State Trials, xii. 1378–1476; Burnet's Hist. of his own Times (1848); Ranke's Hist. of England, v. 122–38.] S. L. L.

CHARNOCK, STEPHEN (1628–1680), puritan theologian, was born in 1628 in the parish of St. Catherine Creechurch, London, where his father, Richard Charnock (a relation of the Lancashire family of Charnock of Charnock), was a solicitor. At an early period he entered Emmanuel College, Cambridge, where he had for his tutor Dr. Sancroft, afterwards archbishop of Canterbury, and graduated in art. While at the university he was profoundly impressed with the puritan views of religion, and ever after was intensely moved by them. Devoting himself to the christian ministry, he appears at a very early age to have begun to exercise it somewhere in Southwark, and with encouraging results. In 1649 he removed to Oxford, and obtained in 1650 a fellowship in New College. In 1652 he was incorporated M.A. In the conflict then going on between the high church and the puritan party for the control of the university, Charnock very cordially went with the latter. Oliver Cromwell was chancellor of the university, and John Owen vice-chancellor. As proctor in 1654 he had great opportunities of influence, and he used them with conscientious earnestness. Leaving Oxford he went to Ireland in the capacity of chaplain to Henry Cromwell, who had been appointed lord deputy by his father. Charnock preached frequently in St. Werburgh's Church, and also in Christ Church. His calm, grave manner, great learning, and fervent piety procured for him high esteem, even from some who did not share his sentiments, and made a great impression.

Soon after the death of Oliver, Henry Cromwell ceased to be lord deputy of Ireland, and Charnock had to leave the scene of much successful labour. For some time he remained in obscurity in London, and for fifteen years he had no regular charge. Devoted to study, he spent much of his time among his books, but he had the misfortune to lose them all in the great fire of London. He preached here and there, occasionally spending some time in France and Holland. In 1675 he was appointed, with the Rev. Thomas Watson, formerly rector of St. Stephen's, Walbrook, a well-known puritan divine, joint pastor of a large and important presbyterian congregation assembling at Crosby Hall, Bishopsgate Street. Wood says that 'in the five last years of his life he became more known by his constant preaching in private meetings in the great city.' Samuel Parker, in his 'History of his own Time,' p. 71, vaguely says that he was engaged in a presbyterian plot, changed his name to Clark, and died in 1683. But the date is certainly wrong. Wood writes: 'He died in the house of one Richard Tymms, a glazier, in the parish of White Chapel, near London, on 27 July 1680, being then 52 years, or thereabouts.' The body was first taken to Crosby Hall, and then to St. Michael's, Cornhill, where it was buried on 30 July, after his college friend John Johnson had preached the funeral sermon.

As a preacher Charnock was grave and calm, and his valuable thoughts, his intense earnestness, his lively imagination, and the practical turn towards present duty which he gave to his discourses made him at first very acceptable. Later in life, when he read his sermons, and through failing sight had to read them through a glass, he was less popular. During his lifetime he published but a single volume, 'The Sinfulness and Cure of Evil Thoughts.' It was after his death that his works were published. Two of his great admirers, Richard Adams and Edward Veal, transcribed and issued in 1680 'A Discourse on Divine Providence' (another edit. 1685), and in 1681–2 his chief work, 'On the Excellence and Attributes of God,' followed in 1683 by a volume of 'Discourses on Regeneration, the Lord's Supper, and other subjects.' In 1699 a smaller volume appeared on 'Man's Enmity to God,' and 'Mercy for the Chief of Sinners.'

The writings of Charnock show a well-trained laborious mind that took an exhaustive view of his subject, and discussed it in all its aspects, but especially in its practical bearings, with great orderliness of manner, fulness of matter, and power of application. The faults of his school and of the age are manifest in them. In establishing the being of God he had to handle, among other arguments, that from design; but though the Copernican theory had been adopted by scientific men, and though Sir Isaac Newton had just propounded his theory of gravitation, Charnock kept rather to the popular idea of astronomy and science, so that many of his illustrations are in a setting not adapted to the present state of knowledge. His theology was Calvinistic, conceiving as he did that the infinite foreknowledge of God in-

volved divine foreordination, but assigning to man a power of distinguishing good and evil which threw on him the responsibility of his actions. The life of Charnock presents a fair picture, for no one has ever questioned the calmness, consistency, and elevation of character which it shows throughout. The esteem of his editors, Messrs. Adams and Veal, was shown in their long labour of love, involved in copying and editing from his manuscripts two great folio volumes. More modern editions of his writings are those published in 1815 in 9 vols. 8vo, with preface, &c., by the Rev. Edward Parsons of Leeds, and that of 1860 in Nichols's 'Puritan Divines,' with life of the author, and introduction by Professor James McCosh, LL.D., now president of Princeton College, New Jersey.

[Calamy's Nonconformists' Memorial, vol. i.; Neal's History of the Puritans, vol. iv.; McCosh's edition of Charnock's Works; Wood's Athenæ Oxon. ed. Bliss, iii. 1234–6.] W. G. B.

CHARNOCK, THOMAS (1524?–1581), alchemist, was born in the Isle of Thanet, Kent, in 1524 or 1525, one of his fragments being dated 1574, 'the 50 yeare of my age.' After travelling all over England in quest of knowledge, he fixed his residence at Oxford, and there fell in with a noted chemist named 'James S., a spiritual man living' at Salisbury, who made him his operator, and dying about 1554 bequeathed to him the secret of the philosopher's stone. Through the firing, however, of his apparatus on 1 Jan. 1555 ('the omen worse than the accident,' remarks Fuller), the fruit of his labours perished; and his renewed operations were again frustrated by being interrupted within one month of their (computed) success, when in 1557 he was impressed for the relief of Calais; whereupon he took a hatchet (as he tells us) and

> With my worke made such a furious faire,
> That the Quintessence flew forth in the aire.

Charnock married, in 1562, one Agnes Norden, and settled at Stockland-Bristol in Somersetshire, whence he removed to Comadge in the same county. There he fitted up a laboratory, and pursued his experiments until his death in April 1581. Charnock was buried in Otterhampton Church, near Bridgwater. He wrote 'The Breviary of Naturall Philosophy,' a fantastic little treatise on alchemy, composed in old English verse in 1557, and included in Ashmole's 'Theatrum Chemicum.' He styles himself in the title an 'unlettered Scholar,' and 'Student in the most worthy Scyence of Astronomy and Philosophy.' In the same collection are contained 'Ænigma ad Alchimiam' (1572), 'Ænigma de Alchimia,' with a few fragments copied from Charnock's handwriting on the flyleaves of his books. Several others of his works enumerated by Wood (*Athenæ Oxon.* iii. 1236, ed. Bliss) have remained inedited, among them 'A Booke of Philosophie, dedicated to Queen Elizabeth in 1566.

[Fuller's Worthies (1811), i. 507; Anglorum Speculum, p. 413; Black's Cat. Ashmol. MSS.] A. M. C.

CHARPENTIÈRE. [See CARPENTIÈRE and CARPENTIERS.]

CHARRETIE, ANNA MARIA (1819–1875), miniature and oil painter, was born at Vauxhall on 5 May 1819. Her father, Mr. Kenwell, was an architect and surveyor. At the age of thirteen, on quitting school, she began to study drawing under Valentine Bartholomew [q. v.] Her earliest effort in art was in flower-painting, and she exhibited for the first time at the Royal Academy in 1843. In 1841 Miss Kenwell married Captain John Charretie, of the Hon. East India Company's service. She had at the Royal Academy in 1852 two portraits in oil-colours, which were named 'Emily' and 'Sara.' In 1868 her husband died, when Mrs. Charretie, thrown entirely on her own resources, took to the serious study of oil-painting, and made copies of several pictures in the National Gallery, London. She died suddenly from heart disease at her residence, Horton Cottage, Campden Hill, Kensington, on 5 Oct. 1875. In the course of her artistic career Mrs. Charretie sent to the Royal Academy forty miniatures, &c.; to the British Institution four; and thirty-two to Suffolk Street. She was also a constant exhibitor at the Dudley Gallery and frequently in the provinces. In 1870 appeared 'Lady Betty' and 'A Stone in her Shoe;' in 1871, 'Lady Teazle, behind the Screen;' in 1873, 'Lady Betty's Maid;' and 'Mistress of herself tho' China fall,' her last work, in 1875.

[Redgrave's Dictionary of Artists, 1878; Clayton's English Female Artists, 1876; Graves's Dictionary of Artists, 1884.] L. F.

CHARTERIS, FRANCIS (1675–1732), colonel, notorious criminal, son of John, second son of Sir John Charteris of Amisfield, was born in 1675. On the death of his uncle without male issue he became male representative of the family of Amisfield, but the estate passed to his cousin Elizabeth, sole heiress of his uncle. Her son, Thomas Hogg, assumed the name of Charteris, and became the ancestor of the family of Amisfield in Dumfriesshire, but Colonel Charteris also gave the name of Amisfield to the property

of Newmills, near Haddington, which he had purchased. At an early age Charteris entered the army, but while an ensign was drummed out of his regiment for cheating at cards. After serving for some time in a Dutch regiment of foot, he was again expelled, this time, it is said, for stealing a large piece of beef from a butcher's shambles at Bruges. On his return to Scotland his father purchased for him a pair of colours in the 3rd regiment of foot guards, then commanded by Major-general Ramsay, but the officers refused to enrol him. While in command of a company in the 1st regiment of foot guards a charge was brought against him in 1711 of receiving large sums of money from tradesmen for enlisting them in his company to save them from arrest, and the charge having been investigated by a committee of the House of Commons, he was on 20 May reported guilty, whereupon he received a severe reprimand on his knees at the bar of the house by the speaker. His career in the army not being a remarkable success, Charteris ceased at last to persevere in it, and devoted all his serious attention to gambling. By a combination of skill, trickery, and effrontery he managed to acquire large sums of money from nearly every one whom he selected to be his victim. The money thus obtained he lent out at exorbitant interest to the spendthrifts of his acquaintance, and, by distraining remorselessly as soon as the payments became due, he acquired in a short time an immense fortune, the value of his estates in various counties ultimately amounting to about 7,000*l.* a year, in addition to 100,000*l.* in the stocks. He was equally eager in the gratification of his lower appetites, and 'persisted,' in the words of Arbuthnot, 'in spite of age and infirmities, in the pursuit of every human vice excepting prodigality and hypocrisy.' Pope frequently introduces his name in his verses, as in the phrase 'Chartres and the devil' (*Moral Essays*, Ep. iii.), or the caustic lines:—

> [Shall] some old temple, nodding to its fall,
> For Chartres' head reserve the hanging wall?
> *Essay on Man*, Ep. iv. 130.

He also appears in the first plate of the 'Rake's Progress' by Hogarth. As Charteris was utterly heedless of his reputation, he did not scruple to decline a challenge to a duel when for any reason he preferred not to fight; but that personal cowardice was at least not one of his constant characteristics is proved by the fact that he would occasionally accept the challenge and kill his man. In 1730 he was convicted at the Old Bailey for rape on his maid-servant, but after a short imprisonment in Newgate, and some confiscations, was pardoned by the king. He died at his seat of Stoneyhill, near Musselburgh, in February 1731–2, in his fifty-seventh year. When he knew that he was dying, he is said to have left off swearing, and to have ordered, 'with a great roar,' that on his dissolution his just debts should be paid. He also expressed his willingness to give 30,000*l.* to be assured that there was no hell, remarking at the same time that the existence of heaven was to him a matter of indifference. During the night of his death the district was visited by a dreadful tempest, which the populace interpreted as a token of divine vengeance. At his funeral they raised a great riot, almost tore the body out of the coffin, and cast dead dogs and offal into the grave along with it. In the following April number of the 'Gentleman's Magazine' (ii. 718) there appeared the pungent epitaph on him, under the name of Don Francisco, by Dr. Arbuthnot, often reprinted in the notes to Pope's works. He married Helen, daughter of Sir Alexander Swinton, lord Mornington, of the College of Justice, by whom he had one daughter, Janet, married to James, fourth earl of Wemyss. The bulk of his property and estates was left to her second son, the Hon. Francis Wemyss, afterwards fifth earl, who in consequence assumed the name and arms of Charteris. To the countess, his daughter, he left 1,200*l.*, and to her husband, the Earl of Wemyss, 10,000*l.* The manor house of Stoneyhill, with 1,000*l.*, was bequeathed to his law agent, the well-known Duncan Forbes of Culloden, of whom he said that his honesty was so whimsical that it was 45 per cent. above that of Don Quixote.

[Works of Pope; Case of Colonel Charteris, 1711, and various other pamphlets on the same subject; Proceedings at the Sessions of the Peace and Oyer and Terminer for the City of London and county of Middlesex held at Justice Hall in the Old Bailey, on Friday the 17th February last . . . upon a bill of indictment found against Francis Charteris, esq., for committing a rape on the body of Anne Bond, of which he was found guilty, London, 1730; Scotch gallantry displayed, or the Life and Adventures of the unparalleled Col. Fr-nc-s Ch-rt-s impartially related, 1730; The Life and Actions of Colonel Ch—s, 1739; Life of Colonel Don Francisco, with a woodcut of Colonel Charteris or Chartres, 1730; Political State of Great Britain, i. 241, xxxix. 321, 431, xliii. 301; London Magazine, i. 39; Gent. Mag. ii. 677-8, 718.] T. F. H.

CHARTERIS, HENRY, the elder (*d.* 1599), Scottish printer, was originally a bookseller in Edinburgh. The first edition of Sir David Lyndsay's works was printed

at the expense of Charteris by John Scot, in black letter, 1568. In an interesting preface Charteris mentions that he had seen 'the pleasant Satyre of the Three Estates when it was playit besyde Edinburgh in 1544, and that he sat for nine hours on the bank at Greenside' to witness what was the last performance of that and probably of any play in Scotland prior to the Reformation. He printed himself other editions of Lyndsay in 1582, 1588, 1592, and 1597, and the 'Historie of ane Nobil and Wailze and Squyre W. Meldrum,' by the same author, in 1594. In 1582 he was one of the bailies of Edinburgh, and in 1589 one of thirteen commissioners appointed by the convention to meet weekly to consult as to the defence of the reformed religion. In 1596 he printed the 'Confession of Faith' in folio. His other known publications are the 'Testament of Cresseide,' by Robert Henryson, 1593; the 'Psalms of David,' and a 'Summe of the Whole Catechisme,' 1581; 'Ane Fruitfull Meditatioun conteining ane plane and facill expositioun of ye 7, 8, 9 and 10 versis of the 20 chap. of the Revelatioun, in forme of ane Sermone' (b. l.), 1588; 'James I. Ane Meditatioun upon the xxv. xxvi. xxvii. xxviii. and xxix. verses of the xv. chapt. of the first buke of the Chronicles of the Kingis' (b. l.), 1589 (both of these works were by James VI); 'Prayers vsed commonlie in the Kirk of Scotland . . . The Psalmes of David in metre . . . The Catechisme, made by J. Caluine . . . A Treatise of Fasting . . . The Odour of Excommunicatioun,' 5 parts, 1595–1596, 8vo; 'Robertsoni (Georgii) Vitæ et Mortis D. Roberti Rolloci . . . Narratio,' 1599; 'Acts of the Scots Parliament, 24 Oct. 1581' (b. l.), H. Charteris, Edinburgh, 1582. His curious will, in which he is designated 'Henry Charterhous, printer, burgess of Edinburgh,' is in the collection of wills of Scottish printers in the 'Bannatyne Miscellany,' ii. 223. From this it appears that he left the option of carrying on his business to his eldest son, Henry [q. v.], and, if he declined, to his son Robert. Henry, who had been a regent of the university since 1589, declined, and Robert took up the business, in which he does not appear to have been successful, for he lost, in 1612, the patent of king's printer on account of his having been put to the horn for debt. The testament dative of his wife, Margaret Wallace, in 1603, is in the same collection of wills, and the bibles and psalm-books, as well as the editions of the treatise of Rollock, the first principal of the university, mentioned in both inventories, were no doubt printed by the press of Charteris. Being a bookseller as well as a printer, it is uncertain whether the other works mentioned in Charteris's inventory were published by him. Some of them are definitely stated to have been printed elsewhere or by other printers. The value of his stock was estimated at 5,872*l.* 12*s.*, and of the debts due to him 1,387*l.* 12*s.* 8*d.*, of course Scots money, but still showing that the business of a bookseller and printer was a profitable one.

[Charteris's edition of Sir D. Lyndsay's Works; Bannatyne Miscellany, ii. 235.] Æ. M.

CHARTERIS, HENRY, the younger (1565–1628), minister and principal of the university of Edinburgh, eldest son of Henry Charteris, Scottish printer [q. v.], was educated at the university and graduated as M.A. in 1587, having been a student of the first class taught by Rollock, which numbered four future professors, two of whom, Charteris and Patrick Sands, became principals. In 1589 Charteris and Sands were elected regents. Ten years after, on the death of Rollock, Charteris was appointed principal, having been recommended to the office by Rollock on his deathbed. To the principalship was then attached the professorship of divinity, and the salary, which had been four hundred, was increased in 1601 to six hundred marks. In 1617, when James I visited Scotland, a disputation was held before him at Stirling Castle by the professors of the university, but the modesty of Charteris led him to decline to take part in it. Among the royal puns on this occasion upon the names of the professors that on Charteris is said to have been, 'His name agreeth very well unto his nature, for charters contain much matter yet say nothing, but put great purposes in men's mouths.' On 20 March 1620 Charteris resigned his office, having been called to be minister of North Leith. On 19 April 1627 he was recalled to fill the chair of professor of divinity, with a salary of a thousand merks and a house. He died in July 1628. He is described as a man of much learning, but the same modesty which prevented him from disputing before the king led him to write nothing except a revision of the Latin life by Robertson, one of the ministers of Edinburgh, of his master and friend, Principal Rollock, published by the Wodrow Society in 1826.

[Dalzell's and Grant's Histories of the University of Edinburgh; Hew Scott's Fasti Eccl. Scot. i. 93; Wodrow edition of Rollock's Works.] Æ. M.

CHARTERIS, LAWRENCE (1625–1700), Scottish divine, the grandson of Henry Charteris the elder [q. v.], and a younger son of Henry Charteris the younger [q. v.], was born in 1625, and was educated at the univer-

sity of Edinburgh, where he graduated M.A. in 1646. From 1651 to 1653 he was living within the bounds of the presbytery of Dalkeith, with or near to the saintly Leighton, then minister of Newbattle, who had been a pupil of Charteris's father. In September 1654 Charteris was called to be minister of the parish of Bathans (now Yester), in the adjoining presbytery of Haddington. The church of Scotland was now divided into two sections, the resolutioners and protesters. Charteris, upon his ordination, declared that he had not been a party to the protest. He could make this declaration sincerely, for he sympathised with the resolutioners, or moderate party. He hated strife, and, like Leighton, he probably preferred episcopacy. Upon the restoration of episcopacy in 1660 Charteris conformed, as did Leighton and the bulk of the Scottish clergy. He was in presbyterian orders, but, except in a few cases in the diocese of Aberdeen, there was no reordination of the parish ministers who had been appointed in the time of presbytery; only, to save the rights of patrons, those who had been admitted to benefices since 1649 were required to obtain presentation from the lawful patron, and collation from the bishop. Charteris had such collation in 1662, and for thirteen years longer he remained minister of Yester. Charteris was intimate and had great influence with Robert Douglas, Scougal, bishop of Aberdeen in 1664, Nairne, and Burnet. He disapproved of much in the action of the bishops, and of more in that of the government. In 1664 he joined with Nairne in a protest against his diocesan's deposing a minister without the consent of his synod; and in 1669, when the Scottish bishops were coerced into voting for a very Erastian act of supremacy, Charteris was 'one of the episcopal clergy who thought,' says Burnet, 'that it made the king our pope.' Nor in spite of strong pressure from his friend Leighton, now bishop of Dunblane, would he accept a bishopric. In 1670, however, when Leighton became bishop of Glasgow, Charteris consented to be one of six preachers whom Leighton sent to preach among the western whigs in support of an accommodation between presbyterians and episcopalians. In 1675 Charteris was chosen by the town council professor of divinity in the university of Edinburgh, at a salary of 1,600 marks and a house in the college. In that office 'he formed,' says Burnet, 'the minds of many of the young clergy both to an excellent temper and to a set of very good principles.' When, however, in 1681, under the government of the Duke of York, the severe test was imposed which practically made the king the absolute master of the church of Scotland, Charteris resigned his chair and retired into private life. Bishop Scougal of Aberdeen and most of his clergy also objected to the test, but they were generally satisfied with an explanation of it. Charteris, however, was followed 'by about eighty of the most learned and pious of the clergy,' who revered him as their teacher and guide, and 'left all rather than comply with the terms of that law.' Three years later he visited Argyll, and prayed with him on the day of his execution. In 1687 James II dispensed with the test, and in September 1688 Charteris was instituted to the parish of Dirleton in East Lothian, where, on taking the oath of allegiance to William and Mary, he remained till 1697. But he showed himself as independent as before. When in 1690 the privy council gave civil sanction to the fast appointed by the revived general assembly on account of such 'national sins' as the late establishment of prelacy, Charteris, while he obeyed the council and read the act of assembly from his pulpit, added a defence of episcopacy; said plainly that 'he did not see that the continuance of pastors to serve God and the church under the late settlement was to be looked upon as a defection for which they were to repent;' and even retorted on the now triumphant presbyterians for their 'factious temper' and 'bitter zeal.' In 1697 he retired on an allowance from his benefice, and died in Edinburgh in 1700, after enduring great suffering from stone, which he bore 'with the most perfect patience and submission.' Charteris was never married; he was of ascetic and studious habits, and distinguished for patristic and historical learning. Wodrow describes him as a man of great worth and gravity. Burnet's ascription to him of 'composed serene gravity,' the meekness of wisdom, and earnest practical religion, is justified by every line of the small but weighty works, 'On the Difference between True and False Christianity' (1703), and 'On the Corruption of this Age' (1704), which were published after his death. In the latter work (republished by Foulis, Glasgow, 1761) Charteris condemns the preaching at the celebration of the Lord's Supper, which Burns more effectually satirised in 'The Holy Fair,' and strongly pleads for the restoration of the public reading of holy scripture in the services of the church of Scotland. The catalogue of Scottish divines in Maidment's 'Catalogues' was drawn up by Charteris for his friend Sir Robert Sibbald.

[Presbytery Records; Burnet's History; Grub's Ecclesiastical History; Hew Scott's Fasti; Grant's History of the University of Edinburgh; Wodrow; Blair's Autobiography.] J. C.

CHARY, CHINTAMANNY RAGOONATHA (*d.* 1880), astronomer, was attached to the Madras observatory nearly forty years, during seventeen of which he occupied the position of first assistant. He took a chief share in making observations with the transit-circle (to the number of 38,000) for the star catalogue in progress from 1862, and was a prominent and useful member of expeditions fitted out to observe total eclipses of the sun, 18 Aug. 1868 and 11 Dec. 1871. On the first occasion he was in independent command of a party stationed at Vunpurthy, in the nizam's dominions; on the second the post assigned him was at Avenaski in the Coimbatore district. He was zealous for the diffusion among his countrymen of enlightened ideas about astronomy, and of late delivered frequent lectures on the subject before native audiences. But a manual of astronomy for Hindu readers, to the preparation of which he devoted much labour, failed of completion, probably through deficiency both of health and means. The progressive infirmity of some years terminated in his death at Madras 5 Feb. 1880.

Chary's skill in the use of instruments, rapidity in computing, and honesty in recording, rendered his astronomical services of high value. He discovered two new variable stars, and edited, during twelve years, besides a native calendar, the astronomical portion of the 'Asylum Press Almanac.' He published in 1874 a pamphlet on the 'Transit of Venus,' which appeared in six Indian languages as well as in English, and was largely subscribed for. Appended to it was an address delivered by him 13 April 1874, with the object of securing support for his intended work, in which he proposed the foundation of a native observatory, offering his own instruments as the nucleus of its equipment. He contributed three papers to the 'Monthly Notices' of the Royal Astronomical Society, his membership of which dated from 12 Jan. 1872. They were severally entitled: 'On the Determination of Personal Equation by Observations of the Projected Image of the Sun' (xix. 337); 'Occultations visible in the month of August 1868 at Madras, and along the Shadow-Path of the Total Eclipse of the Sun in India' (xxviii. 193); and 'On the Total Eclipse of the Sun on 11 Dec. 1871, as visible in the Madras Presidency' (xxxi. 137). Extracts from his observations during the eclipse of 1868 were included by Mr. Ranyard in vol. xli. of 'Memoirs of the Royal Astronomical Society' (pp. 129, 190).

[Monthly Notices of the Royal Astronomical Society, xli. 180; Madras Mail, 7 Feb. 1880; Athenæum (1880), i. 382.] A. M. C.

CHASE, JOHN (1810–1879), landscape water-colour painter, was born in John Street, Fitzroy Square, on 26 Feb. 1810. When a child he received some instruction from John Constable, R.A. [q. v.], and afterwards studied architecture. His earliest attempts in art were elaborate interiors, such as those of Henry VII's Chapel in Westminster Abbey, and St. George's Chapel, Windsor. In 1826 he exhibited (for the first time) in Suffolk Street 'A View of the Naves of Westminster Abbey.' Chase was elected a member of the New Society of Painters in Water-colours (now the Royal Institute, Piccadilly) in 1835, and died at his residence, 113 Charlotte Street, Fitzroy Square, on 8 Jan. 1879. His later works combined chiefly landscape and architecture, such as terraced gardens, ruined abbeys, castles, manorhouses, and churches. He frequently exhibited views of Haddon Hall, which had a special charm for him. His drawings were generally of rather small dimensions. The following works by him were hung in the Institute: in 1872, 'Capulet's Balcony, Verona,' and 'Lichfield, Evening;' 'Studio of Leonardo da Vinci at Fontainebleau,' in 1873; 'Lichfield Cathedral from the Minster Pool,' 'Porch of the Cathedral at Chartres, France,' and 'Ludlow Castle' in 1878. Chase was the author of a work entitled 'A Practical Treatise on Landscape Painting and Sketching from Nature in Water-colours,' edited by the Rev. James Harris, M.A., London, 1861, 8vo.

[Ottley's Dictionary of Recent and Living Painters and Engravers, 1866; Athenæum, 1879, ii. 96.] L. F.

CHASTILLON or CASTILLUN, HENRY DE (*fl.* 1195), archdeacon of Canterbury, is first mentioned as a judge of the king's court in 1195. In the records of fines for that year he is mentioned as Henry de Chastilon or Castilliun, but in those of 1196 he is always called Henry, archdeacon of Canterbury. It may therefore be presumed that he was appointed about the end of 1195 or the beginning of 1196. He may possibly be the same person as the Henry de Casteillun who in 1197 rendered an account of receipts and payments of the office of chamberlain of London for the two years beginning Whitsuntide 1195; but in that case it is singular that he is mentioned without the title of archdeacon. In 1198 and 1199 he was employed by Hubert, archbishop of Canterbury, as his agent in the negotiations arising out of his quarrel with the convent of Christ Church (Canterbury), and in connection with the same matter he appears as the bearer of a letter from the arch-

bishop to Richard I. In the following year he was a witness to the agreement in which the archbishop and the monks bound themselves to submit their case to arbitration. In 1199 he installed Savaricus, bishop of Bath and Wells, as abbot of Glastonbury. During his tenure of the archdeaconry two different persons, Radulf and E., are mentioned as having acted as 'vice-archdeacons' in 1189 and 1199.

In 1202, during the contest between King John and the monks of St. Augustine's monastery at Canterbury respecting the patronage of the church at Faversham, the archdeacon excommunicated the monks on account of the scenes of violence which had taken place in the sacred building, and took possession of the church. The monks appealed to the pope, who directed an inquiry into the case. How the matter was decided is not known; but in the meantime the monks had made their peace with the king, and it seems that the archdeacon availed himself of the opportunity to secure for himself a share of the revenues of the church.

The date of Chastillon's death is unknown, nor does it appear whether he continued to hold the office of archdeacon during his life. The name of his successor is variously given as Henry de Stanford, Sanford, and Stafford.

[Somner's Canterbury, ed. Battely, i. 155; Hasted's Kent, ii. 564; Madox's Exchequer, i. 775; Hunter's Fines, i. 1, 3, 91, 152; Epistolæ Cantuarienses, ed. Stubbs (Rolls Series), pp. 439, 440, 446, 511; Foss's Lives of the Judges, i. 348.] H. B.

CHATELAIN, CLARA DE, *née* DE PONTIGNY (1807–1876), musical composer and author, was born in London on 31 July 1807, being the daughter of M. de Pontigny, a French gentleman, descendant of the Comte de Pontigny, who married an Englishwoman. While residing in France in 1826 she published, on the death of the famous painter David, an elegy entitled 'Le Tombeau du Proscrit,' which attracted much notice. Having returned to England in 1827, she wrote in rapid succession, under the pseudonym of Leopold Wray, a number of fugitive pieces in English. Baronne Cornélie de B., Rosalia Santa Croce, and Leopoldine Ziska are also names attached to her writings. She was connected with 'Reynolds's Miscellany,' 'London Society,' 'The Queen,' 'Chambers's Journal,' 'Le Courrier de l'Europe,' and with most of the periodicals which saw the light after 1830. On 13 April 1843 she married, in London, J. B. F. Ernest de Chatelain [see below]. The marriage proved most happy. On 19 July 1855 she received a flitch of bacon from William Harrison Ainsworth in the Windmill Field, Dunmow [see AINSWORTH, WILLIAM HARRISON]; she then stated that during more than twelve years her husband and herself had never had the least disagreement. They were energetic pedestrians, walking thirty miles a day, and in their tours visited the New Forest for thirty-three consecutive years. While staying in Jersey and Guernsey they became intimate with Victor Hugo and his family. During the earlier part of her married life Madame de Chatelain wrote, composed, and sang many beautiful ballads. In 1850 she published 'A Handbook of the Four Elements of Vocalisation,' a work which was highly commended by Giulia Grisi. Among her prose writings are 'The Silver Swan,' a fairy tale, 1847; 'The Sedan Chair,' 1866; and 'Truly Noble,' 1870. She also produced in 'Reynolds's Miscellany,' under the signature of Leopold Wray, 'The Man of many Daughters.' For the musical houses of Wessell, Myers, Schott, and others she translated upwards of four hundred songs, and her name and her assumed names are attached to a hundred and forty original tales, fifty fairy tales, and sixteen handbooks. One of her last works was the translation into English of the Italian libretto of 'Lucia di Lammermoor' for the English stage. Excessive literary labour affected her brain. She died insane in London on 30 June 1876, and was buried at Lyndhurst, Hampshire, on 7 July. She left numerous unpublished works, including a novel called 'The Queen of the Spa,' and a tale, 'Our New Governors.'

JEAN-BAPTISTE FRANÇOIS ERNEST DE CHATELAIN, her husband, was born in Paris on 19 Jan. 1801, and educated at the Collège des Ecossais and at the Lycée Charlemagne. On coming to England he commenced a weekly paper in London, called 'Le Petit Mercure,' the name of which he changed to 'Le Mercure de Londres' in 1826. In the following year he went on foot from Paris to Rome, to study the sayings and doings of Pope Leo XII. At Bordeaux, in 1830, he was employed in editing 'Le Propagateur de la Gironde,' an employment which led to his being condemned to six months' imprisonment and a fine of 1,320 francs on 5 May 1831. Between 1833 and 1838 he published many works in Paris, and was rewarded by receiving the Prussian order of Civil Merit in 1835. He returned to England in 1842 (where he was naturalised on 6 June 1848), and resided continuously in the neighbourhood of London for nearly forty years, during which period he published upwards of fifty works. His best known book is entitled 'Beautés de la Poésie Anglaise,' in 5 vols. 1860–72, containing over one thou-

sand translations of selections from Chaucer to Tennyson. His 'Rambles through Rome,' brought out in 1852, also attracted some attention. His opinions were entirely republican; and in 'Ronces et Chardons,' 1869, he strongly denounced the Emperor Napoleon under the title of Chenapan III. He died at Castelnau Lodge, 20 Warwick Crescent, Regent's Park, London, on 15 Aug. 1881, and was buried in Lyndhurst churchyard on 22 Aug.

[In Memoriam of Clara de Chatelain, with a Catalogue of her Works, 1876; Fleurs et Fruits, souvenirs de feu Madame C. de Chatelain, 1877, with portrait; Andrews's History of the Dunmow Flitch, 1877, pp. 18, 27–31; Catalogue des Ouvrages du Chevalier de Chatelain, 1875.]

G. C. B.

CHATELAINE, JOHN BAPTIST CLAUDE (1710–1771), draughtsman and engraver, whose real name was Philippe, was born in London of French protestant parents in 1710. According to Dussieux in 'Les Artistes Français à l'étranger' (Paris, 1856, 8vo) and E. B. de la Chavignerie in 'Dictionnaire Général des Artistes de l'École Française' (Paris, 1882, 8vo), he was born and died in Paris. Chatelaine held a commission in the French army, but, endowed with great capacity for drawing, he took to art. He was employed by Alderman Boydell [q. v.], who paid him by the hour on account of his idle and dissolute habits. He resided near Chelsea, in a house which had formerly belonged to Oliver Cromwell, and which Chatelaine took from having dreamed that he would find in it a hidden treasure. He died at the White Bear Inn, Piccadilly, in 1771; his friends raised a subscription to defray the cost of the funeral. He exhibited as an engraver at the Free Society between 1761 and 1763, spelling his name on his plates thus—Chatelain and Chatelin. The following engravings are by him: 'The Four Times of the Day' (this plate was afterwards finished by Richard Houston, who engraved it in a mixed style, i.e. etching and mezzotint); two landscapes, after his own designs; eight views of the lakes in Cumberland and Westmoreland, after William Bellers (these views were engraved in conjunction with Ravenet, Grignion, Canot, and Mason); eleven views, after Marco Ricci; three landscapes after Pietro Berrettini da Cortona, Nicholas Poussin, and Francesco Grimaldi, 'il Bolognese;' a landscape after F. Mielly; and a 'View of the London Hospital in Whitechapel Road. Designed by Boulton Mainwaring and painted by William Bellers, etched and engraved by Chatelaine and W. H. Toms;' a 'View of the River Thames from Chiswick,' and a 'View of Fulham Bridge and Putney,' in 1750. In 1737 J. Rocque published 'A New Book of Landskips Pleasant and Useful for to learn to draw without a Master, by Chatelin.' There are in the department of prints and drawings in the British Museum four drawings by him, in pen and bistre, and in black chalk.

[Redgrave's Dictionary of Artists, 1878; Ottley's Dictionary of Recent and Living Painters and Engravers, 1866; manuscript notes in the British Museum.]

L. F.

CHÂTELHERAULT, Duke of (*d.* 1575). [See Hamilton, James.]

CHATFIELD, EDWARD (1800–1839), painter, belonged to an old English family, and was son of John Chatfield, a distiller at Croydon, and Anne Humfrey, his wife. He was originally destined for the East India House; but having an innate predilection for art, and there being no immediate prospect offered in a distasteful business, he decided to attempt to earn his living as a painter. In April 1818 he visited the exhibition at Spring Gardens, and there for the first time encountered Benjamin Robert Haydon, in whom he was already deeply interested, and who was destined to have an overmastering influence on his life. Through Elmes, the editor of 'Annals of the Fine Arts,' he obtained an introduction to Haydon, was warmly received, and shortly afterwards became a pupil in his studio, where he found the Landseers, William Bewick, Lance, Christmas, and others already working. Under Haydon's teaching he went through a full course of practical anatomy, and was occupied in close study, both in practice and theory, of the Elgin marbles (then recently acquired) and the works of Raphael, especially the cartoons. In Haydon's guidance he trusted and believed; and while working under his influence he combined the patience of a literary student with enthusiastic energy of execution. Nature was his ideal, the old masters—Phidias, Raphael, Michael Angelo, Rubens, &c.—the objects of his reverence. He commenced his artistic career with some portrait studies. In 1821 he started upon his first ambitious picture, 'Moses viewing the Promised Land.' This was exhibited in January 1823 at the British Gallery, and was received with approbation from the public, besides warm commendation on the part of Haydon. Chatfield, however, at this point in his career sustained a rude shock; for in June 1823 Haydon was arrested for debt, and his effects sold. Some of his pupils had put their names to bills at his request, and suffered

considerable pecuniary loss. Chatfield was among the number, but was fortunately able to provide the amount due, and, though impoverished and stranded on the world by Haydon's improvidence, did not grudge it, as he felt how great a debt he was under to his master, whose instruction had always been given gratis. From this point Chatfield was thrown on his own resources, and was compelled to supplement his slender income by portrait-painting. Among his sitters were several members of the Russell family, and he painted a large family group of the Campbells of Islay at an otter hunt, which he exhibited at the Royal Academy in 1834. He did not, however, neglect historical painting, the branch of art to which his education and all his energies had been directed. He exhibited at the Royal Academy, in 1833, 'The Death of Locke,' a picture of great pathos, and very favourably criticised. In 1836 he attempted an ambitious subject, 'The Battle of Killiecrankie.' This picture represents a fight between mounted dragoons and two highlanders. The latter are stripped to the waist, and of extreme muscular development; one has fallen, but the other with a tremendous grip is dragging down a dragoon from his saddle, and raises his right arm in the act of dealing a deathblow. This picture, which excited much attention at the time, was subsequently sold at Liverpool for 45*l*. In 1837 he exhibited 'Ophelia,' but his health, which had never been strong, had then begun to fail him. After a lingering illness he died, on 22 Jan. 1839, at 66 Judd Street, Brunswick Square, the house of his friend, Mr. Orrin Smith, the wood engraver, with whom he had resided for some years, and whose family he had frequently portrayed. He was buried in Norwood cemetery. Chatfield was possessed of considerable literary powers, and contributed articles to 'Blackwood's Magazine,' the 'New Monthly Magazine,' Elmes's 'Annals of the Fine Arts,' &c., usually under the signature of 'Echion.' At the time of his death he was engaged on a large picture of 'Soldiers' Wives drawing Lots for Embarkation with their Husbands.' This picture, now in the possession of Mr. C. H. Compton at Clapham, shows great skill of composition, and gives much promise of what he might have attained to had he lived long enough to do justice to the powers which he undoubtedly possessed. Among other pictures from his hand were 'Penelope's Grief over the Bow of Ulysses' (exhibited 1824), 'La Petite Espiègle' (1825), and 'Deep thought oft seemed to fix his youthful eye' (1838).

[Redgrave's Dictionary of Artists; Graves's Dictionary of Artists, 1760–1880; Elmes's Annals of the Fine Arts; Arnold's Magazine of the Fine Arts; Gent. Mag. (new ser.), xi. 438; Taylor's Life of Haydon; Examiner, 27 Jan. 1839; Courier, 23 Jan. 1839; Morning Advertiser, 2 May 1820; Royal Academy, &c., Catalogues; manuscript diary and other information communicated by C. H. Compton.] L. C.

CHATHAM, Earls of. [See Pitt.]

CHATTERLEY, WILLIAM SIMMONDS (1787–1822), actor, was born in London on 21 March 1787. His father, originally a surgical instrument maker in Cannon Street, filled subsequently a post in connection with Drury Lane Theatre, at which house Chatterley made his appearance in infantine parts. He is said to have played in his third year the King of the Fairies in the 'Jubilee,' and Cupid in 'Arthur and Emmeline,' a piece which records show to have been played at Drury Lane on 5 Nov. 1789. When, in 1791, the Drury Lane company migrated to the King's Theatre (Opera House) in the Haymarket, Chatterley accompanied it, but played no character sufficiently important to have his name mentioned. On 1 Feb. 1795, after the return of the company, he is first publicly heard of playing Carlos in an ill-starred tragedy by Bertie Greatheed, entitled the 'Regent.' On 24 Sept. 1796 he played the Child in 'Isabella,' a version by Garrick of Southerne's 'Fatal Marriage,' to the Isabella of Mrs. Siddons. Through the recommendation of Bannister he assumed youthful characters in Birmingham, and took part in private theatricals. His connection with Drury Lane was maintained until 1804, when he accepted a country engagement. At Cheltenham he made a success in what is technically called leading business. Palmer and Dimond secured him in 1810 for the Bath theatre, of which they were managers. Here he married, 11 Aug. 1813, Miss Louisa Simeon, an actress, whose reputation remained at least on a level with his own. He reappeared in 1816 in London at the Lyceum. Irregularity of life interfered with his success, and after accepting temporary engagements at the Adelphi, the Olympic, the Surrey, and other theatres, he died at Lynn in Norfolk in 1822, a victim of most forms of excess. In Bath he played such characters as Sir Anthony Absolute, Launcelot Gobbo, Foresight in 'Love for Love,' Sir Solomon Sadlips in the 'Double Gallant.' In London his great character was Justice Woodcock, in which he came only behind Munden and Dowton. He 'created,' 24 May 1799, the rôle of the boy in 'Pizarro.' Mrs. Chatterley, who was an agreeable actress in comedy, had the reputation of being the

best representative of a Frenchwoman on the English stage.

[Genest's Account of the English Stage; Theatrical Inquisitor, vol. xi.; Oxberry's Dramatic Biography, vol. v.; The Drama, or Theatrical Pocket Magazine, 1821–5.] J. K.

CHATTERTON, HENRIETTA GEORGIANA MARCIA LASCELLES, Lady (1806–1876), miscellaneous writer, was the only child of the Rev. Lascelles Iremonger, prebendary of Winchester, who died on 6 Jan. 1830, by his second marriage, on 26 Oct. 1799, with Harriett, youngest sister of Admiral Lord Gambier. She was born at 24 Arlington Street, Piccadilly, London, on 11 Nov. 1806. On 3 Aug. 1824 she married Sir William Abraham Chatterton of Castle Mahon, co. Cork, bart., who was born on 5 Aug. 1794. In 1837 appeared anonymously her first book, 'Aunt Dorothy's Tales,' in two volumes, followed two years afterwards by 'Rambles in the South of Ireland,' which was so successful that the first edition was exhausted in a few weeks. After this she wrote many tales, novels, poems, and accounts of travels. Cardinal Newman praised the refinement of thought in her later works of fiction. The Irish famine, 1845–51, deprived her husband of his rents. They retired to a small residence at Bloxworth in Dorsetshire, where they lived until 1852. They then removed to Rolls Park, Essex, and Sir William Chatterton died there on 5 Aug. 1855. On 1 June 1859 the widow married Mr. Edward Heneage Dering (*b.* 1827), youngest son of John Dering, rector of Pluckley, Kent, and prebendary of St. Paul's, who had retired from the army in 1851. Within six years after their marriage Mr. Dering entered the church of Rome. She herself long wavered, but after a correspondence with Dr. Ullathorne, bishop of Birmingham, respecting doctrinal points, she was received into the Roman church in August 1875. She died at Malvern Wells on 6 Feb. 1876. She was the author or editor of the following works: 1. 'Aunt Dorothy's Tales,' anonymous, 1837. 2. 'Rambles in the South of Ireland,' 1839, 2nd edit. 1839. 3. 'A Good Match, The Heiress of Drosberg, and The Cathedral Chorister,' 1840; another edition, 1868. 4. 'Home Sketches and Foreign Recollections,' 1841. 5. 'The Pyrenees, with Excursions into Spain,' 1843. 6. 'Allanston, or the Infidel,' 1843. 7. 'Lost Happiness, or the Effects of a Lie,' a tale, 1845. 8. 'Reflections on the History of the Kings of Judah,' 1848. 9. 'Extracts from Jean Paul F. Richter,' 1851. 10. 'Compensation,' anonymous, 1856. 11. 'Life and its Realities,' 1857. 12. 'The Reigning Beauty,' 1858. 13. 'Memorials of Admiral Lord Gambier,' 1861. 14. 'Selections from the Works of Plato,' 1862. 15. 'The Heiress and her Lovers,' 1863. 16. 'Leonore, a Tale, and other Poems, 1864. 17. 'Quagmire ahead,' privately printed, 1864. 18. 'Grey's Court,' edited by Lady Chatterton, 1865. 19. 'Oswald of Deira,' a drama, 1867. 20. 'A Plea for Happiness and Hope,' privately printed, 1867. 21. 'Country Coteries,' 1868. 22. 'The Oak,' original tales and sketches by Sir J. Bowring, Lady Chatterton, and others, 1869. 23. 'Lady May,' a pastoral poem, 1869. 24. 'The Lost Bride,' 1872. 25. 'Won at last,' 1874. 26. 'Extracts from Aristotle's Work,' privately printed, 1875. 27. 'Misgiving,' privately printed, 1875. 28. 'Convictions,' privately printed, 1875. 29. 'The Consolation of the Devout Soul,' by J. Frassinetti, translated by Lady Chatterton, 1876.

[Dering's Memoirs of Lady Chatterton, 1878; Gillow's Bibliographical Dictionary of English Catholics (1885), i. 478–80; information from E. H. Dering, esq.] G. C. B.

CHATTERTON, JOHN BALSIR (1802?–1871), harpist, was born at Portsmouth, where his father, John Chatterton, was professor of music. The exact date of his birth is uncertain. At the time of his death it was stated that he was in his sixty-seventh year, but according to the information of his relatives he was born in 1802. He came to London, and studied the harp under Bochsa and Labarre, succeeding the former as professor at the Royal Academy of Music. His first appearance in London took place at a concert given by Aspull in 1824. In 1842 he received the appointment of harpist to the queen. His last public performance at Windsor was on the occasion of the marriage of Princess Louise. He died after two days' illness at 32 Manchester Street 11 April 1871, and was buried at Kensal Green. Chatterton wrote a considerable amount of harp music, mostly consisting of fantasias and arrangements. As a performer, his talents were overshadowed by those of his younger brother, Frederick.

[Information from Mr. and Mrs. F. Chatterton; Musical Examiner for 1844, 851; Musical Directory for 1872; Orchestra, 14 and 21 April 1871; Times, 11 April 1871.] W. B. S.

CHATTERTON, THOMAS (1752–1770), poet, born at Bristol on 20 Nov. 1752, was the posthumous son of a poor schoolmaster, who died on 7 Aug. 1752. His parents, Thomas Chatterton of Bristol and Sarah Young of Stapleton, were married on 25 April 1748 at Chipping-Sodbury in Gloucestershire, and had three children, Thomas, Mary (nearly

four years his senior), and a brother (Giles Malpas), who died in infancy. Thomas was born in a small tenement immediately behind Pyle Street charity school, of which his father had been master, and was baptised on 1 Jan. 1753 at St. Mary Redcliffe. For nearly two hundred years his paternal ancestors had been hereditary sextons of the church. Chatterton's father has been described by one of his pupils as a roystering and rather 'brutal fellow,' who was remarkable for having so wide a mouth that he could put his clenched fist inside it. He was, however, a man of ability. He was a skilled numismatist and collected several hundred Roman coins, afterwards in the museum of Sir John Smith, bart., of Ashton Court. Southey has preserved 'A Catch for Three Voices' by him (iii. 495) in the 1803 edition of the Works of Chatterton. He read Cornelius Agrippa, affected a belief in magic, and was fond of books.

Chatterton's mother—who was born in 1731 and died on 25 Dec. 1791, aged 60—early in 1753 removed to a house on Redcliffe Hill, opened a dame's school, and took in sewing. Mrs. Chatterton, the poet's grandmother, and Mrs. Edkins, formerly Miss James, who assisted Mrs. Chatterton as a sempstress, and who is usually spoken of as Chatterton's foster-mother, lived with the family. They soon removed to a smaller house, up a court, at the back of No. 50, thenceforth memorable as Chatterton's home at Bristol. Chatterton was at first regarded as stupid. At four he knew but one or two letters of the alphabet. At five he was sent as a day scholar to Pyle Street school, of which Stephen Love became master in 1757. He was soon returned as a dull boy. He was regarded by his mother until the age of six and a half as 'little better than an absolute fool.' One day, seeing his mother tearing up as waste paper an old French musical folio of her husband's, the boy, as she said, 'fell in love' with the illuminated capitals. From that moment his dormant powers seem to have been awakened. He rapidly learned to read, and was taught from the Gothic characters of an old black-letter Bible. At seven he was remarkable for his brightness, and at eight had become an insatiable reader. He sat for hours as if he were in a trance, and would break abruptly into passionate weeping. He even then systematically neglected both food and sleep. At home his favourite haunt soon came to be a dusty lumber-room, overlooking a little back garden. He held this room before long under lock and key as his own exclusively. Another favourite haunt was the church of St. Mary Redcliffe, to which he had at all times ready access. The sexton was the boy's uncle, Richard Phillips, to whom Chatterton had peculiarly endeared himself. His sister has related how, on a pedlar promising to bring presents to herself and her brother, Chatterton answered, 'Paint me an angel with wings and a trumpet to trumpet my name over the world.' Though grave in manner he loved a joke. Edward Smith's aunt Martha spoke of him years afterwards laughingly (*Gent. Mag.* new ser. x. 603) as 'a sad wag of a boy.' Though at times passionate, he was always singularly winning in his manners. In his eighth year he was nominated to Colston's Hospital, the bluecoat school of Bristol. He was admitted as a scholar on 3 Aug. 1760, on the recommendation of John Gardiner, vicar of Henbury. To his annoyance he was only taught reading, writing, arithmetic, and the church catechism. He told his foster-mother that he could have learned more at home. The junior usher, Thomas Phillips, gave him encouragement. Whenever the boy was released from school he locked himself up in his attic. There he was busily engaged, with a great piece of ochre in a brown pan, a bottle of black lead, and pounce bags of charcoal, in making up heraldic designs and in teaching himself to draw knights in armour, castles, and churches. From his earliest childhood Chatterton had been familiar with the heraldic escutcheons upon the tombs in St. Mary Redcliffe, and intimately acquainted with the peculiarities of various kinds of mediæval palæography. Early in that century seven old oak chests in the muniment room over the great north porch of St. Mary Redcliffe had been broken open by the authorities in order to get at some important deeds. Conspicuous among these chests was a huge one bound with iron, and secured with six keys, 'cysta serrata cum sex clavibus,' known since the wars of the Roses as Canynge's coffer. The keys had been lost, the locks were forced, and the documents were thenceforth left unguarded. Gradually the whole of the contents of the seven receptacles had disappeared, the poet's father carrying off the last sweepings of the muniment room. The boys' bibles were covered by the schoolmaster with many of the parchments, while with the remainder his widow made thread papers for herself and dolls for her children. In the winter of 1762 Chatterton was confirmed by the Bishop of Bristol, and was greatly impressed by the ceremony. It happened at the same time to be his turn for the week to be doorkeeper at Colston's. Then it was that he wrote his first poem, 'On the Last Epiphany, or Christ coming to Judgment.' It appeared in 'Felix

Farley's Bristol Journal' on 8 Jan. 1763. Soon afterwards he paraphrased the ninth chapter of Job and several chapters of Isaiah. He became more cheerful after he began to write poetry. As a new year's gift Chatterton's sister gave him at this time a pocket-book, which at the close of 1763 he returned to her filled with writings of his own, chiefly poetical. Two of them, 'A Hymn for Christmas Day' and 'Sly Dick,' both written when he was eleven, have been preserved. He had begun to devote a good part of the few pence given him weekly for pocket-money to borrowing books from the circulating libraries. He hired among others a black-letter copy of Speght's 'Chaucer.' Between his eleventh and twelfth year he drew out a list of over seventy works read by him, chiefly in history and divinity. Meanwhile he had become interested in the Canynges and other Bristol celebrities associated with St. Mary Redcliffe.

His attention was one day awakened by coming upon one of his father's old fragments of parchment then in use by his mother as a silk winder. He exclaimed that he had found a treasure. He then collected all the remaining morsels of parchment anywhere discoverable in the house, and took them to his attic. On 7 Jan. 1764, in 'Felix Farley's Bristol Journal,' appeared his satiric poem, a fable, entitled 'The Churchwarden and the Apparition.' It referred to the vandalism of one Joseph Thomas, then churchwarden of St. Mary Redcliffe. In another part of the same number appeared a letter signed 'Fulford, the gravedigger,' which has been suspected to have been Chatterton's first literary disguise. On 14 April 1764 he wrote another satiric poem on a religious dissembler, called 'Apostate Will.' In the summer of 1764 Chatterton first spoke about certain old manuscripts which he said had come into his possession through his father from Canynge's coffer in the muniment room of St. Mary Redcliffe. He told a schoolfellow, James Thistlethwaite, that he had lent one of these old manuscripts to the junior usher, Phillips, who a few days later showed a discoloured piece of parchment on which was 'Elinoure and Juga,' the earliest produced of the so-called ancient poems, though the latest printed of them all during Chatterton's lifetime. It was first published five years afterwards in the May number for 1769 of Hamilton's 'Town and Country Magazine.' Chatterton had therefore written it when he was no more than in the middle of his twelfth year. Phillips was at once convinced of its antiquity. Chatterton had already adopted an obsolete method of spelling, and adapted to his use a mass of words from the old English dictionary of Nathan Bailey, and from that of John Kersey. With the help mainly of the latter he compiled a glossary for his own purpose in two parts: 1. Old words and modern English; 2. Modern English and old words. From the outset he never had any confidant as to his methods. His success with Phillips encouraged a new experiment. Henry Burgum was then carrying on business as a pewterer, in partnership with George Catcott, at a house now known as 2 Bridge Parade. There Chatterton one day, early in 1767, looked in upon him with the announcement that, among some old parchments from Redcliffe Church, he had just discovered an emblazonment of the De Bergham arms with a pedigree, showing Burgum's relationship with some of the noblest houses in England, and his direct descent from one of the Norman knights who came over with the Conqueror. A few days afterwards Chatterton placed in his hands, neatly written out in an ordinary boy's copybook, 'An Account of the Family of the De Bergham, from the Norman Conquest to this time, collected, from original Records, Tournament Rolls, and the Heralds of March and Garter's Records, by Thomas Chatterton.' Elaborate references were made in it all down the margin to various authorities. Burgum accepted this account of his high lineage as a thing proven, and with it a parchment eight inches square, on which Chatterton had painted an heraldic blazon of the De Bergham coat of arms, and gave five shillings to the discoverer. For a second instalment of the pedigree, brought to him a few days later, continuing it to the reign of James II, he gave another five shillings. On some of the leaves of the first instalment were written two of Chatterton's spurious antiques, 'The Tournament' and 'The Gouler's Requiem.' In the second instalment Chatterton introduced 'The Romaunte of the Cnyghte,' purporting it to have been written in 1320 by John de Bergham, one of the pewterer's ancestors. Burgum went to London, a little while afterwards, to have his pedigree duly authenticated at the Heralds' College, and learned that there was no record of a De Bergham ever having borne arms. The whole affair may be regarded as a schoolboy's practical joke. Chatterton's first conception of the 'Rowley Romance' dated from 1765. Its central figure was an imaginary monk of the fifteenth century, Thomas Rowley, afterwards spoken of as a secular priest at St. John's Church, the friend and confessor of the great merchant and mayor of Bristol, William Canynge the younger. It has been ingeniously suggested (*Gent. Mag.* new ser. August 1838) that a clue is readily discover-

able to Chatterton's selection of the name of Rowley from a passage in Bailey's Dictionary, which accounts for Charles II's nickname of Rowley. An old epitaph in St. John's Church, Bristol, recording the death, on 23 Jan. 1478, of Thomas Rowley, a merchant of that seaport, might as readily have guided him in his choice of the christian name and parish, in 1465, of his purely imaginary Rowley, 'prieste of St. Johan's, Bristowe.' What is most wonderful, however, about the 'Rowley Romance' is that Chatterton produced with his boyish hand the poetical works not of one alone, but of twelve antique poets. While he was preparing the earlier of these elaborate fabrications, he left the school, on 1 July 1767, and on the same day was apprenticed to John Lambert, an attorney of Bristol, whose office at the time was on St. John's Steps. At the signing of his indentures 10*l.* was paid over by Colston's trustees to Lambert. Chatterton's office hours were worse even than his school hours, being from 7 A.M. to 8 P.M. all the year round. He was treated persistently as a mere office drudge, required to sleep with the office boy, and to take his meals in the kitchen. He was allowed every day to spend an hour at his own home, from 8 to 9 P.M. He was only once—upon a Christmas eve—known to have exceeded the prescribed limit, till 10 P.M. Shortly after the commencement of Chatterton's apprenticeship the attorney's office was removed to the first floor of the house now numbered 37 Corn Street, opposite the Exchange. Chatterton had many friends, conspicuous among whom were Thomas Palmer, apprentice to a jeweller in the same house; Thomas Cary, a pipe-maker, called his 'second self;' William Smith, sailor and actor: John Broughton, an attorney, who afterwards collected his miscellanies, and many others. But he confided his secret to no one. He worked regularly at the office. His duties, which were chiefly the copying of precedents, engaged him upon an average no more than two hours every day. But after two years and nine months' occupation he had penned three large volumes: a folio of 334 closely written pages of law forms and precedents, another containing thirty-six notarial acts, and the ordinary book filled with notices and letters; all of them in his symmetrical and clerkly handwriting. The rest of his time was given up to self-education, and to the elaboration of an extraordinary number of his pseudo-antique poems. His studies ranged, according to Thistlethwaite's account (MILLES, p. 456), from heraldry to metaphysics, from astronomy to medicine, from music to antiquities and mathematics. On the Sundays he took solitary rambles into the country, whence he seldom returned without bringing back with him sketches he had taken of churches or ruins.

In September 1768 a new bridge had been opened for foot passengers, and it was generally known that in the following November it would be publicly inaugurated. The whole city was startled by the appearance in 'Felix Farley's Bristol Journal,' on 1 Oct. 1768, of an account of the mayor's first passing over the old bridge in 1248. The description purported to have been taken 'from an old manuscript,' and was transmitted to the printer of the journal by one signing himself 'Dunelmus Bristoliensis.' Curiosity was at once awakened as to the source from which this curious document had emanated, the original of which is now at the British Museum (Add. MS. 5766 B 8). Chatterton shortly afterwards appeared at the newspaper office, and was recognised as the bearer of this singular contribution. He said upon inquiry that he was employed by a gentleman in transcribing certain ancient manuscripts, and that he was at the same time writing complimentary verses to a lady to whom the gentleman in question was engaged. The description, he added, was copied from a parchment procured by his father from the muniment room of St. Mary Redcliffe. Yet Chatterton frankly admitted to a friend of his own age, John Rudhall, that 'he was the author of it' (MILLES, 437), showing him afterwards how the appearance of antiquity might be readily counterfeited. He had meanwhile applied, under his now familiar assumed name, to contribute to the 'Town and Country Magazine,' in the next number of which (November 1768) appeared this notice: 'D. B. of Bristol's favour will be gladly received.' Three weeks or a month after the account of the procession over the old bridge had been published, George Catcott, Burgum's partner, heard for the first time, according to his own statement (*Gent. Mag.* 11 Sept. 1788), of certain ancient manuscripts in the muniment room of St. Mary's. Elsewhere he says, less probably, that it was a year earlier (see *ib.* xlviii. 347, 403). Catcott was a bustling, vain, and eccentric man, who boasted that there were no books in his library less than a hundred years old. He now made Chatterton's acquaintance, and received from him, as gifts, one after another of the Rowley poems. First among them in point of time was the 'Bristowe Tragedie, or the Dethe of Syr Charles Bawdin'—four years afterwards published in quarto, as the earliest of all the Rowley poems separately printed. On its being first issued from the press, in 1772, Horace Walpole ascribed it to Dr. Percy, the bishop of Dromore. When taxed

with its authorship by his sister and mother, Chatterton from the first acknowledged that he had written it. Soon after this 'The Epitaph on Robert Canynge' was placed in Catcott's hands, and a few days later the largest of all the so-called Rowley parchments, containing, in sixty-six verses, Rowley's 'Challenge to Lydgate,' the noble 'Songe to Ælla, Lorde of the Castel of Brystowe, ynne daies of yore,' and Lydgate's 'Answer to Rowley.' It was this dearly prized 'original' that Catcott exultantly took to William Barrett [q.v.] Chatterton's first gift to Barrett was 'Turgot's Account of Bristol, translated by Rowley from Saxon into English,' in return for which Barrett lent the boy for a while Thomas Benson's 'Vocabularium Anglo-Saxonicum' and Stephen Skinner's 'Etymologicon Linguæ Anglicanæ.' Chatterton knew no Latin, however, though familiar with English poetry and antiquities. On his subsequent introduction, in 1768, to George Catcott's elder brother, the Rev. Alexander Catcott, vicar of the Temple Church, Chatterton obtained access to the Bristol Library. Thence he was enabled to borrow Geoffrey of Monmouth's 'History of the Britons,' Fuller's 'Church History,' and Holinshed's 'Chronicles.' Aided by these later researches, Chatterton gave the final touches to the antique poems that he had been secretly preparing. He gave them to George Catcott and William Barrett. A foreshadowing of one of the earliest of these, written when he was fifteen, was the fragment of a so-called ancient poem entitled 'The Unknown Knight, or the Tournament,' enclosed in his letter of 6 March 1768 to his bedfellow at Colston's, Baker, who had some time before emigrated to Charlestown, South Carolina. He it was for whom, in his explanation at Felix Farley's printing-office, he affected to be copying the antique manuscripts, and for whom he really, before the close of that year, had written ten love poems addressed to Baker's innamorata, Eleanor Hoyland. The information contained in a more highly elaborated poem, entitled 'The Tournament,' was long supposed to have been wholly inaccessible to him save through an old Latin manuscript of William of Worcester; whereas it turned out that these particulars were readily derived by him from a printed record under William Halfpenny's engraving of Redcliffe Church, published in 1746, a copy of which he must often have seen hanging up in the parlour of his friend, Henry Kater, the sugar-baker. Another longer poem, purporting to be written two centuries afterwards by Rowley and John à Iscam, was 'a most merry interlude,' called 'The Parliament of Sprites.' Of another dramatic poem, 'Goddwyn,' two scenes only have been preserved. The subject of 'Goddwyn' is continued in the 'Battle of Hastings.' Duplicate copies of 'No. 1' were given by Chatterton to Catcott and Barrett. On being pressed by Barrett to produce the 'original' from which it had apparently been copied out, Chatterton admitted that it was his own composition. But, on being further pressed by Barrett, he produced as indubitably Rowley's English version from the Saxon of Turgot, 'No. 2,' a still lengthier instalment. It was for some time a matter of bewilderment how Chatterton could have contrived to make the names of the chiefs correspond so exactly with the 'Roll of Battle Abbey,' the fact being that he had only to turn for them to Holinshed's 'Chronicles.' The 'Battle of Hastings' is surpassed by the tragical interlude of 'Ælla,' which may be accepted as his masterpiece. 'Ælla,' in the poet's handwriting, was in 1768 handed to Catcott in manuscript. Chatterton, on 21 Dec. 1768, wrote to James Dodsley, offering to procure for him several ancient poems, including 'the oldest dramatic piece extant,' written by Rowley, a priest of Bristol, who lived in the reigns of Henry VI and Edward IV, and asking him to direct his answer to 'D. B., care of Mr. Thomas Chatterton.' Having waited in vain for nearly two months, he wrote again to Dodsley, on 15 Feb. 1769, under his own name, saying that on the receipt of a guinea he should be enabled to obtain a copy of the tragedy of 'Ælla' already referred to in his previous communication. It is uncertain whether he ever received any answer from Dodsley. Both these letters were turned up on the clearing out of Dodsley's countinghouse, and were first published in 1813 in John Britton's 'History of Redcliffe Church,' pp. 71, 72. On 25 March 1769 he wrote, from Corn Street, Bristol, to Horace Walpole a brief note signed Thomas Chatterton, enclosing, among other curious manuscripts, 'The Ryse of Peyncteynge in Englande,' as having possibly an especial interest for the author of 'Anecdotes of Painting.' The packet, which contained besides some verses about Richard Cœur de Lion, was sent to Walpole under cover to his bookseller, Bathoe. Walpole answered in a long and courteous letter dated 28 March 1769. Walpole spoke of printing Rowley's poems, and invited further correspondence. Chatterton answered without delay on 30 March, forwarding further particulars as to Rowley and Abbot John, and enclosing additional manuscripts, such as the poem on 'War,' and the 'Historie of Peyncters yn Englande.' He informed Walpole at the same

time that he was the son of a poor widow who supported himself with much difficulty, and that he was clerk to an attorney, but had a taste for more elegant studies. The revelation changed Walpole's whole manner; moreover, shortly after the receipt of this second letter, Walpole showed the enclosures to Mason and Gray (*Cole MSS.* vol. xxv. fol. 50 *b*), both of whom at once pronounced them fabrications, and advised their being returned without delay to Chatterton. Walpole, while retaining the manuscripts, wrote to Chatterton, saying that when he had made a fortune he might unbend in his favourite studies. Chatterton, in a brief note dated 8 April, begged for the immediate return of his manuscripts. Receiving no answer to this, he consulted Barrett as to what further reply should be made. He wrote on 14 April, insisting upon the genuineness of the Rowley papers, and requesting their return as documents likely to be of use to his friend the intending historian of Bristol. At the moment of the arrival of this communication Walpole was starting for Paris, and paid no attention to Chatterton's wish. Having been detained in France six weeks, and having then returned to London, more than three months had elapsed when Walpole received from Chatterton a final and haughty letter on 24 July demanding the papers. Walpole calls this note singularly impertinent, while Southey pronounces it 'dignified and spirited.' Walpole now returned all the papers to Chatterton, and 'thought no more of him or them.' Chatterton's feelings are expressed in his lines 'To Horace Walpole,' written in August 1769. Walpole's defence of his conduct, in answer to an attack in Warton's 'History of English Poetry' (vol. ii. § 8), was privately printed at Strawberry Hill in 1779, and afterwards published in the 'Gentleman's Magazine' in 1782.

Chatterton was embittered by the repulse. He satirised all the leading people of Bristol, even those who were the most intimately associated with himself, and to whom he was under some small personal obligations. His derisive poetical 'Epistle to the Rev. Alexander Catcott,' written on 6 Dec. 1769, and his prose 'Postscript to the Epistle,' dated the 20th of the same month, brought their hitherto friendly acquaintance abruptly to a close. One Bristolian alone never had from him other than the most respectful treatment. This was Michael Clayfield, a distiller, of Castle Street, to whom he was first introduced in the autumn of 1769. He it was who lent Chatterton Martin's 'Philosophical Grammar' and one of the volumes of Martin's 'Philosophy.' Thanks to him also, he obtained access to books on astronomy, out of his study of which came his fine metrical celebration of 'The Copernican System.' This appeared in the 'Town and Country Magazine,' to which in 1769 he had supplied in all no less than sixteen contributions. Among these, in the October number, was his affecting 'Elegy on Thomas Phillips,' then recently deceased, formerly junior usher at Colston's Hospital.

Chatterton's position at Lambert's had become at last intolerable. The attorney burnt any manuscripts not on business, calling them 'stuff.' Chatterton at last wrote to Clayfield, avowing an intention of suicide. Lambert intercepted the letter, and at once forwarded it to Barrett, who so earnestly remonstrated with Chatterton, that the boy was moved to tears. It was after this interview that Chatterton wrote to Barrett perhaps the most characteristic letter he ever penned. It is facsimiled (i. cxvii) in the 1842 edition of Chatterton's 'Works,' and may be turned to in the original manuscript in Chatterton's handwriting at the British Museum (5766 B, 75). He says in it that nineteen-twentieths of his composition is pride. The editor of the 1842 edition of his 'Works' (i. cxvi) says that one day he snatched a pistol from his pocket, and, holding it to his forehead, exclaimed, 'Now, if one had but the courage to pull the trigger.' His seven fatalistic lines on suicide were without doubt written about this period. One morning, in the spring of 1770, Lambert found conspicuously placed on Chatterton's desk a document in the boy's handwriting, which is still preserved under a glass case in the library of the Bristol Institution. It is entitled 'The last Will and Testament of me, Thomas Chatterton of Bristol,' and begins thus: 'All this wrote between eleven and two o'clock on Saturday, in the utmost distress of mind, 14 April 1770.' It is a bitter expression of his misery, with sarcastic bequests to his acquaintance.

On Lambert's reading this extraordinary document Chatterton's indentures were at once cancelled. A guinea subscription was got up among a few friends. With barely five pounds in his pocket after paying his fare, Chatterton left Bristol for London by coach on 24 April. His first letter to his mother, dated two days later, gives a graphic description of his journey. Through a cousin, Mrs. Ballance, he obtained shelter in a house in Shoreditch where she was lodging, and the tenant of which was one Walmsley, a plasterer. There he remained for the first seven weeks of his life in town, sharing the bed of the plasterer's nephew, a young man of twenty-four years of age, according to whose evidence

the boy hardly ever slept, writing with a sort of fury all through the night. Before his advent to London Chatterton had contributed to several of the leading periodicals. On the first day of his arrival in town he called upon four of these editors or publishers, receiving from them all, as he tells his mother, 'great encouragement.' During the next four months he is known to have written largely in eleven of the principal publications then in circulation: the 'Middlesex Journal,' the 'Court and City Journal,' the 'Political Register,' and the 'London Museum;' as well as in the 'Town and Country,' the 'Christian,' the 'Universal,' the 'Gospel,' the 'London,' the 'Lady's,' and the 'Freeholder's' magazines. Such was the rapidity with which he wrote at this time, that of the 444 lines of his satirical poem of 'The Exhibition,' the unpublished manuscript of which yet lies at the Bristol Library, the first line was dated 1 May, and the last line 3 May, the whole of it having been run off at a heat at Shoreditch. The merest fragment of it (fourteen lines in all) has been printed, the rest having been suppressed as unfit for publication. Chatterton's life, however, was not licentious. He retained his affection for his family. He was abstemious in diet, preferring a few cakes and a glass of water for his meals; drinking tea and disliking hot meat. Chatterton's letters to his mother speak of his literary employments, and show that he was still thinking of his Rowley manuscripts. He wrote squibs, tales, and songs, and tried to rival Junius by letters signed 'Decimus' in the 'Middlesex Journal.' He wrote a letter signed 'Probus,' addressed to the Lord-mayor Beckford [q. v.], which procured him a personal interview with Beckford himself. It appeared in June in the 'Political Register.' A second was written, but was never published; for when Chatterton's hopes were at their highest, Beckford's death on 21 June was announced. At the first shock of those tidings Chatterton, according to Mrs. Ballance, 'was perfectly frantic and out of his mind, and said he was ruined.' Walpole eight years afterwards averred, in his attempted vindication of himself (p. 51), that he had seen in Chatterton's handwriting that second letter to Lord-mayor Beckford signed 'Probus,' and a letter of his to Lord North signed 'Moderator,' both of them being dated 26 May, the former a denunciation of, the latter a panegyric on, the administration. The imputation, though based solely on Walpole's assertion, tallies with Chatterton's remark to his sister on 30 May, that 'he is a poor author who cannot write on both sides.' A second letter was sent by Chatterton to his friend Cary, with this endorsement:—

Accepted by Bingley, set for and thrown out of the 'North Briton,' 21 June, on account of the lord mayor's death:—

	£	s.	d.
Lost by his death on this essay .	1	11	6
Gained in elegies . . .	2	2	0
„ in essays . . .	3	3	0
Am glad he is dead by . .	3	13	6

Chatterton's change of residence about this time was indicated by the dates attached in the 'London Magazine' to his two 'African Eclogues;' 'Nerva and Mored' being dated 2 May, Shoreditch, and 'The Death of Nicou,' 12 June, Brooke Street. In quitting Shoreditch he bore with him to his new abode near Holborn not only the good opinion of Walmsley and his nephew, but the testimony to his exemplary conduct while under their roof of Mrs. Ballance, his cousin, the plasterer's wife, and her niece, aged 27. Once only during his stay with them, as Croft states on their testimony (p. 118), did he stay out all night, Mrs. Ballance assuring the author of 'Love and Madness' that on that night to her certain knowledge he lodged at a relation's. There can be no doubt that in removing to Brooke Street he was in search of greater seclusion. There, for the first time in his life, he had a sleeping apartment entirely to himself, in which he could write all through the night. He was by this time beginning to lose heart as to his chances in London. Hamilton, of the 'Town and Country Magazine,' gave him no more than 10*s.* 6*d.* for sixteen songs; while Fell, of the 'Freeholder's Magazine,' gave him the same sum for the two hundred and fifty lines of 'The Consuliad.' The whole of his earnings during May and June could not possibly have exceeded 12*l.*

On 4 July he sent to the 'Town and Country Magazine,' with a brief note, signed with his familiar initials, D. B., the last and one of the most exquisitely finished of all his Rowley poems, 'An Excelente Balade of Charitie.' It was rejected. Fortunately he had just then completed the adaptation and expansion of a musical extravaganza called 'Amphitryon,' which he had begun writing nearly a year before at Bristol. In its improved and enlarged form it appeared now as 'The Revenge: a Burletta.' Written for Marylebone Gardens it was there acted, not certainly during its author's lifetime, but some time before 1777. It was first published in 1795, twenty-five years after the death of Chatterton. The original manuscript was accidentally discovered in 1824 by Mr. Upcott, one of the librarians of the London Institution, on the counter of a city cheesemonger. In 1841 it was purchased by the British Museum with the manuscripts of Samuel Butler, the

bishop of Lichfield. On one of its last leaves is written, in Chatterton's handwriting, a receipt for 5*l.* 5*s.* paid for the copyright by Luffman Atterbury. Chatterton immediately sent a box of presents to his family, including a china tea-service, a cargo of patterns, a curious French snuff-box, and a fan for his mother, another fan for his sister, some British herb tobacco for his grandmother, and some trifles for Thorne. Two more of Chatterton's home letters have been preserved, both to his sister. On 20 July he tells her besides, 'Almost all the next "Town and Country Magazine" is mine.' On its publication, eleven days afterwards, however, he finds that Hamilton has held almost all his contributions over, and for the few that appear he receives no payment. On 12 Aug. Chatterton addresses to George Catcott the last letter he is known for certain to have addressed to any one. He writes: 'I intend going abroad as a surgeon. Mr. Barrett has it in his power to assist me greatly by his giving me a physical character. I hope he will.' He speaks of a proposal for building a new spire for St. Mary Redcliffe, and concludes: 'Heaven send you the comforts of christianity! I request them not, for I am no christian.' His narrow resources were now rapidly drawing to an end. In his Brooke Street lodgings he had won the affection of all who knew him. Though literally starving he could never be persuaded to accept of invitations, which were frequent, to dine or sup. 'One evening, however,' according to Warton, 'human frailty so far prevailed over his dignity as to tempt him to partake of a regale of a barrel of oysters, when Mr. Cross observed him to eat most voraciously.' Three days afterwards Mrs. Angel, knowing that during those three days he had eaten nothing, begged him, on 24 Aug., to take some dinner with her, 'but' (see CROFT, p. 121) 'he was offended at her expressions, which seemed to hint that he was in want, and assured her he was not hungry.' Withdrawing into his garret at nightfall and quietly locking himself in, death came to him before daybreak on 25 Aug. 1770. When, on his continued non-appearance in the morning, the attic door was broken open, it was found, from the contents of a nearly empty phial still grasped in his hand, that he had died from the effects of arsenic. Barrett, in his 'History of Bristol,' nearly twenty years later, says (p. 647) that the drug with which he poisoned himself was opium. But Croft, who nine years before had stated that it was arsenic (*Love and Madness*, p. 122), had heard the facts from the coroner. Covering the floor of the garret were minute fragments of paper which were the torn-up atoms of all the manuscripts that had remained at the last in his possession. Among them in all probability was his manuscript 'Glossary.' It remains still doubtful, however, whether those Chatterton or Rowley poems which are known to have been at one time in existence, but which have never yet been published, such as 'The Justice of the Peace,' 'The Flight,' the unfinished tragedy of 'The Dowager,' and that other complete tragedy, a mere fragment of which reached the hands of Barrett, entitled 'The Apostate,' perished on this occasion, or were torn up as 'stuff' by Lambert. Chatterton's remains, enclosed in a shell, were interred in the Shoe Lane workhouse burying-ground on 28 Aug. 1770, as appears from the register of burials at St. Andrew's, Holborn, where the name is entered as 'William Chatterton,' to which another hand has added 'the poet.' Years afterwards, when that site had to be cleared for the building up of the new Farringdon Market, the paupers' bones, all huddled together, were removed to the old graveyard in the Gray's Inn Road. A wildly improbable story about the exhumation and reinterment of his remains at Bristol was first told by George Cumberland in Dix's Appendix A (p. 299), and afterwards reiterated more in detail by Joseph Cottle in Pryce's 'Memorials of the Canynges Family' (p. 293). A still wilder story was put forth in 1853 by Mr. Gutch in 'Notes and Queries' (vii. 138, 139), and which purported to be an authentic record of the coroner's inquest on the occasion of Chatterton's suicide. Four years afterwards, however, Mr. Moy Thomas was able to demonstrate, from the parish books of St. Andrew's, Holborn, in the 'Athenæum' of 5 Dec. 1857, the spurious character of the whole narrative. The books also showed that Chatterton died in the first house from Holborn on the left-hand side, the last number of all in Brooke Street, No. 39. It is shown by an entry in Chatterton's pocket-book that there were still owing to him by the publishers more than eleven guineas for writings of his already in their possession and accepted. Three of his contributions appeared in the 'Town and Country Magazine' for September, and others in the numbers for October and November, among these latter being his friend Cary's simple but affecting 'Elegy on Chatterton.' Nearly a year after Chatterton's death, at the first banquet of the Royal Academy, Horace Walpole heard for the first time from Goldsmith, on 23 April 1771, of the tragic close of the boy's career. Tyrwhitt, the editor of Chaucer, gave to the world in 1777 the first edition of Rowley. Warton, the

historian of English poetry, accorded to that monk in 1778 a distinct place among the poets of the fifteenth century; while Dean Milles, the president of the Society of Antiquaries, published in 1782 his superb edition in 4to of the 'Rowley Poems,' with elaborate commentaries in proof of their authenticity. Arguments one way or the other, however, have long since ceased. By internal and external evidence alike Chatterton is now known to have been the one sole author of these productions. The proofs are abundant. The Rowleyan dialect is of no age, but rather, as Mathias expresses it, 'a factitious ancient diction at once obsolete and heterogeneous.' In the mere penmanship of the so-called originals there is a more than suspicious absence of the old contractions, with a superabundance of capitals, rare in antique manuscripts. The poems swarm with anachronisms in statements of fact and in style and metre. There are many plagiarisms, besides, from later writers.

Neale, the author of the 'Romance of History,' truly says (*Lectures*, ii. 75): 'Perhaps there never was a more slender veil of forgery woven than that which he threw around his pretended ancient productions.' Yet forgery is hardly the word; for, after all, the most heinous charge directed against Chatterton can only in fairness be thus summed up now, as it was in 1782, by Henry Maty's 'New Review' (pp. 218–33): 'Gentlemen of the jury, the prisoner at the bar is indicted for the uttering certain poems composed by himself, purporting them to be the poems of Thomas Rowley, a priest of the fifteenth century, against the so frequently disturbed peace of Parnassus, to the great disturbance and confusion of the Antiquary Society, and likewise notoriously to the prejudice of the literary fame of the said Thomas Chatterton.' Southey's letter in the 'Monthly Magazine' for November 1799, announcing the subscription edition of Chatterton's works, which was eventually published in 1803 for the benefit of his family, secured comfort at last to his surviving relatives, whose only pecuniary benefit from his poems until then had amounted to seventeen guineas. Lewis, a Bristol artist, painted a well-known picture of Chatterton in the lumber-room, which, though a mezzotinto, passed eventually into a wide circulation. Two dramas, each entitled 'Chatterton,' have been produced; one in France by Alfred de Vigny, and one in England by Messrs. Jones and Herman in collaboration, which was first performed at the Princess's Theatre on 22 May 1884. A cenotaph was erected, by public subscription, in his native place in 1840, and afterwards re-erected in 1857 (see *Bristol Past and Present*, iii. 348), near the north-east angle of Redcliffe churchyard. Shelley celebrates Chatterton in 'Adonais.' Coleridge dedicates to his memory his most impassioned 'Monody.' Keats inscribes to him lovingly his maiden poem 'Endymion.' Horace Walpole says of Chatterton, 'I do not believe there ever existed so masterly a genius.' Joseph Warton declares that he was 'a prodigy of genius, and would have proved the first of English poets had he reached a mature age.' Dr. Johnson said of him, 'This is the most extraordinary young man that has encountered my knowledge.' Malone declared him to be 'the greatest genius that England has produced since the days of Shakespeare.' Britton, Southey, Wordsworth, Byron, Moore, Scott, Campbell, have all spoken of him in the highest terms, and Dante Gabriel Rossetti, besides inditing in his honour one of the noblest sonnets in the language (see Hall Caine, *Recollections of Rossetti*, p. 186), speaks of him elsewhere (*ib.* chap. vi.) as 'the absolutely miraculous Chatterton, and declares him to be, without any reservation, 'as great as any English poet whatever.'

Chatterton's appearance has been described by those who were familiar with it. According to them all he was well grown and manly, having a proud air and a stately bearing. Whenever he cared to ingratiate himself, he is said to have been exceedingly prepossessing; though as a rule he bore himself as a conscious and acknowledged superior. His eyes, which were grey and very brilliant, were evidently his most remarkable feature. One was brighter than the other (*Gent. Mag.* new ser. x. 133), appearing even larger than the other when flashing under strong excitement. George Catcott describes it as 'a kind of hawk's eye,' adding that 'one could see his soul through it.' Barrett, who had observed him keenly as an anatomist, said 'he never saw such eyes—fire rolling at the bottom of them.' He acknowledged to Sir Herbert Croft (*Love and Madness*, p. 272) that he had often purposely differed in opinion from Chatterton 'to see how wonderfully his eye would strike fire, kindle, and blaze up!'

Eight reputed portraits of Chatterton are said to be in existence. But of these one alone is of indisputable authenticity.

1. 'Hogarth's Portrait of Chatterton,' so entitled, was on view in 1867 at the second special exhibition of national portraits in South Kensington. It was lent by the Salford Royal Museum. To that institution it had been presented a few years previously by Alderman Thomas Agnew, the picture dealer. But it is most certainly not a portrait of Chatterton.

2. Gainsborough is supposed by some to have painted the poet's likeness, solely because of this entry at p. 87 of the artist's biography by Fulcher: 'It is said that Chatterton also sat to Gainsborough, and that the portrait of the marvellous boy, with his long flowing hair and childlike face, is a masterpiece.' Two quite inconsistent descriptions of this picture are given in 'Notes and Queries,' 2nd ser. iii. 492, 6th ser. v. 367.

3. Francis Wheatley, R.A., is stated to have painted Chatterton's portrait. But the assertion that he did so rests solely on the fading recollections years afterwards of Mrs. Edkins, as jotted down by George Cumberland in appendix A, p. 317, of Dix's untrustworthy 'Life of Chatterton.'

4. A profile of Chatterton, sculptured in relief by some unknown artist, decorated a rustic monument raised in 1784 in the grounds of the Hermitage, near Lansdowne Crescent, Bath, the residence of Philip Thicknesse (see *Gent. Mag.* vol. liv. pt. i. p. 231).

5. Chatterton is said to have drawn a picture of himself in his bluecoat dress, being led by his mother towards the canopied altar-tomb of William Canynge. No such drawing, however, has been anywhere discovered.

6. An odious fancy sketch, hideously out of drawing and execrably engraved, has for many years passed current among the print-sellers as a portrait of Chatterton.

7. Prefixed to Dix's 'Life of Chatterton,' in the October of 1837, as its frontispiece, was an exquisite engraving, by R. Woodman, of what purported to be a portrait of the poet drawn by Nathan Branwhite, from a picture in the possession of George Weare Braikenridge. A letter, however, from an obscure Bristol sugar-baker, named George Burge, written on 23 Nov. 1837, to a private friend, first published in the 'Gentleman's Magazine' for December 1838, and twice afterwards in 'Notes and Queries,' 2nd ser. ii. 231, and 2nd ser. iii. 53, declared that this picture was painted by Morris and intended as a portrait of his own son. The portrait was therefore suppressed in a second edition of Dix's book. It is stated, however, in the same place (*Notes and Queries*, iii. 53), that Chatterton's mother wrote a letter (omitted by Dix) saying that she had had her son painted in a red coat by Morris. This is clearly

8. Morris's portrait of Chatterton in a red coat—a cabinet picture representing him in profile to the right, as a child of eleven years of age, with grey eyes and auburn hair flowing on his shoulders. This portrait belonged to Sir Henry Taylor. It was presented by Mrs. Newton, Chatterton's sister, to Southey, in return for his kindness in producing an edition of her brother's works for her benefit (Cottle, *Recollections, &c.*, i. 271). Miss Fenwick bought it at Southey's sale, and gave it to Wordsworth. On Wordsworth's death his widow gave it to Sir Henry Taylor. It is fairly represented by Goodman's engraving from Branwhite.

Chatterton's works, with one exception, appeared posthumously: 1. 'An Elegy on the much lamented Death of William Beckford, Esq.,' 4to, pp. 14, 1770. 2. 'The Execution of Sir Charles Bawdwin' (edited by Thomas Eagles, F.S.A.), 4to, pp. 26, 1772. 3. 'Poems supposed to have been written at Bristol, by Thomas Rowley and others, in the Fifteenth Century' (edited by Thomas Tyrwhitt), 8vo, pp. 307, 1777. 4. 'Appendix' (to the 3rd edition of the poems, edited by the same), 8vo, pp. 309–333, 1778. 5. 'Miscellanies in Prose and Verse, by Thomas Chatterton, the supposed author of the Poems published under the names of Rowley, Canning, &c.' (edited by John Broughton), 8vo, pp. 245, 1778. 6. 'Poems supposed to have been written at Bristol in the Fifteenth Century by Thomas Rowley, Priest, &c., [edited] by Jeremiah Milles, D.D., Dean of Exeter,' 4to, pp. 545, 1782. 7. 'A Supplement to the Miscellanies of Thomas Chatterton,' 8vo, pp. 88, 1784. 8. 'Poems supposed to have been written at Bristol by Thomas Rowley and others in the Fifteenth Century' (edited by Lancelot Sharpe), 8vo, pp. xxix, 329, 1794. 9. 'The Poetical Works of Thomas Chatterton,' Anderson's 'British Poets,' xi. 297–322, 1795. 10. 'The Revenge: a Burletta; with additional Songs, by Thomas Chatterton,' 8vo, pp. 47, 1795. 11. 'The Works of Thomas Chatterton' (edited by Robert Southey and Joseph Cottle), 3 vols. 8vo, 1803. 12. 'The Poetical Works of Thomas Chatterton' (edited by Charles B. Willcox), 2 vols. 12mo, 1842. 13. 'The Poetical Works of Thomas Chatterton' (edited by the Rev Walter Skeat, M.A.), Aldine edition, 2 vols. 8vo, 1875.

The principal documents in the Rowleyan and Chattertonian controversy are as follows: 1. 'Letter to the editor of the Miscellanies of Thomas Chatterton' (by Horace Walpole), 8vo, pp. 55, 1778. 2. 'The History of English Poetry, by Thomas Warton,' vol. ii. sect. viii. 8vo, pp. 139–64, 1778. 3. 'Remarks upon the Eighth Section of the Second Volume of Mr. Warton's History of English Poetry' (by Henry Dampier), 8vo, pp. 48, 1778. 4. 'Observations on the Poems of Thomas Rowley, in which the authenticity of those Poems is ascertained, by Jacob Bryant,' 8vo, pp. iv, 597, 1781. 5. 'An Examination of the Poems attributed to Thomas Rowley and William Canynge, with a Defence of the

Opinion of Mr. Warton,' 8vo, pp. 38, 1782. 6. 'Observations on the Poems attributed to Rowley, tending to prove that they were really written by him and other ancient authors' (by Rayner Hickford of Thaxted), 8vo, pp. 35, 1782. 7. 'Remarks on the Appendix of the edition of Rowley's Poems' (by the Rev. John Fell of Homerton), 8vo, pp. 35, 1782. 8. 'Cursory Observations on the Poems attributed to Thomas Rowley, a Priest of the Fifteenth Century; with some remarks on the commentaries on those Poems by the Rev. Jeremiah Milles, Dean of Exeter, and Jacob Bryant, Esq.; and a salutary proposal addressed to the friends of those gentlemen' (by Edmund Malone), 8vo, pp. 62, 1782. 9. 'Enquiry into the authenticity of the Poems attributed to Thomas Rowley, in which the arguments of the Dean of Exeter and Mr. Bryant are examined, by Thomas Warton,' 8vo, pp. 126, 1782. 10. 'Strictures upon a Pamphlet entitled Cursory Observations, &c.; with a Postscript on Mr. Thomas Warton's enquiry into the same subject' (by Edward Burnaby Greene), 8vo, pp. 84, 1782. 11. 'The Prophecy of Queen Emma; an ancient Ballad lately discovered, written by Johannes Turgotus, Prior of Durham, in the reign of William Rufus; to which is added by the editor an account of the discovery and hints towards a vindication of the authenticity of the Poems of Ossian and Rowley' (by William Julius Mickle), 4to, pp. 40, 1782. 12. 'An Archæological Epistle to the Reverend and Worshipful Jeremiah Milles, D.D., Dean of Exeter, President of the Society of Antiquarians, and Editor of the superb edition of the Poems of Thomas Rowley, Priest, to which is annexed a Glossary, extracted from that of the learned Dean' (by William Mason, according to a correspondent of the *Gent. Mag.* vol. lxxxvi. pt. i. pp. 489, 490, but far more probably by John Baynes of Gray's Inn, according to the editorial footnote on p. 489), 4to, pp. 18, 1782. 13. 'Vindication of the Appendix to the Poems called Rowley's, in reply to the answers of the Dean of Exeter, Jacob Bryant, Esq., and a third anonymous writer; with some further observations upon those Poems, and an examination of the evidence which has been produced in support of their authenticity, by Thomas Tyrwhitt,' 8vo, pp. 223, 1782. 14. 'Rowley and Chatterton in the Shades, or Nugæ Antiquæ et Novæ; a new Elysian Interlude in Prose and Verse' (by Thomas James Mathias), 8vo, pp. 44, 1782. 15. 'The genuine copy of a Letter found 5 Nov. 1782, near Strawberry Hill, Twickenham, addressed to the Hon. H——ce W——le,' 8vo, pp. 34, 1783. 16. 'An Essay on the Evidence, external and internal, relating to the Poems attributed to Rowley; containing a general view of the whole controversy, by Thomas James Mathias,' 8vo, pp. 118, 1783. 17. 'Chatterton and "Love and Madness." A Letter from Denmark to Mr. Nichols, editor of the "Gentleman's Magazine," respecting an unprovoked attack made upon the writer during his absence from England, by the Rev. Sir Herbert Croft, Bart.' 8vo, pp. 30, 1800. 18. 'Chatterton's Works, edited by Southey and Cottle' (reviewed by Walter Scott), 'Edinburgh Review,' iv. 214–30, April 1804. 19. 'An Introduction to an Examination of some part of the internal evidence respecting the antiquity and authenticity of certain publications said to have been found in manuscripts at Bristol, written by a learned priest and others in the Fifteenth Century; but generally considered as [*sic*] the supposititious productions of an ingenious youth of the present age, by John Sherwen, M.D.,' 8vo, pp. 137, 1809. 20. 'Chalmers's English Poets' (reviewed by Robert Southey), 'Quarterly Review,' xi. 492–5, July 1814. 21. 'Specimens of the British Poets' (edited by Thomas Campbell), 8vo, vi. 152–62, 1819. 22. 'Chatterton: an Essay, by Samuel Roffey Maitland, D.D., F.R.S.,' 8vo, pp. 110, 1857. 23. 'Essay on the Rowley Poems, by the Rev. Walter Skeat, M.A.,' Aldine edition, ii. vii–xlvi, 1871.

The Chatterton manuscripts in the British Museum are 'Additional MSS. 5766, A, B, and C.' They were left by Barrett, in 1789, to Dr. Robert Glynn, who in 1800 bequeathed them to the trustees of the British Museum. A is a large thin folio containing twelve of the reputed Rowley originals, (1) 'The Storie of William Canynge,' beginning 'Anent a brooklette as I laye reclined,' (2) 'The Yellow Roll,' (3) 'The Purple Roll,' and (6) 'W. Canynges Feast.' B is a medium folio, in which are eighty-six manuscripts, the most remarkable of which are (4) 'The Parliament of Sprites,' (8) 'The Account of the Mayor's passing over the Old Bridge,' (48) and (49) the two letters from Chatterton which Horace Walpole said he never received, but which have clearly stamped on them the evidence of their having passed through the post-office into his possession, (52) 'The Articles of Belief of Thomas Chatterton,' and (75) the letter to Barrett. C is an octavo, consisting of twenty-two leaves of manuscript filled with heraldic and architectural drawings, only a few of which are of any importance. Another notable Chattertonian relic treasured up at the British Museum is the original manuscript of his burletta, 'The Revenge,' numbered among Additional MSS. 12050, all of it in Chatterton's handwriting. At the Bristol

Library in the Queen's Road (see its *Catalogue*, p. 311) are, with other Chattertonian manuscripts, the holographs of 'The Battle of Hastings' and 'The Tournament.' At the Bristol Institution, in a glass case, is the poet's 'Last Will and Testament.'

[Tyrwhitt's Preface to Rowley's Poems, pp. vi–x, 1777; Broughton's Preface to Chatterton's Miscellanies, pp. ix–xxiii, 1778; Croft's Love and Madness, pp. 99–140, 1780; Kippis's Biog. Brit. iv. 573–619, published separately as Gregory's Life of Chatterton, 8vo, pp. 263, 1789; Barrett's Hist. of Bristol, 4to, pp. 626–47, 1789; Anderson's Brit. Poets, xi. 297–322, 1795; Horace Walpole's Works, 4to ed. iv. 234–43, 1798; Gardner's Miscellanies in Prose and Verse, ii. 141–70, 1798; Davis's Life and Letters of Chatterton, 12mo, pp. 168, 1806; Chalmers's English Poets, xv. 367–79, 1810; Britton's Life, Character, and Writings of Chatterton, in Historical and Architectural Essay on Redcliffe Church, pp. 54–72. 1813; Evans's Continuation of Corry's Hist. of Bristol, 4to, ii. 201–11, 1816; Walsh's English Poets, xxix. 115–33, 1822; Bristol Memorialist, pp. 283–6, 1823; Cottle's Malvern Hills, Poems and Essays, i. 4–7, ii. 380–432, 1829; Dix's Life of Chatterton, 8vo, pp. 336, 1837; Cottle's Early Recollections of Coleridge and Southey, i. 256–74, 1837; Willcox's Life of Chatterton prefixed to Cambridge ed. of his Works, i. xvii–clxvii, 1842; Southey's Life and Correspondence, ii. 185, 186, 1850; Garrard's Life of Edward Colston, p. 480, 1852; Pryce's Canynges Family, pp. 275–317, 1854; Martin's Life of Chatterton prefixed to his Poems, pp. ix–xlvi, 1865; Wilson's Life of Chatterton, pp. 328, 1869; Bell's Life of Chatterton prefixed to the Aldine ed. of his Poems, i. xiii–cvii, 1871; Masson's Chatterton: a Story of 1770, in Essays, pp. 178–345, 1875; Watts on Chatterton, in Ward's English Poets, iii. 400–8, 1880; George's New Facts relating to the Chatterton Family, pp. 15, 1883; also the voluminous William Cole MSS., and Haslewood's collection of cuttings and correspondence with George Dyer, passim, both in the British Museum.] C. K.

CHATTO, WILLIAM ANDREW (1799–1864), miscellaneous writer, only son of William Chatto, a merchant who died at Gibraltar in 1804, was born at Newcastle-on-Tyne on 17 April 1799. After a good education at a grammar school in the north, he entered into mercantile pursuits, and about 1830 acquired the business of his cousin, a wholesale tea-dealer, in Eastcheap, London. In 1834 he relinquished business to devote himself to literature, his first publication being 'Scenes and Recollections of Fly-fishing in Northumberland, Cumberland, and Westmoreland, by Stephen Oliver the younger, of Aldwark in Com. Ebor.,' London, 1834. The following year he published 'Rambles in Northumberland and on the Scottish Border by Stephen Oliver,' and in 1836 'The Angler's Souvenir, by P[ayne] Fisher, Esq., assisted by several eminent piscatory characters, with Illustrations by Beckwith and Topham,' 2nd ed. 1871. His other works are: 'A Treatise on Wood Engraving, historical and practical,' with 300 illustrations by John Jackson, 1839, 2nd ed. 1861, 3rd ed. 1877; 'A Third Preface to a Treatise on Wood Engraving,' 1839; 'History and Art of Wood Engraving,' 1848; 'Gems of Wood Engraving from the "Illustrated London News,"' 1848; 'Views of Ports and Harbours on the English Coast, engraved by W. and E. Finden, the text by W. A. C.,' London, 1838, 2nd ed. 1874; 'A Paper:—of Tobacco,' by 'Joseph Fume,' with illustrations by 'Phiz,' London, 1839; 'Love Letters of Hester Lynch Piozzi to W. A. Conway,' 1843; and 'Facts and Speculations on the Origin and History of Playing Cards,' 1848. He also wrote 'The Old English Squire,' a song by Stephen Oliver, the music by W. Blake, illustrated by H. K. Browne ('Phiz'), 1838. He was editor in 1839–41 of the 'New Sporting Magazine,' and in 1844 projected a penny daily comic illustrated paper entitled: 'Puck, a journalette of Fun.' For this paper, which he edited with considerable skill, he secured the services of several able contributors, including Tom Taylor, afterwards editor of 'Punch,' but it was found that there was not sufficient demand for a daily comic paper, and it had only a brief existence. In 1839 Chatto was elected an honorary member of the Antiquarian Society of Newcastle-on-Tyne. He died in the Charterhouse, 28 Feb. 1864, and was buried in Highgate cemetery. His epitaph, by his lifelong friend, Tom Taylor, describes him as a 'true-hearted and upright man.' By his wife, Margaret, daughter of Luke Birch of Cornhill, London, he had five sons (of whom the third, Andrew, became a member of the publishing firm of Messrs. Chatto & Windus) and three daughters.

[Gent. Mag. 3rd ser. xvi. 538; information from Mr. Andrew Chatto, of Messrs. Chatto & Windus; Brit. Mus. Cat.] T. F. H.

CHATTODUNUS, WALTER. [See CATTON.]

CHAUCER, GEOFFREY (1340?–1400), poet, was born, according to the date accepted until recent years, in 1328. This date, now rejected, seems to have been first given by Speght, who published an edition of Chaucer's works in 1598. Of Speght's authority nothing is known; but it is plausibly conjectured that the assertion was merely a guess of his own, founded on the statement, no doubt correct,

that Chaucer died in 1400, and on the tradition that he died an old man. But there can be no doubt that in the middle ages and after a man of about sixty was held to be an old man. The date 1328, moreover, makes Chaucer's artistic life most difficult to understand, if not quite unintelligible. If he was born in 1328, then when he wrote the 'Boke of the Duchesse' he was forty-one, which is scarcely credible, the comparative crudity of that work considered. Mr. Walter Rye has lately shown that Chaucer's father was not fourteen years old in December 1324, and so not eighteen at the close of 1328. This appears from the record of certain legal proceedings taken against one Agnes de Westhale and three persons of the name of Stace for carrying off the said young Chaucer (see *Academy*, 29 Jan. 1881). Some twenty years ago Mr. E. A. Bond discovered the name of Geoffrey Chaucer on two parchment leaves, which proved to be fragments of the household account of the Lady Elizabeth, wife of Prince Lionel, third son of Edward III (see *Fortnightly Review*, 15 Aug. 1866). In April 1357 'an entire suit of clothes, consisting of a paltock or short cloak, a pair of red and black breeches, with shoes,' is provided for Geoffrey Chaucer. 'On the 20th of May an article of dress, of which the name is lost by a defect in the leaf, is purchased' for him. 'In December of the same year (1357) a man receives money for accompanying Philippa Pan' from a place named Pullesdon to Hatfield (in Yorkshire); 'and this item is immediately followed by the entry of a donation of three shillings and sixence to Geoffrey Chaucer "for necessaries."' These entries seem to suggest that Chaucer was a page in Prince Lionel's household, and his being a page there in 1357 would agree with the hypothesis that he was then about seventeen years of age.

Evidence on this point is furnished by Chaucer himself in the deposition he made in 1386 in favour of Richard lord Scrope's claim to certain arms which were also claimed by Sir Robert Grosvenor. He is described there, no doubt on his own authority, as 'Geffray Chaucerr, Esquier, del age de xl ans et plus, armeez par xxvii ans.' In the case of several of the deponents the age is given inaccurately; but the presumption remains in favour of 'forty years and upwards.' Moreover, the second statement as to the length of time he had borne arms must be taken well into account. The fact is known from other sources that Chaucer took part in the famous campaign of 1359. If he was born in 1328, he did not bear arms till he was thirty. If about 1340, he first 'bore arms' when he was about nineteen. The latter is the more probable age. Again, in the 'Man of Lawes Prologe' we are told that 'in youthe he made of Ceys and Alcioun.' This refers to the 'Boke of the Duchesse.' We may feel confident that he was not more than twenty-eight or twenty-nine at the very most when he wrote it, and therefore, as the date of that work is known and proved by its subject to be 1369, that he was born in 1340 or shortly afterwards.

Much of the obscurity that once involved Chaucer's parentage has been dispelled by the industry of Sir Harris Nicolas, Dr. Furnivall, and others. He was the son of a London vintner. This has been finally settled by a document, in which he releases his right to his father's house to one Henry Herbury, and describes himself as son of John Chaucer, 'citizen and vintner of London' (*City Hustings Roll*, 110, 5 Rich. II, membrane 2). The house was in Thames Street, by Walbrook, i.e. at or near the foot of Dowgate Hill. This John Chaucer was son of Robert Chaucer, and John's mother was a certain Maria, who was married, first, to one Heyroun, by whom she had a son Thomas, mentioned in several documents of Chaucerian interest; then to Robert Chaucer of Ipswich and London, by whom she became the mother of John; and lastly to Richard Chaucer, who till lately has commonly been regarded as the poet's grandfather, but was, it now appears, his step-grandfather. Thus, on his father's side, Chaucer's pedigree seems traceable to Ipswich. His father was married at least twice, first probably to Joan de Esthalle, and later to a lady whose christian name was Agnes, and who was a niece of one Hamo de Copton. It was his second wife who gave birth to Geoffrey (see *Academy*, 13 Oct. 1877). The date of his second marriage is not ascertained; we know only that Joan was living in 1331, and that Agnes was his wife in 1349. The name Chaucer was not uncommon in London in the fourteenth century (see Riley, *Memorials of London and London Life in XIII–XV. Centuries*, pp. xxxiii–v). We may fairly suspect that the two Chaucers whom the poet's grandmother married were kinsmen of one degree or another, and that Henry Chaucer, vintner in 1371 and thereabouts, also belonged to the family—was perhaps the poet's first cousin.

The one fact of importance respecting John Chaucer is that he was in attendance on the king and queen in their expedition to Flanders and Cologne in 1338 (Rymer, *Fœdera*, vol. ii. pt. iv. p. 23). 'He may,' says Nicolas, 'have been the John Chaucer, deputy to the king's butler, in the port of Southampton in February and November, 22 Edward III,

1348, who seems afterwards to have held the same situation in the port of London.'

It is thus pretty certain that Chaucer was a native of London. Mr. Walter Rye holds that he was born at King's Lynn (see *Academy*, 30 Jan. 1886). But undoubtedly the evidence in favour of London preponderates at present. We can associate him and his family with Vintry Ward, Dowgate; with Thames Street; with the church of St. Mary Aldermary; with 'a newly built house at the corner of Crown Lane;' with 'a tenement in the parish of St. Michael's, Paternoster Church.' We may believe him to have been born in Thames Street, his father, a well-to-do wine merchant, keeping also one or more taverns, being both a Vintinarius and a Tabernarius—a person of good position in 'the city.'

We know nothing of Chaucer's life before 1357. He was a vigorous student in his later life. 'The acquaintance he possessed with the classics, with divinity, with astronomy, with so much as was then known of chemistry, and indeed with every other branch of the scholastic learning of the age, proves that his education had been particularly attended to' (Nicolas). London was not without its grammar schools. It is possible that Chaucer may have been sent to Oxford or to Cambridge, but no evidence has been discovered to connect him certainly with either. The 'Court of Love,' which used to be quoted as definitely proving a Cambridge undergraduateship—

> Philogenet I calld am fer and nere,
> Of Cambridge clerk—

is not now believed by any competent critic to be Chaucer's work. The knowledge he shows of Oxford in the 'Milleres Tale' is equalled by that of Cambridge shown in the 'Reeves Tale;' and in each case he may have been indebted to visits paid to the universities in later life. Certainly in later life he had a friend at Oxford at least, 'the philosophical Strode,' 'one of the most illustrious ornaments of Merton College.'

In 1357 Chaucer appears as occupying the position of a page in the household of Lionel, duke of Clarence, Edward III's second son. The prosperity of the vintners at this time and their importance in the city may perhaps account for his appearance in such a place; and possibly his father's previous connection with the court may have procured the son an introduction. With the assistance of the document mentioned above, so happily discovered by Mr. Bond, we may catch glimpses of Chaucer in London, at Windsor, at 'the feast of St. George held there with great pomp in connection with the newly founded order of the Garter,' again in London, then at Woodstock at the celebration of the feast of Pentecost, at Doncaster, at Hatfield in Yorkshire, where he spends Christmas, again at Windsor, in Anglesea (August 1358), at Liverpool, at the funeral of Queen Isabella at the Greyfriars Church, London (27 Nov. 1358), at Reading, again in London visiting the lions in the Tower. In this way Chaucer saw a great deal of the world. Prince Lionel (*b.* 1338) was some two or three years the older. His wife at this time was Elizabeth, the heiress of William de Burgh [q. v.], third earl of Ulster. She died in 1363. In 1368, a few months before his own death, Prince Lionel married Violante, daughter of Galeazzo, duke of Milan; but some years before that second marriage Chaucer's immediate connection with him had probably ceased. It was in 1359, as we have seen, that Chaucer first 'bore arms.'

Chaucer's life may be divided into periods; and as our chief interest in him springs from his literary distinction, we shall base our arrangement upon literary considerations. Chaucer was not only singularly original but singularly impressible and receptive. The literary influences of the age were reflected in its rising genius. The influence of the French poetry is visible in Chaucer's first period, and that of Dante and other great Italians—also Florentines—in his second. In the last period the qualities that make him one of the great masters of our literature exhibit themselves no longer in promise but in fulfilment. If we arrange Chaucer's life according to these suggestions, we shall find that it falls readily into these three periods: (i) 1359–72, (ii) 1372–86, (iii) 1386–1400 (see Ten Brink, *Chaucer: Studien zur Geschichte seiner Entwicklung und zur Chronologie seiner Schriften*).

1359–72.—In the autumn of 1359 Chaucer took part in the expedition into France. According to Matteo Villani, the number of the king's army exceeded 100,000 men. The king's four sons embarked with him. Froissart gives us the order of the march: first five hundred men to clear and open the roads; then the constable, the Earl of March; then the 'battle' of the marshals; then the king's 'battle' and some eight thousand cars carrying the baggage; and, last of all, the 'battle' of the Prince of Wales and his brothers, consisting of 2,500 men-at-arms 'nobly mounted and richly caparisoned.' Chaucer was probably in this last body. Scarcity of provisions was soon keenly felt. There was no fighting, the weather was dreadful; the king's resolution at last gave way, and on 8 May a treaty of peace was signed at Bretigni. Chaucer was

taken prisoner at a place called Retiers in Brittany, some twenty miles S.E. of Rennes, in the direction of Angers. We can only surmise that he was out with a foraging party and met with some misadventure. It is commonly stated that he was released at the peace of Bretigni; but, in fact, he was ransomed more than two months before. At least on 1 March the king paid 16*l.* towards his ransom, as Dr. Furnivall has discovered from leaf 70 of 'Wardrobe Book' $\frac{63}{9}$ in the Public Record Office.

We now lose sight of Chaucer for six or seven years. We know that his father died in 1366 (see *Academy*, 13 Oct. 1877), and that his widowed mother soon after married one 'Bartholomew Attechapel.' But of the son we know nothing till, on 20 June 1367, the king, then at Queenborough, grants him a pension 'de gratia nostra speciali et pro bono servitio quod dilectus valettus noster Galfridus Chaucer nobis impendit et impendet in futurum . . . ad totam vitam ipsius Galfredi vel quousque pro statu suo aliter duxerimus ordinandum;' and in 1367 occurs the first mention of him in the Issue Rolls of the Exchequer: 'Die Sabbati vi^to^ die Novembris. Galfrido Chaucer cui dominus Rex xx marcas annuatim ad scaccarium percipiendas,' &c. This pension, it will be noticed, is given for good service done. In the following year the recipient is more fully described as 'unus Valettorum Cameræ Regis,' that is, as a yeoman of the king's chamber. The pension is separate from his pay as a 'valettus,' and must refer to some different service. He is then no longer in Prince Lionel's household, but in the king's. Possibly the fact that 16*l.* towards his ransom was paid by the king and not by Prince Lionel may indicate that this transference had taken place some years before.

The duties and the pay of a valettus may be gathered from 'Household Ordinances,' printed for the Society of Antiquaries, 1790, pp. 8, 9, 11, 18, and especially the 'Liber Niger Domus Regis Angliæ, id est Domus Regiæ sive Aulæ Angliæ Regis Edw. IV,' pp. 15–85. Chaucer would have, like his fellows, 'to make beds, bear or hold torches, to set boards, to apparel all chambers, and such other service as the chamberlain or ushers of chamber command or assign; to attend the chamber, to watch the king by course, to go messages, taking for' his 'wages, as yeomen of the crown do in the Chequer Roll, and clothing like, beside their watching clothing, of the king's wardrober.' This position Chaucer seems to have held till 1372, from which time, with one exception—in 1373—he is styled 'armiger' or 'scutifer,' that is esquire. In December 1368, however, he is an 'esquier of less degree' in the order for gifts of robes to the household (see No. 14 of the second series of the Chaucer Society).

In 1369 he seems to have been campaigning again in France. In that year Henry de Wakefield advances 10*l.* to him while in the war in France (see Chaucer Soc. 2nd series, No. 10, p. 129). In that same year, in August, died Queen Philippa, and a little later the Lady Blanche, wife of John of Gaunt. Of Chaucer's poem on Lady Blanche's death we shall speak presently. In 1370 he was abroad on the king's service, from June to September; at least his 'letters of protection' cover the period from 20 June to Michaelmas. But what his business was and where it took him are questions yet unanswered.

Chaucer's marriage belongs to this period, but it is involved in profound obscurity. It is certain that he was married by 1374, for in that year, in June, 'the Duke of Lancaster granted him 10*l.* for life, to be paid to him at the manor of the Savoy, in consideration of the good service which he and his wife Philippa had rendered to the said duke, to his consort, and to his mother, the queen' (Aldine ed. i. 19). But as early as September 1366 a Philippa Chaucer is mentioned among the ladies of the chamber to the queen. It may be taken as certain that this was the same person who was afterwards his wife, for we know that his wife's christian name was Philippa, and also that she was in the queen's service. It is highly probable that she was his wife in 1366. She may have been a namesake, possibly a cousin, but there is some reason for believing her surname was Roet.

In the 'Assembly of Foules,' 'Troylus and Cryseyde,' the 'House of Fame,' and the 'Canterbury Tales,' as well as the 'Boke of the Duchesse,' some certainly written after he was married, Chaucer brings himself before us as one never crowned with happiness in love, as an alien from love's courts, one banished from his favour. The well-known lines in the 'Boke of the Duchesse' were quoted long ago by Godwin as portraying some love trouble (see *Boke of the Duchesse*, verses 30–42). The date of the 'Boke of the Duchesse' is, as already pointed out, 1369. 'The Compleynte of the Deth of Pité' probably belongs to this period—a poem in which he complains of the obduracy of some lady, how pity is dead, buried, and extinct, in her heart. In the 'Assembly of Foules' he writes:

For al be that I knowe not Love in dede, &c.

And further on he makes African his guide say to him, as he stands perplexed by the verses written on the gate before them:

But drede the not to come into this place,
For this writinge ys nothing ment be the,
Ne be noon but he Loves servant be;
For thou of love hast lost thy taste, y gesse,
As seke man hath of swete and bitternesse.

The date of this poem is unknown. A recent theory places it as late as 1381. This is, we think, too late. But it is generally agreed that it was not written till after 1373—that it certainly belongs to the italianised period. In the 'Troylus and Cryseyde' we also hear the cry of one crossed in love. Even more suggestive of failure and rejection is the picture he so fully draws of himself in the 'House of Fame,' which there is very good reason for believing was written after 1374, and by Professor ten Brink is assigned to 1384. It is the picture of a heavy-laden person who tries to forget his cares in excessive application to 'business' and studies, not forgetting the pleasures of the table. He was certainly married when he wrote this. All the passage (Book ii. 1–152) should be carefully read. His dramatic power is so largely developed in his third period that personal allusions are much rarer, and can be much less positively asserted. But the bitter remarks one or two husbands—e.g. the Host and the Merchant—make about their wives naturally recur to every one's mind in this connection. And the significance of his 'envoy' to the Clerk's Tale cannot be ignored. It is written in a spirit of the fiercest sarcasm, which renders it unique in Chaucer's poetry. He exhorts 'noble wyves ful of heigh prudence' not to let humility nail their tongues, to imitate Echo that keeps no silence, to ever 'clap' like mills, to make their husbands 'care and weep and wring and waille.'

It seems impossible to put a pleasant construction on these passages. It is incredible that they have no personal significance. The conclusion clearly is that Chaucer was not happy in his matrimonial relations. It is a fact that while Chaucer was domiciled, as we shall see, at Aldgate, his wife was in attendance upon the Lady Constance, John of Gaunt's second wife. Of course such an arrangement does not necessarily prove there was any discord between them, but certainly it does not discourage the idea. And unless the passage in the 'Boke of the Duchesse' refers to his wife and some estrangement between him and her, we must suppose that Chaucer was for many years possessed with a great passion for some other lady—a passion not merely conventional—and that when he was certainly married, he spoke of himself as hopeless of bliss because in that grand passion he had met with no success.

It has been doubted whether Thomas Chaucer [q. v.] was the poet's son. This question is, as it happens, closely connected with the question whether the maiden name of Chaucer's wife was Roet. On the tomb of Thomas Chaucer at Ewelme occur repeatedly the arms of Roet—viz. gules three Catherine wheels or. Thomas Chaucer also at one time used the arms Per pale argent and gules, a bend counterchanged. This is proved from a drawing of his seal to be found in the Cottonian MS. Julius C. vii. f. 153 (see an 'accurate copy' of it given by Nicolas in Aldine edition, i. 45 *n.*), and from an impression of it attached to a deed preserved among the 'Miscellanea of the Queen's Remembrancer of the Exchequer' (see *Archæologia*, xxxiv. 42). Now these arms are found on the poet's tomb at Westminster. 'In front,' writes Nicolas, 'are three panelled divisions of starred quatrefoils, containing shields with the arms of Chaucer—viz. Per pale argent and gules, a bend counterchanged; and the same arms also occur in an oblong compartment at the back of the recess,' &c. Speght too accepts these as Chaucer's arms. 'It may be,' he says, 'that it were no absurdity to think (nay, it seemeth likely, Chaucer's skill in geometry considered) that he took the grounds and reason of these arms out of Euclid, the 27th and 28th proposition of the first book, and some perchance are of that opinion whose skill therein is comparable to the best.' 'But Thomas Fuller,' remarks Professor Morley (*English Writers*, ii. part i. p. 144, 1867), 'left us word that "some more wits have made it the dashing of white and red wine (the parents of our ordinary claret), as nicking his father's profession." The truth may have been spoken in that jest. Arms were not granted to merchants till the reign of Henry VI. But long before that time wealthy merchants of the middle ages bore their trade-marks upon their shields.' (Fuller is wrong, however, for, strangely enough, it appears that the coat of Chaucer's father was quite different; it was ermine on a chief three birds' heads issuant—see Mr. Walford D. Selby's communication to the *Academy* for 13 Oct. 1877.) We have then proof of some connection between the Roets and Thomas Chaucer, as he uses the Roet arms, and proof of some connection between Thomas Chaucer and Geoffrey, as they use the same arms. It is odd, to be sure, that these latter arms do not occur on the tomb at Ewelme, but Thomas Chaucer did use them elsewhere. These proved connections obviously countenance a belief in what indeed no one used to doubt—viz. that the poet married a Roet, and that Thomas was the firstfruit of the union. This relationship is further confirmed by the recently ascer-

tained fact that Thomas Chaucer succeeded Geoffrey Chaucer in the post of forester of North Petherton Park, Somersetshire, an office which the poet held in his latter days (Collinson, *Somersetshire*, iii. 62; Mr. W. D. Selby's letter in *Athenæum*, 20 Nov. 1886). And there is no countervailing evidence of any importance; what there is is merely negative. Possibly the patronage John of Gaunt extended to Chaucer and his wife may be accounted for by the consideration that that wife was the sister of a lady (Catharine Swynford's maiden name was Roet) to whom he seems to have been greatly attached, who was for some years his mistress, and at last (in 1396) his wife. The year of Thomas Chaucer's birth is unknown; Nicolas suggests 1367, we 1361 or thereabouts.

A great many of Chaucer's writings have been assigned to the first period which a more exact criticism refuses to assign to Chaucer at all. Any anonymous poem of the later fourteenth or early fifteenth centuries was at one time said to be Chaucer's. Much rubbish has thus been heaped up at Chaucer's door, and one of the chief results of recent Chaucerian criticism has been to sweep this away. Much meritorious work has also been given to him which is certainly not from his hand. Thanks to Mr. Bradshaw, Professor Skeat, Professor ten Brink, and others, a scrutiny has been instituted that may fairly be described as scientific, with the result that many pieces that used to pass current as Chaucer's are now confidently pronounced spurious. 'The Cuckow and the Nightingale,' accepted by Wordsworth (see Wordsworth, *Selections from Chaucer modernised*); 'The Flower and the Leaf,' attributed to him by the donor of the Chaucer window in Westminster Abbey (a poem years and years later in point of date, as its language and grammar show, quite un-Chaucerian in point of metre, and which internal evidence informs us was written by a lady); 'The Court of Love,' 'Chaucer's Dream,' 'The Complaint of the Black Knight,' and 'The Romaunt of the Rose,' have no claim to a place among Chaucer's works. With the merely seeming exception of the 'Romaunt,' not one of them is mentioned in any of the four most important lists of Chaucer's works—the list in the 'Prologue to the Legende of Good Women,' that in the 'Prologue to the Man of Lawes Tale,' that in the 'Preces de Chauceres' at the end of the 'Persones Tale,' and that in Lydgate's 'Fall of Princes,' Prol. Nor for any of them is there any other external evidence of any value. In the case of 'The Complaint of the Black Knight' there is decisive external evidence in favour of Lydgate. And the internal evidence of metre, and grammar, and style cries aloud against their pretensions.

'The Romaunt of the Rose' demands a few words. We have already said that the influence that especially acts upon this first period is that of France. The French critic Sandras has undoubtedly exaggerated this influence (see his *Étude sur Chaucer considéré comme un imitateur des Trouvères*); but no competent judge can deny that it is both marked and considerable. We have Chaucer's own word for it, that he translated the 'Roman de la Rose, the most famous poem of mediæval France. In the 'Prologue to the Legende of Good Women' the God of Love angrily indicts Chaucer thus:

> Thou hast translat the Romaunt of the Rose,
> That is an heresie ayenst my lawe,
> And makest wise folk fro me withdrawe.

The impeachment is not denied. The contemporary French poet, Deschamps, probably has this work in his mind when he ends every verse of his well-known 'balade' with the words:

> Grant translateur, noble Geffroy Chaucer

(see *Œuvres Complètes de Eustache Deschamps*, ii. 138–9, published by the Société des Anciens Textes Français). On the strength of this information, a copy of a translation of the 'Roman de la Rose' having been found, it was at once confidently taken to be Chaucer's, and is always published among his works. But this assumption cannot be justified. It would be a strange thing if Chaucer were the only Englishman who produced a version of so popular a poem as the 'Rose.' We can point to at least four versions of the 'Troy-book,' several of the 'Story of Alexander,' 'and so on.' (See Skeat's 'Why the "Romaunt of the Rose" is not Chaucer's,' in his *Prioress' Tale*, 3rd ed. 1880.) And the internal evidence throughout is conclusive against this particular version being Chaucer's. It rhymes *y* with *ye*; it uses assonant rhymes—e.g. *shape, make*; it neglects the final *e*, which is such a noticeable feature in Chaucer's English. Moreover, the dialect is not Chaucer's; nor can this difficulty be got over by supposing that we have here a copy of Chaucer's version put into the transcriber's dialect, for the signs of a dialect in which Chaucer did not write —a 'midland dialect exhibiting Northumbrian tendencies'—can be shown to be ineradicable. Lastly, the test of vocabulary points to an un-Chaucerian authorship. So far as is at present known, Chaucer's translation of the 'Roman de la Rose' is not extant any more than his translations of the 'Book of the Lion,' of 'Origenes upon the

Maudeleyne,' and Pope Innocent's treatise 'De Miseria,' all three of which we have his own testimony that he executed.

The extant work that best represents his first period is 'The Boke of the Duchesse.' There can be no reasonable doubt that it is an elegiac poem written on the death of the Lady Blanche, duchess of Lancaster, the first wife of John of Gaunt. That it is Chaucer's is proved by abundant evidence, both external and internal. That it refers to the Lady Blanche is shown by the words 'the Duchesse' in the title (Chaucer himself mentions it by that title) taken in connection with the allusion to the name Blanche in the poem:

> And goode faire white she hete,
> That was my lady name righte.

It is strange indeed that the widower should be carefully described as of twenty-four years of age, whereas John of Gaunt was twenty-nine at the time. Artistically considered, the work, though not without beauty, is juvenile and crude. It is conventional in form, awkward in arrangement, inadequate in expression. There is scarcely anything specially Chaucerian in it. And indeed the great interest of the poem is that it brings Chaucer before us just at this early stage.

1372–86.—By 1372 France had taught Chaucer what it had to teach. It had made him no mean master of versification, for in metrical skill and finish its poets—both of the north and the south, both troubadours and trouvères—were highly distinguished. He was now to be brought into contact with poets of a higher order. Public business took Chaucer to Italy. It is possible, perhaps probable, that he may have already known the Italian language and studied Italian literature; but there is no evidence of any such knowledge. His official visit in 1372 and 1373 may be taken to mark the time at which he was first brought under Italian influence. In November 1372, described now as one of the king's esquires, he 'was joined in a commission with James Pronam and John de Mari, citizens of Genoa, to treat with the duke, citizens, and merchants of Genoa for the purpose of choosing some port in England where the Genoese might form a commercial establishment' (Nicolas). Some time early in December he left England; by 23 Nov. 1373 he was home again, for on that day he received his pension in person. Of the details of his journey we know nothing, except that he visited Florence as well as Genoa. This appears from the note of the payment of the expenses incurred by him—from the words 'profisciendo [*sic apud* Nicolas] in negociis Regis versus partes *Jannue* et *Florence*.'

Dante had been dead some half-century, but Petrarch and Boccaccio were still living, and it is possible Chaucer saw them both. With regard to Petrarch, he makes his Clerk of Oxford say in the prologue to his tale in the 'Canterbury Tales' that he had learnt the story he was about to tell—the story of Griselda—

> At Padowe of a worthy clerk
> As proved by his wordes and his werk.
> He is now deed and nayled in his cheste;
> I pray to God so yive his soule reste!
> Fraunces Petrark, the laureat poete,
> Highte this clerk whose rethorique swete, &c.

The last years of Petrarch's life were mainly spent at Arqua, some sixteen miles south of Padua, which is 130 miles from Florence. He was certainly there in the first half of 1373, probably till September. There is evidence that just at the time—just at the time when Chaucer might have visited Padua—Petrarch was taking a special interest in the tale of Griselda. He sent a translation of it to Boccaccio, whose version of the story in the 'Decamerone' had specially delighted him, with the date 'Inter colles Euganeos 6 Idus Junii MCCCLXXIII.' (De Sade in his *Memoirs of Petrarch* gives 1374, 'on the authority of a manuscript in the Royal Library at Paris;' but Nicolas seems to have been unable to verify this reference; see Aldine ed. i. 12.) This circumstance and the fact that the Clerk's version of the tale is most certainly taken from Petrarch's translation, give extreme probability to the suggestion that Chaucer did visit Petrarch, and was permitted to read the touching story in Petrarch's rendering. We may, we think, very justly ask, from whom did Chaucer get a copy of Petrarch's translation if not from Petrarch himself or from Boccaccio? It was sent in a letter to Boccaccio. So if he did not get it from Petrarch, surely he got it from Boccaccio? There may, of course, have been copies given to specially favoured friends. But the probability is that he got it from either Petrarch or Boccaccio, probably from Petrarch. But who introduced him to Petrarch? Likely enough Petrarch's friend. For many years Boccaccio had been living at Florence or on his paternal domain at Certaldo, only some twenty miles from Florence. When Chaucer was there, Florence must have been ringing with his name, for he was just then appointed to the Dante professorship—to a chair for the exposition of the 'Divina Commedia.' It is conceivable Chaucer may have been present at his first lecture on 3 Aug. 1373. Certainly Chaucer became profoundly impressed with Dante's greatness.

He returned to England in the autumn or the late summer of 1373, and soon after received several marks of the royal satisfaction. On 23 April 1374 he had granted him for life a daily pitcher of wine, to be received in the port of London from the hands of the king's butler; this was afterwards commuted into a second pension of twenty marks. On 8 June he was appointed comptroller of the customs and subsidy of wools, skins, and tanned hides in the port of London during the king's pleasure, taking the same fees as other comptrollers of the customs and subsidy. 'He was, like his predecessors, to write the rolls of his office with his own hand; he was to be continually present; to perform his duties personally; and the other part of the seal which is called "the coket" was to remain in his custody' (Nicolas). On 13 June the Duke of Lancaster granted him 10*l.* a year for life, to be paid him at the manor of Savoy, in consideration of the good service which he and his wife Philippa had rendered to the said duke, to his consort, and to his mother the queen. On 8 Nov. 1375 he obtained a grant of the custody of the lands and person of Edmond Staplegate of Kent. This brought him 104*l.*, some 1,200*l.* or 1,300*l.* of our money. On 28 Dec. of the same year he had granted him the custody of five 'solidates' of rent in Solys, Kent, during the minority of the heir of John Solys, deceased. On 12 July 1376 the king granted him 71*l.* 4*s.* 6*d.*, being the price of some forfeited wool, one John Kent of London being fined to that amount for having conveyed the said wool to Dordrecht without having paid the duty. He was also one of the king's esquires (40*s.* is twice recorded as paid by the keeper of the king's wardrobe for his half-yearly robes). But thrift does not seem to have been one of Chaucer's virtues. At Michaelmas 1376 we find him having an advance made at the exchequer of fifty shillings on account of the current half-year's allowance.

He lived at this time in the dwelling-house above the gate of Aldgate. It was leased to him in May 1374. Probably—though his formal appointment as a comptroller of the customs is dated 8 June—he knew some weeks before that it was coming, and secured in good time convenient accommodation in the city, within an easy walk from his office. A translation of the lease is given by Riley in his 'Memorials of London.' The tenant was to have 'the whole of the dwelling-house above the gate of Aldgate with the rooms built over and a certain cellar beneath the same gate on the south side of that gate and the appurtenances thereof' 'for the whole life of him, the same Geoffrey.' He is to maintain and repair it, 'to be ousted if the chamberlain to whom the right of inspection is reserved finds he is not doing so, not to sublet. And they on their part promise not to make a gaol of it while he is there, nor disturb him except it becomes necessary to arrange for the defence of the city.' This was his abode for some twelve years; in 1386 one Richard Forster succeeded him (see *Academy*, 6 Dec. 1879). With it the picture of himself in the 'House of Fame' is associated.

The monotony of his life was broken by several diplomatic employments, for the terms of his oath as comptroller were made compatible with absences on the king's service. Towards the end of 1376 he was appointed with Sir John Burley to discharge some secret service, which is yet a secret. In February 1377 he was sent with Sir Thomas Percy (afterwards Earl of Worcester) on another secret mission into Flanders; a little later in that year he was again abroad, possibly in France. Early in the following year he was in France once more, probably attached to the ambassadors who went over to negotiate Richard II's marriage with a French princess. In May he was despatched again to Italy, this time to Lombardy, along with Sir Edward Berkeley, to treat with Bernardo Visconti, lord of Milan, and the notorious Sir John Hawkwood, 'pro certis negociis expeditionem guerræ Regis tangentibus,' probably to support in some way the proposed expedition into Brittany. And he seems to have been abroad again in 1379. One signal interest appertaining to the second Italian appointment is that Chaucer named one John Gower as one of his two 'attorneys' or representatives during his absence, and it is fairly certain that this was Gower the poet. He mentions him also in 'Troylus and Cryseyde,' which was probably written about this very time, with the epithet 'moral,' which has ever since adhered to his name—an epithet probably suggested by his 'Speculum Meditantis,' to judge from what we are told of the contents of that lost work. Gower repaid the compliment in his 'Confessio Amantis.' But Chaucer and Gower were very different types of men, and their friendship does not seem to have remained unshaken. Chaucer reflects somewhat sharply on Gower in the prologue to the 'Man of Lawes Tale,' and cries 'fie' on certain 'cursed stories,' which, as it happened, 'the moral Gower' had carefully related. It has been urged that the point of this reprimand is blunted by the 'fact' that the 'Man of Lawes Tale' is itself taken from Gower. But the fact is doubtful. The Man of Law implies that Chaucer had 'of olde time' written the tale

he is about to tell. We are strongly disposed to think that the tale of Constance, like the tale of Griselda, was written some years before its enlistment among the 'Canterbury Tales,' and therefore written before the 'Confessio Amantis.' There can be no doubt either that censure is aimed at Gower in the 'Man of Lawes Prologe,' or that Gower omits his complimentary lines on Chaucer in his second edition in 1393.

In 1380 we come to what seems a dark spot in Chaucer's life. In May of that year one Cecilia Chaumpaigne, daughter of the late William Chaumpaigne and Agnes his wife, remits, releases, and for herself and her heirs for ever 'quit claims' 'Galfrido Chaucer armigero omnimodas acciones tam de raptu meo tam de aliqua alia re vel causa, cujuscumque condicionis fuerint, quas unquam habui habeo seu habere potero a principio mundi usque in diem confeccionis presencium.' The witnesses are Sir William de Beauchamp, the king's chamberlain, Sir John de Clanebow, Sir William de Nevylle, John Phillpott, and Richard Morel (see Chaucer Society's Second Series, No. 10, pp. 131, 136–144). The matter is at present very obscure. It may perhaps be that Chaucer had something to do with the carrying off of Cecilia from her friends in the interest of some other person. Possibly he had 'carried her off' for himself. It may be a mere coincidence that in 1391 Chaucer's son Lewis seems to have been just ten years of age. Whatever this 'release' may mean, it is certain that it brought no discredit on Chaucer in his day. It was after this that the 'moral Gower' made mention of him, and in May 1382 he was appointed comptroller of the petty customs in the port of London during pleasure, with the usual wages and permission to execute his duties by a competent deputy. In November 1385 he was also allowed to nominate a permanent deputy to discharge his other comptrollership.

Well to do in a pecuniary way—holding two pensions, one from the crown and one from John of Gaunt, besides his emoluments from the customs' comptrollerships, with probably other additions to his income—he was in 1386 elected a knight of the shire for Kent. But at the end of that year he was deprived of both his offices, Adam Yardley superseding him as comptroller of the customs and subsidies, and a few days after Henry Gisors superseding him as comptroller of the petty customs in the port of London. This sudden collapse has been variously accounted for. The old biographers, misled by the 'Testament of Love' erroneously attributed to Chaucer, connect it with some dispute between the court and the citizens of London respecting the election of John of Northampton to the mayoralty in 1382. They go on to state with groundless assurance that in 1384, when Northampton's arrest was ordered, Chaucer, to avoid a like fate, fled to the island of Zealand; that after remaining two years in exile there, he returned to England, and was imprisoned in the Tower; that he lay a prisoner in the Tower till 1389, when, through the mediation of Queen Anne of Bohemia, he was released on the condition that he should impeach his former associates, which at last he did. All this romance is at once dispersed by the fact that during these years he 'regularly received his pension half-yearly at the exchequer with his own hands' (Nicolas). Very probably Chaucer's dismissal is connected with the political intrigues which prevailed from 1386 to 1389. John of Gaunt was abroad in Spain (May 1386 to November 1389), and Richard had been glad of any pretext to remove him out of the kingdom; but another of the king's uncles, the Duke of Gloucester, presently seized supreme power, and there was much tumult. For over two years the king was virtually suppressed. In November 1386 he was compelled to appoint a commission to inquire into abuses. The commissioners began their work by examining the accounts of the officers employed in the collection of the revenue. There seems to have existed special dissatisfaction with the officers of the customs and their conduct, as is shown by the fact pointed out by Sir Harris Nicolas that in 11 Ric. II, 1387–8, the commons petitioned that no comptroller of the customs and subsidies should in future hold his office for any other term than during good behaviour, to which request the royal assent was given (*Rot. Parl.* iii. 250). 'In August 1389, after Richard had assumed the government, the council ordered the enactment to be enforced, and that all appointments of custumer should in future be made, and the existing officers confirmed by the treasurer and privy council' (*Proceedings of the Privy Council*, i. 9). It was then a time of vigorous reform for Chaucer's department of the civil service, and he found himself at the close of 1386 without an income, except what his pensions brought in.

The chief works composed between 1372 and 1386 are: 'The House of Fame;' 'The Assembly of Foules;' 'Troylus and Cryseyde;' 'Palamon and Arcite,' an earlier version in stanzas of what is known to us as the 'Knightes Tale;' the stories of Saint Cecilia and of Griselda, afterwards respectively utilised as the 'Secounde Nonnes Tale,' and

the 'Clerkes Tale;' probably the story of Constance, afterwards the 'Man of Lawes Tale;' the translation of Boethius's 'De Consolatione Philosophiæ;' and, lastly, 'The Legende of Good Women,' called in the 'Man of Lawes Prologe' the 'Saints' Legend of Cupid,' i.e. the 'Legend of Cupid's Saints.'

The special mark of this period is the influence of the Italian literature. Chaucer's introduction to the Italian masterpieces gave him a new conception of literary art, and the effect is quickly perceptible. He presently abandons the octosyllabic couplet—the metre of the 'Roman de la Rose'—for a metre of more weight and dignity. He uses it in only one more work, in 'The House of Fame,' and in that poem he shows dissatisfaction with it. At the beginning of the third book he seems specially conscious of its inadequacy, as when he speaks of the 'ryme' as 'lyght and lewed.' He is longing for a better 'art poetical'—a finer 'craft.' The result is seen in two new metrical developments—in the stanza of seven 'heroic' lines, commonly called 'rime royal,' because a king, a humble imitator of Chaucer, used it; and secondly in the heroic couplet which has ever since been one of our most popular measures. He did not adopt these metres from the Italians, but Italian example and influence led him to adopt them because it inspired him with a desire for richer metrical forms. He did not servilely copy his masters, for he has left us nothing written in terza rima or ottava (the stanza of the 'Monkes Tale' is eight-lined, but the rhymes have an order of their own), or in sonnet shape, but by adopting suitable forms which he found elsewhere. Chaucer's genius could never have worthily expressed itself in the couplet which he found reigning in England when he began to write. The stanza ('rime royal') which he developed was a favourite form with him in his second period. It became a great favourite with English poets down to the Elizabethan age. It did not completely answer Chaucer's needs. Towards the close of his second period we find him transferring his allegiance to the heroic couplet, which in the third period becomes the dominant form. His first poem in this metre is the 'Legende of Good Women.'

Of the three great Italians, perhaps the one that moved him most deeply was Dante, as it should be. Several times he mentions him by name, as in the 'Wyf of Bathes Tale' (comp. *Purg.* vii. 121); the 'House of Fame,' i. 450, 'Legende of Good Women,' Prol., the 'Freres Tale;' see also 'the grete poet of Itaile, that highte Daunt,' in the 'Monkes Tale.' In other places he is obviously under Dante's full influence. This is particularly noticeable in the 'Assembly of Foules' and in the 'House of Fame.' In the former poem he pictures himself conducted into a certain park by Africanus just as the great Florentine pictures himself conducted into the infernal regions by Virgil; and the parallel is carried out in several incidents. In the 'House of Fame' Chaucer represents himself as borne off into the air to Fame's house by an eagle, just as Dante represents himself borne up by an eagle to the gates of purgatory (*Purg.* ix.) Of course, the classical story of Ganymede was familiar to Chaucer as well as to Dante, but a comparison of the two passages will certainly show Chaucer's familiarity with the lines in which Dante describes his translation. (For further illustrations of Chaucer's knowledge of the 'Divine Comedy' see Ten Brink's 'Studies.') With Petrarch's poetry Chaucer does not show a like sympathetic intimacy. Perhaps the most prominent recognition of it is to be found in 'Troylus and Cryseyde,' where the 'Song of Troilus' in book i. is simply a translation of the sonnet beginning 'S' amor non è, che dunque è quel, ch'i' sento?' in the 'Rime in Vita di Laura.'

It is from Boccaccio that Chaucer borrows most. 'Troylus and Cryseyde' is to a great extent a translation of Boccaccio's 'Filostrato,' as may be admirably seen from Mr. W. M. Rossetti's comparison of the two works published by the Chaucer Society. It is probable that 'Palamon and Arcite,' the earlier form of the 'Knightes Tale,' was a rendering, more or less faithful, of the 'Teseide,' the 'Knightes Tale' being a yet freer treatment of that poem. And it has generally been held, and we think rightly, that in designing the 'Canterbury Tales' Chaucer was influenced by the design of Boccaccio's 'Decamerone.' Again, the 'Reeves Tale,' the 'Frankeleynes Tale,' the 'Schipmannes Tale' are all to be found in the 'Decamerone.' The 'Monkes Tale' is formed upon the plan of the same author's 'De casibus virorum illustrium.' Chaucer never mentions Boccaccio, unless it be he whom he denominates 'Lollius.' But, very strangely, Chaucer specially connects with Lollius that sonnet which is turned into Troilus's song; so that Lollius, by this connection, ought to be Petrarch. Lollius appears again in the 'House of Fame,' where his statue appears side by side with those of 'Omer,' Dares, 'Titus' (Dictys), Guido 'de Columpnis,' and 'English Galfride.' No writer of the name of Lollius is known, and no satisfactory explanation of its introduction by Chaucer has been given. Chaucer speaks of 'olde stories' as his sources; when he does mention a definite authority, it is not Boccaccio, but 'Stace of Thebes'—Statius's 'Thebais.'

It would cast a valuable light on the growth of Chaucer's art if we could assign definite dates to the works that fall within this second period. But this is scarcely possible, at least at present. The 'Assembly of Foules' must certainly refer to some actual occurrence. It used to be connected with John of Gaunt's first courtship, because the conclusion of it—that the suitor must wait a year—is just what the 'Man in Black' in the 'Boke of the Duchesse,' who is almost certainly John of Gaunt, states to have been his own sentence. That must be allowed to be a curious coincidence, though there is so much conventionality in mediæval poetry that it is of less importance than it might seem. But John of Gaunt's first marriage took place in 1358; and it is incredible that a poem so greatly superior to the 'Boke of the Duchesse' should have been written eleven years before it. Also, the 'Assembly of Foules' abundantly shows the influence of Dante; and there is no reason for supposing that Dante's great poem influenced Chaucer so early as 1358, or before his first visit to Italy in 1372–3. Others have linked the 'Assembly' with Richard II's first marriage—his marriage with the Princess Anne of Bohemia in January 1382. The poem must then have been written in 1380 or 1381. But, to judge from its style, 1380 seems much too late, just as 1358 is much too early. We are inclined to hold that the 'Assembly of Foules' was written as soon after the 'Boke of the Duchesse' as is compatible with the fact that in the interval the Italian influence had come upon Chaucer. In conventionality of structure and incident the two poems curiously resemble each other. But in metre and style the 'Assembly' shows remarkable progress. We think that it was written in or about 1375, and that the occasion has yet to be discovered.

That the 'House of Fame' belongs to this period is sufficiently proved by the words:—

> For when thy labour al doon is
> And hast made alle thy reckeninges,
> In stede of rest and newe thinges
> Thou goost hoome to thin hous anoon,
> And also domb as any stoon, &c.

It is commonly assigned to 1384, or thereabouts. But it was surely written before February 1384, when Chaucer was permitted to appoint a deputy, and, judging from the style, we should feel disposed to place it some years earlier in the second period. The extent of Dante's influence upon it would seem to indicate a recent introduction to Dante. The metrical form, too, encourages the view that it was a comparatively early work.

The glory of this period is certainly 'Troylus and Cryseyde,' one of the most delightful poems in our literature. The genius of Chaucer shines out in it with a wonderful brightness. The date of this poem is about 1380. When Gower produced the first edition of his 'Confessio Amantis'—about 1384, as we maintain (see the *Athenæum*, 24 Dec. 1881)—it was already well known and popular (see Pauli's *Conf. Am.* ii. 95).

This noble achievement accomplished, he went on preparing himself for something yet nobler. He gathered fresh stores of knowledge, both of men and of books; and he again adopted a new metrical form which seemed to secure yet fuller expression of that knowledge. His first choice did not prove a happy one. It was to write

> A glorious legende
> Of gode women, maidenes and wives,
> That weren trewe in loving all hir lives,
> And telle of false men that hem betraien,
> That al hir life ne do nat but assaien
> How many women they may doon a shame.

But he grew tired of the task he had appointed himself. Of the nineteen heroines, or more, whose tales were to be recounted, he brings only nine before us. The poet's healthy spirit soon rebelled against a long succession of tragedies. He was endowed in a rare degree with the gift of humour. It became clear that this subject would not serve his purpose. Part of the 'Legende of Good Women' is of great excellence and value. The prologue is to be classed with Chaucer's best writings. And in the legends there are passages of admirable vigour and beauty, such as could come only from the hand of a master. The poem is a noble fragment, but it would not fully have expressed the mature genius of its author. The mention of the queen in one manuscript proves its composition to be subsequent to January 1382.

1386–1400.—Chaucer's third period would seem to have been a time of pecuniary discomfort. His dismissal from his offices at the close of 1386 seriously reduced his income. What remained was his pensions. And in May 1388, probably in great distress, he seems to have sold two of these to a certain John Scalby. There is reason for believing that in 1387 his wife died; at least there is no trace of her after 18 June of that year, up to which time the pension granted her in 1366 was more or less regularly paid. From 'L'Envoy à Bukton' we gather that Chaucer was a widower at the time of its writing. He says that though he had promised to express

> The sorow and wo that is in marriage,
> I dar not write of it no wickednesse,
> Lest I myself falle efte in sad dotage;

that is, 'lest I again make a fool of myself

by marrying again.' Still he commends the 'Wyf of Bathe'—i.e. the prologue to her tale—to his friends' reading. But these lines were written some years after his wife died, and their raillery must not be taken too seriously. However, Chaucer's troubles did not seem to have prostrated him. In or about 1388, in April, the famous pilgrimage to Canterbury took place, for there can be little doubt that in the prologue to the 'Canterbury Tales' he is referring to an actual pilgrimage. If it took place in April 1388, it was just before he sold his pensions, so that he must have spent at the Tabard and on the road to Canterbury some of the last coins he had to spend.

For a while the sky cleared for him in the summer of 1389. It is probably a mistake to connect the improvement in his fortunes, as is commonly done, with the return of John of Gaunt from Spain. In fact, John of Gaunt did not return till November, whereas Chaucer received a new appointment in July. The improvement is really to be connected with the king's reassertion of his authority. In May the king freed himself from the council that for some two and a half years had so closely controlled him, and the party at whose instance Chaucer had been ousted from the customs ceased to have power. But he was not restored to his old places. We presume that those who succeeded him in 1386 were appointed for life; and there appears to have been a genuine dissatisfaction with the way in which he had performed the duties of the comptrollerships. He was now appointed clerk of the king's works at the palace of Westminster, Tower of London, castle of Berkhampstead, the king's manors of Kennington, Eltham, Clarendon, Sheen, Byfleet, Childern Langley, and Feckenham; also at the royal lodge at Hatherburgh in the New Forest, at the lodges in the parks of Clarendon, Childern Langley, and Feckenham, and at the mews for the king's falcons at Charing Cross. His duties are minutely stated in the patent. Fortunately for the poet, he was permitted to execute them by deputy. In July 1390 he was ordered to procure workmen and materials for the repair of St. George's Chapel, Windsor, and also made a member of a commission to repair the Thames banks between Woolwich and Greenwich. In January 1391 he nominated John Elmhurst to be his deputy in the clerkship. Then came trouble again. In September we find one John Gedney holding the place that has been given to Chaucer. Of the cause of this supersession nothing whatever is known. It certainly looks as if Chaucer did not succeed as a man of business. But another place was found for him about the same time. In 14 Richard II (1390–1) Richard Brittle and 'Gefferey' Chaucer were appointed by Roger Mortimer, earl of March, foresters of North Petherton Park, Somersetshire, and in 21 Richard II (1397–8) Alienora, Roger Mortimer's wife, reappointed Chaucer sole forester. Roger Mortimer, it will be remembered, was the grandson of the Duchess of Clarence, to whose husband's household the poet was attached in youth (Collinson, *Somersetshire*, iii. 62; Mr. Selby, in *Athen.* 20 Nov. 1886).

One incident of his personal life at this time is preserved. On Tuesday, 9 Sept. 1390, he was 'feloniously despoiled' twice in one day, at Westminster of 10*l.* by one Richard Brerelay, and at Hatcham of 9*l.* 3*s.* 6*d.* by that same Brerelay, along with three others. Probably enough Chaucer was going from Westminster to Eltham. It was at the 'fowle' oak at 'Hacchesham,' a little to the west of New Cross, that he fell among thieves the second time. The writ, dated Eltham, 6 Jan. 1391, discharging him for repayment, speaks of the whole robbery as perpetrated at 'le fowle ok.' It adds that his horse was also taken from him 'et autres moebles' (see Mr. Walford D. Selby's *Robberies of Chaucer*, Chaucer Soc. 2nd ser. No. 12).

He had now for some two years and a half to subsist as well as he could on John of Gaunt's pension of 10*l.*, his salary as forester, and whatever wages, if any, he received as the king's esquire. It is not till 1394 that he obtained from King Richard a grant of 20*l.* for life. That, even with this addition, it went hard with him, may be justly concluded from his frequent anticipation of the payments due every half-year—at Easter and Michaelmas. Thus: 1 April 1395 he procures an advance of 10*l.*, 25 June 10*l.*, 9 Sept. 1*l.* 6*s.* 8*d.*, 27 Nov. 8*l.* 6*s.* 8*d.* So on 1 March 1396 the balance he had to receive was only 1*l.* 13*s.* 4*d.* Yet 30*l.* would be equivalent to some 400*l.* of our money. From 1391 to 1399 Chaucer seems to have had much pecuniary difficulty. In 1397, when he was reappointed forester of North Petherton, we find him having 5*l.* advanced in July, and in August 5*l.* In May 1398 letters of protection were issued to the effect that whereas the king had appointed his beloved esquire Geoffrey Chaucer to perform various arduous and urgent duties in divers parts of the realms of England, and the said Geoffrey, fearing that he might be impeded in the execution thereof by certain enemies of his by means of various suits, had prayed the king to assist him therein, therefore the king took the said Geoffrey, his tenants, and property into his special protection, forbidding him for two whole years to be

arrested or sued by anybody except on a plea connected with land (see a copy of this document in Godwin, iv. 299, 300). He must have been sorely pinched in this year, 1398, when twice, on 24 July and 31 July, he obtained a loan of 6*s.* 8*d.*

In October another grant of wine was made him, this time not a 'pitcher,' but a tun, to be received in the port of London by the king's chief butler or his deputy. The king's chief butler at that time was Thomas Chaucer.

He was not more satisfactorily placed till the accession of Henry IV, the son of his old patron the Duke of Lancaster (3 Oct. 1399). Four days after Henry came to the throne he granted Chaucer forty marks (26*l.* 13*s.* 4*d.*) yearly, in addition to the annuity Richard II had given him, so nearly doubling his previous income. This grant may have been made in answer to the poet's appeal appended to the 'Compleynte to his Purse'—lines which show that his humour did not desert him amidst all his troubles. Perhaps it is worth noting as possibly significant of Chaucer's character that in a few days he managed to lose his copy of this grant, and also his copy of the grant of 1394. He was furnished with new copies on 13 Oct. He was now, we may presume, in comfortable circumstances, for some two months later, on Christmas eve, 1399, he took a lease for fifty-three years, at the annual rent of 2*l.* 13*s.* 4*d.*, of a house situated in the garden of the Lady Chapel, Westminster. This Lady Chapel occupied the ground now covered by Henry VII's Chapel. Chaucer's house probably remained till a clearance was made for this latter structure. On 21 Feb. 1400 Chaucer received one of his pensions. The following months he was probably ailing, as he did not claim another payment then due to him; and not till June was any part of this payment claimed, and then it was paid not to himself, but to one Henry Somere. This is our last notice of the poet. The inscription on his tomb says he died on 25 Oct. 1400. The date of that inscription is long after the event, but it may have been copied from some older stone, and its accuracy is extremely probable. Being not only a tenant of the abbey, but a distinguished courtier and a distinguished poet, he was buried in what came afterwards to be known as the Poets' Corner, in the east aisle of the south transept, Westminster. In Caxton's time there were some Latin lines in his memory, 'wreten on a table hongyng on a pylere by his sepulture,' composed by one Surigonius, a poet laureat of Milan, beginning:

> Galfridus Chaucer vates et fama poesis
> Maternæ hac sacra sum tumulatus humo,

where 'fama poesis maternæ,' we suppose, means the 'glory of my mother-country's poetry.' In 1555 Nicholas Brigham [q. v.], a special admirer of Chaucer's works, himself a poet, erected close by his grave the tomb which is now extant. His wife had probably died, as we have seen, in 1387. Of his 'litel son Lewis,' for whom he compiled the 'Astrolabie' in 1391, we know nothing more. Thomas Chaucer, assumed to be the poet's elder son, is separately noticed.

The great literary work of this third period is the supreme work of Chaucer's life—the 'Canterbury Tales.' He probably finally fixed on his subject about 1387. Had the scheme been carried out, we should have had some 120 tales. There are a hundred in the 'Decamerone,' but they are comparatively slight and brief; many of Chaucer's are long and elaborate. Several of his earlier writings were adapted (not always thoroughly) to form a part of it, viz. 'Palamon and Arcite,' the 'Tale of Griselda,' the 'Tale of Constance,' the 'Tale of Saint Cecilia.' Perhaps the earliest allusion to the 'Canterbury Tales' is made by Gower in the prologue to the second (the 1393) edition of the 'Confessio Amantis'—

> But for my wittes ben so smale
> To tellen every man his tale, &c.

We may well believe that by 1393 a great part of the work as we have it was completed. But no doubt Chaucer was intending to go on with it, at least till near the close of his life, till the time when he could only take pleasure in 'the translation of Boes of consolation and other bokes of legendes of Seintes, and of Omelies and moralite and devotion.' One would rejoice if this morbid passage, occurring at the close of the 'Persones Tale,' could be shown to be the interpolation of some monk; but as it is we must suppose that to Chaucer there came an hour of reaction and weakness. In the 'Compleynt of Venus,' which is quite a distinct piece from the 'Compleynt of Mars,' although so commonly printed as a part of it, Chaucer begs that his work may be received with indulgence—

> For elde, that in my spirit dulleth me,
> Hath of enditing al the sotelte
> Welnigh beraft out of my remembrance.

So that he felt his powers decaying. On the other hand, the lines 'Flee from the prees,' known as the 'Good Counseil of Chaucer,' are vigorously written, and they are said to have been written on his deathbed; but this cannot be proved. The lines to his Purse sent to Henry IV, as we have seen, in 1399, are lively; but it does not follow that they were

written in that year. More likely only the 'envoy' was written then. The words 'out of this towne helpe me by your might' seem to point to some special occasion, and 'I am shave as nere as any frere' is in his old manner. Other pieces belonging to this period are the 'Envoy to Scogan'—certainly written in the days of distress, and possibly enough in 1393, as the references to excessive rains suggest—the 'Envoy to Bukton,' and a 'Balade de Vilage sanz Peinture.' Credibly enough, the last few years of his life Chaucer, for one reason or another, wrote little, and his *magnum opus* was scarcely touched. In the third period we see him mature. Fully as other influences have acted upon him, what strikes us is his extraordinary originality. For what is best in his best work he is debtor to no man. He is the first great figure of modern English literature, the first great humorist of modern Europe, and the first great writer in whom the dramatic spirit, so long vanished and seemingly extinct, reappears. Except Dante, there is no poet of the middle ages of superior faculty and distinction.

As to the manuscripts of Chaucer, see Furnivall's 'Six Text Edition of the Canterbury Tales, &c.,' an invaluable help to Chaucerian study. As to printed editions, we may mention that the 'Canterbury Tales' were printed by Caxton in 1475, and again from a better manuscript a few years later; by Wynken de Worde in 1495, and again in 1498; by Richard Pynson in 1493, and again in 1526. The first printed collection of the poet's works was made by W. Thynne, and brought out in 1532, and again with the addition of the 'Plowman's Tale' in 1542, and again about 1559, rearranged. Next in 1561 came Stowe's edition; then in 1598 Speght's, which was reissued and revised in 1602, and again in 1687. Later editors are Urry (1721), Singer (1822), Nicolas (1845), Morris (1866), &c. (see SKEAT, *Astrolabe*, p. xxvi). Tyrwhitt's elaborate edition of the 'Canterbury Tales' (1775–8) deserves special mention. All these collections contain several works that are certainly not by Chaucer. On this matter see Aldine ed. vol. i. appendix B. Professor Skeat has edited separate portions of the 'Canterbury Tales.'

[The Chaucer Society publications; Tyrwhitt's Introductory Discourse to the Canterbury Tales, &c., in his edition of the Canterbury Tales, 1775-8; Godwin's Life of Chaucer, 4 vols. 2nd ed. 1804; Nicolas's Life of Chaucer in the Aldine edition; Todd's Illustrations of Gower and Chaucer, 1810; 'Matthew Browne's' Chaucer's England, 2 vols. 1869; John Saunders's Cabinet Pictures of English Life: Chaucer, 1845; Bernhard ten Brink's Chaucer Studien, 1870, and his Chaucer's Sprache und Verkunst, 1884; Morris's Chaucer's Prologue, &c.; Skeat's Man of Lawes Tale, &c.; and also the Prioresses Tale, &c., in the Clarendon Press Series; Henry Morley's English Writers; Ward's Chaucer, in the Men of Letters Series; Warton's Hist. of English Poetry; Lowell's My Study Windows.]

J. W. H.

CHAUCER, THOMAS (1367 ?–1434), speaker of the House of Commons, in all likelihood elder son of Geoffrey Chaucer [q. v.], by his wife Philippa, daughter of Sir Payne Roet and sister of Catherine Swnyford, mistress and afterwards wife of John, duke of Lancaster, was probably born in 1367. Early in life he married Matilda, second daughter and coheiress of Sir John Burghersh, nephew of Henry Burghersh [q. v.], bishop of Lincoln, treasurer and chancellor of the kingdom. His marriage brought him large estates, and among them the manor of Ewelme, Oxfordshire. It is evident that his connection with the Duke of Lancaster was profitable to him. He was appointed chief butler to Richard II, and on 20 March 1399 received a pension of twenty marks a year in exchange for certain offices granted him by the duke, paying at the same time five marks for the confirmation of two annuities of 10*l.* charged on the duchy of Lancaster and also granted by the duke. These annuities were confirmed to him by Henry IV, who appointed him constable of Wallingford Castle, and steward of the honours of Wallingford and St. Valery and of the Chiltern Hundreds, with 40*l.* a year as stipend and 10*l.* for a deputy. About the same time he succeeded Geoffrey Chaucer as forester of North Petherton Park, Somersetshire (COLLINSON, *Somersetshire*. iii. 62; MR. SELBY in *Athenæum*, 20 Nov. 1886). On 5 Nov. 1402 he received a grant of the chief butlership for life. On 23 Feb. 1411 the queen gave him the manor of Woodstock and other estates during her life, and on 15 March the king assigned them to him after her death. Chaucer sat for Oxfordshire in the parliaments of 1400–1, 1402, 1405–6, 1407, 1409–10, 1411, 1413, 1414, 1421, 1422, 1425–6, 1427, 1429, 1430–1. He was chosen speaker in the parliament that met at Gloucester in 1407, and on 9 Nov. reminded the king that the accounts of the expenditure of the last subsidy had not been rendered. The chancellor interrupted him, declaring that they were not ready, and that for the future the lords would not promise them. He was chosen again in 1410 and in 1411, when, on making his 'protestation' and claiming the usual permission of free speech, he was answered by the king that he might speak as other speakers had

done, but that no novelties would be allowed. He asked for a day's grace, and then made an apology. He was again chosen in 1414. In that year he also received a commission, in which he is called 'domicellus,' to treat about the marriage of Henry V, and to take the homage of the Duke of Burgundy. The next year he served with the king in France, bringing into the field twelve men-at-arms and thirty-seven archers, and was present at the battle of Agincourt. In 1417 he was employed to treat for peace with France. On the accession of Henry VI he appears to have been superseded in the chief butlership, and to have regained it shortly afterwards. In January 1424 he was appointed a member of the council with a salary of 40*l.*, and the next year was one of the commissioners to decide a dispute between the earl marshal and the Earl of Warwick about precedence. In 1430–1 he was appointed one of the executors of the will of the Duchess of York. He was very wealthy, for in the list drawn up in 1436 (he was then dead) of those from whom the council proposed to borrow money for the war with France, he was put down for 200*l.*, the largest sum asked from any on the list except four. He died on 14 March 1434, and was buried at Ewelme, where his wife, who died in 1436, was also buried with him. He left one child, Alice, who married first Sir John Philip (*d.* 1415); secondly, Thomas, earl of Salisbury (*d.* 1428), having no children by either; thirdly, William de la Pole, earl and afterwards duke of Suffolk (beheaded 1450), by whom she had two sons and a daughter.

[Sir Harris Nicolas's Life of Geoffrey Chaucer in vol. i. of the Aldine edition of Chaucer's Works, containing references to and extracts from original authorities, has afforded the main substance of the above notice; Manning's Lives of the Speakers, 44–52; Return of Members of Parliament, i. 261–319 passim; Rolls of Parliament, iii. 609, 648, iv. 35; Stubbs's Constitutional History, iii. 60, 63, 67, 90, 259.] W. H.

CHAUCOMBE, HUGH DE (*fl.* 1200), justiciar, was probably born at Chalcombe in Northamptonshire; at least, it is certain that it was from that place that he received his surname. He is first mentioned in 1168, in the Great Roll of Henry II, as having paid 30*l.* for relief of six knights' fees in the diocese of Lincoln, in which Chalcombe was then included. He next appears in the same record as having in 1184 been fined one mark to be released from an oath which he had taken to the abbot of St. Albans. During the last three years of Richard I (1196–8) he was sheriff of Staffordshire, Warwickshire, and Leicestershire. On the accession of John he was employed about the king's person, and accompanied him into Normandy. In September 1200 he witnessed a charter granted by John at Argentan, and sat as one of the judges in the king's court at Caen. In the same year the barons of the exchequer received instructions that a debt which Chaucombe owed to the king should be respited so long as he continued abroad in the royal service. The next mention of Chaucombe belongs to 1203, when he appears as having been charged with the duty of making inquisition at the ports with regard to the persons who imported corn from Normandy. During the next two years he frequently accompanied the king in his journeys through England, and several charters granted at different places are witnessed by him. In 1204 he acted as justice itinerant, fines being acknowledged before him in Hampshire and Nottinghamshire, and in July of that year he sat in the king's court at Wells. In the following October he was again appointed sheriff of Warwickshire and Leicestershire, jointly with one of the king's clerks named Hilary, and was entrusted with the care of the royal castle of Kenilworth. He was also appointed to manage the revenues of Kenilworth Priory during its vacancy. In January 1206–7 he failed to appear to a suit brought against him by R. de Aungervile relating to the wrongful possession of some cattle, and orders were issued for his arrest. In the following July he was dismissed from his office of sheriff, being succeeded by Robert de Roppesley, to whom he was commanded to deliver up the castle of Kenilworth; and subsequently he had to pay a fine of eight hundred marks to the king. In 1209 he became a monk, and entered the priory at Chalcombe. By his wife Hodierna he had one son, named Robert, and two daughters, who were married to Hamund Passalewe and Ralph de Grafton.

[Rot. Cur. Reg. ed. Palgrave, 109, 112, 128, 130, 429, 430; Madox's Exchequer, i. 171, 175, 316, 459, 497; Rot. Pat. i. pt. i. 33, 74; Placit. Abbrev. 7, 55; Fuller's Worthies, i. 575, ii. 314; Foss's Lives of the Judges, ii. 50; Baker's Hist. of Northamptonshire, 588, 591.] H. B.

CHAUNCEY, CHARLES, M.D. (1706–1777), physician, was the eldest son of Charles Chauncey, a London citizen, son of Ichabod Chauncey [q. v.] He went to Benet College, Cambridge, in 1727, and graduated M.B. 1734, M.D. 1739. In 1740 he was elected a fellow of the College of Physicians, and became a censor in 1746. He was elected F.R.S. on 29 Jan. 1740, but his chief reputation was as an antiquary. The portraits of Garth and of Mead at the College of Physicians were

given to the college by Chauncey. He collected paintings and prints, coins and books. He died 25 Dec. 1777, and his brother Nathaniel, also a collector, succeeded to his collections. As a man fond of what was ancient, he is appropriately buried in the parish church which claims to be of the most ancient foundation of any in London, St. Peter's on Cornhill. Three sale catalogues, dated 1790, one of pictures, one of coins, and one of books, in the British Museum, are almost the only remaining records of the tastes and learning of Chauncey and his brother.

[Munk's Coll. of Phys. 1878, ii. 145; Thomson's History of Royal Society, p. xlii.] N. M.

CHAUNCEY, ICHABOD (*d.* 1691), physician and divine, the date and place of whose birth are unknown, was chaplain to Sir Edward Harley's regiment at Dunkirk at the time the Uniformity Act was passed. Shortly afterwards he obtained a living in Bristol, and, being ejected for nonconformity, practised physic there for eighteen years, and obtained a considerable practice. In his 'Innocence vindicated' he states that in 1684 he was a M.A. of thirty years' standing, and for twenty had been a licentiate of the London College of Physicians. In 1682 he was prosecuted for not attending church, &c. (35 Eliz. c. i.) His defence was that he accommodated his worship as nearly as he could to that of the primitive church, but he was convicted and fined. In 1684 he was again prosecuted under the same act, and was imprisoned in the common gaol for eighteen weeks before he was tried, when he was sentenced to lose his estate both real and personal, and to leave the realm within three months. From a declaration drawn up by the grand jury, he appears to have been in the habit of defending such dissenters in Bristol as were prosecuted under the various acts relating to religion; but from the 'Records of the Broadmead Meeting, Bristol,' his persecution appears to have originated in the private malice of the town clerk. Chauncey resided in Holland till 1686, when he returned to Bristol, where he died in 1691. His only work is 'Innocence vindicated by a Narrative of the Proceedings of the Court of Sessions in Bristol against I. C., Physician, to his Conviction on the Statute of the 35th Elizabeth,' 1684.

[Lempriere's Biog. Dict.; Records of a Church of Christ Meeting in Broadmead (Hanserd-Knollys Society); Calamy's Nonconf. Mem. iii. 778 (1805).] A. C. B.

CHAUNCY, CHARLES (1592–1672), nonconformist divine, fifth and youngest son of George Chauncy of Yardley Bury and New Place in Gilston, Hertfordshire, by his second wife, Agnes, daughter of Edward Welch of Great Wymondley in the same county, and widow of Edward Humberstone, was baptised at Yardley on 5 Nov. 1592. He received his preliminary education at Westminster, whence he was sent in 1609 to Cambridge and entered at Trinity College, of which society he subsequently became a fellow. He proceeded B.A. in 1613, M.A. in 1617, and was incorporated on that degree at Oxford in 1619. He became B.D. in 1624. Distinguished alike for oriental and classical scholarship, Chauncy, it is said, was nominated Hebrew professor by the heads of houses; but Dr. Williams, the vice-chancellor, wishing to place a friend of his own in that office, made Chauncy professor of Greek, 'or more probably Greek lecturer in his own college.' On 27 Feb. 1627 Chauncy was presented by his college to the vicarage of Ware, Hertfordshire, which he held until 16 Oct. 1633. He was also vicar of Marston St. Lawrence, Northamptonshire, from 28 Aug. 1633 until 28 Aug. 1637. In each of these preferments his disregard of Laud's oppressive regulations brought him before the high commission court, once in 1630 and again in 1634. On the last occasion he was suspended from the ministry and imprisoned. After some months' confinement he petitioned the court on 4 Feb. 1635–6 to be allowed to submit. A week later he read his submission 'with bended knee,' and, after being admonished by Laud in his usual style, was released on the payment of costs. The text of his offences, sentence, and submission is set forth in 'Cal. State Papers, Dom. 1635–6,' pp. 123–4, 494–5. For making what he afterwards termed his 'scandalous submission' Chauncy never forgave himself. He had resolved to retire to America, but before going he wrote a solemn 'Retractation,' which was published at London in 1641. Arriving at Plymouth in New England in December 1637, he acted for some time as assistant to John Reyner, the minister of that place. In 1641 he was invited to take charge of the church at Scituate, a neighbouring town, where he continued for more than twelve years. He suffered frequently from poverty. When the puritans were masters of England, Chauncy was invited home by his old parishioners at Ware, and was about to embark at Boston, when he was persuaded on 2 Nov. 1654 by the overseers of Harvard College, New Cambridge, to become president of that society. He was accordingly inaugurated as successor to Henry Dunster, the first president, on the ensuing 29 Nov. Despite the poor stipend, irregularly paid, Chauncy continued in this post,

'a learned, laborious, and useful governor,' until his death, which occurred on 19 Feb. 1672. He was buried at New Cambridge. Chauncy married at Ware on 17 March 1630 Catherine, daughter of Robert Eyre, barrister-at-law, of Salisbury, Wiltshire. By her, who died on 24 Jan. 1668, aged 66, he had six sons, all bred to the ministry and graduates of Harvard, and two daughters. He was an admirable preacher, and in addition to a single sermon printed in 1655, he published twenty-six sermons on 'The Plain Doctrine of the Justification of a Sinner in the Sight of God,' London, 1659, 4to. He also wrote 'The Doctrine of the Sacrament, with the right use thereof, catechetically handled by way of question and answer,' 1642, and 'Antisynodalia Scripta Americana, or a proposal of the judgment of the Dissenting Messengers of the Churches of New England assembled, 10 March 1662;' both these works are extremely rare. He contributed a poem to the 'Lacrymæ Cantabrigienses,' 1619, on the death of Anne, queen of James I; to the 'Gratulatio Academiæ Cantabrigiensis,' 1623, on the return of Charles from Spain; to the 'Epithalamium,' 1624, on the marriage of Charles and Henrietta Maria; and to the 'Cantabrigiensium Dolor & Solamen,' 1625, on the death of James I and accession of Charles. He also delivered a Latin oration on 27 Feb. 1622, on the departure of the ambassadors from the king of Spain and the archduchess of Austria, after their entertainment at Trinity College, which was published the following year in 'True Copies of all the Latine Orations made and pronounced at Cambridge.' A brief 'Ἐπίκρισις' from his pen was printed at the beginning of Leigh's 'Critica Sacra.' Among his earlier friends Chauncy numbered Archbishop Ussher.

[Clutterbuck's Hertfordshire, ii. 401, iii. 307–8; Savage's Genealog. Dict. i. 366–9; Fowler's Memorials of the Chaunceys, pp. 1–37; Mather's Ecclesiastical Hist. bk. iii. pp. 133–41; Wood's Fasti (Bliss), i. 391; Newcourt's Repertorium, i. 904; Baker's Northamptonshire, i. 643; Cal. State Papers, Dom. 1629–31, 1634–5, 1635–6, 1637; Rushworth's Hist. Coll. (1659–1701), pt. ii. vol. i. pp. 34, 316; Gardiner's Hist. of England, 1603–42, viii. 116; Prynne's Cauterburies Doome, pp. 96, 362, 494; Neal's Hist. of the Puritans, ii. 201, 262. 315–16; Brook's Puritans, iii. 451–5; Parr's Life of Ussher, p. 340; Chalmers's Biog. Dict. ix. 216–18; Welch's Alumni Westmon. (1852), p. 79; Allen's American Biog. Dict. pp. 213–15; Wilson's Dissenting Churches, i. 289.] G. G.

CHAUNCY, Sir HENRY (1632–1719), topographer, born in London in 1632, was the son of Henry Chauncy of Yardley Bury, Hertfordshire, and Anne, daughter of Peter Parke of Tottenham, and great-nephew of Charles Chauncy the nonconformist [q. v.] He was educated at the high school, Bishops Stortford, under Mr. Thomas Leigh, and admitted to Caius College, Cambridge, in 1647. Two years afterwards he entered the Middle Temple, and was called to the bar in 1656. In 1661 he was made justice of the peace for the county of Hertford, and in 1673 justice of the peace and chief burgess for the borough of Hertford. In 1675 he became a bencher of the Middle Temple. He was the last that held the title of steward of the borough court, Hertford, being elected in 1675, and in 1680, when Hertford obtained its charter, he became the first recorder. In 1681 he was made reader of the Middle Temple, and in the same year was knighted at Windsor Castle by Charles II. In 1685 he was chosen treasurer of the Middle Temple, and in 1688 he was called to the degree of serjeant-at-law. The same year he was appointed justice for the counties of Glamorgan, Brecknock, and Radnor. He was thrice married: first, in 1657, to Jane, daughter of Francis Flyer of Brent-Pelham, sheriff of Hertfordshire, by whom (*d.* 1672) he had seven children; secondly, to Elizabeth, daughter and coheiress of Gregory Wood of Risby, Suffolk, and relict of John Goulsmith of Stredset, Norfolk, who died in September 1677; and thirdly, to Elizabeth, daughter of Nathaniel Thruston of Hoxne, Suffolk, by whom he had two children.

His father died in 1681, and he succeeded to the rich family estates. He compiled the history of his ancestral county, which he published in a large folio volume of 620 closely printed pages, entitled 'The Historical Antiquities of Hertfordshire, with the Original of Counties, Hundreds, &c. . . . Illustrated with a large Map of the County, a Prospect of Hertford, and the Ichnography of St. Albans and Hitchin, &c.,' London, 1700. This work shows indefatigable research, although pedantic in style. Only five hundred copies were printed, and it has now become highly valuable. The engravings are very curious. An analysis of the book is in Savage's 'Librarian' and Upcott's 'English Topography.' Chauncy left many additions, which the Rev. Nathaniel Salmon incorporated in his 'History of Hertfordshire,' London, 1728, fol. In 1827 Mr. Robert Clutterbuck published a new edition, entitled 'History and Antiquities of the County of Hertford,' which includes additions by Mr. Blore. The Rev. Thomas Tipping of Ardeley had a copy full of manuscript notes, which another hand had carried further down to

1790. From this book Mr. John Edward Cussans has taken every note of value for his 'History of Hertfordshire,' 3 vols. London, 1870, fol. There is an exact reprint of the original work in two octavo volumes issued at Bishops Stortford by J. M. Mullinger in 1827. There are three interleaved folios in the British Museum (Add. MSS. 9062–4) entitled 'Chauncy and Salmon's History and Antiquities of Hertfordshire, illustrated with a great variety of Prints and Drawings, and some MS. Notes and Papers by the late Thomas Baskerfield, Esq.,' presented by Mrs. Baskerfield in 1832. Chauncy died at Yardley Bury (now called Ardeley) on 21 May 1719, and is buried in the church there. Chauncy mentions in his preface that he was prevented from carrying out his original design by having to spend money in resisting the ruinous machinations of a degenerate member of his family and his malicious accomplices. The reference is apparently to his grandson Henry. His son and heir, Henry, having died in 1703, this grandson succeeded in 1719 to the family estates, which he soon wasted and mortgaged, and died three years after without issue. Several books upon witchcraft which appeared in 1712 were occasioned by the apprehension, under Chauncy's warrant, of an old woman, Jane Wenham of Walkern, for bewitching sheep and servant girls. She was found guilty at Hertford assizes and sentenced to death, but the queen granted her a free pardon.

[Chauncey's Historical Antiquities of Hertfordshire, 1700; Salmon's History of Hertfordshire, 1728; Clutterbuck's History and Antiquities of the County of Hertford, 1815–27; Cussans's Hertfordshire, i. pt. ii. 137, pt. iii. 87, 89; Savage's Librarian, i. 49–63; Upcott's English Topography, i. 333–8; Gough's British Topography, i. 419; Nichols's Lit. Anecd. ii. 132, iii. 179; Nichols's Illust. iv. 79; Discovery of Sorcery and Witchcraft, London, 1712.]

J. W.-G.

CHAUNCY, ISAAC (1632–1712), dissenting minister, eldest son of Charles Chauncy [q. v.], was born on 23 Aug. and baptised at Ware, Hertfordshire, on 30 Aug. 1632. He went as a child to New England with his father, and was entered at Harvard in 1651, where he studied both theology and medicine, but, coming to England, completed his education at Oxford, where he proceeded M.A. Before 1660 he was given the rectory of Woodborough, Wiltshire, where he resided until ejected by the Act of Uniformity in 1662. Thereupon he removed to Andover, Hampshire, where he took charge of a congregational church. On 5 July 1669 he was admitted an extra-licentiate of the College of Physicians. 'Having,' says Calamy, 'quitted Andover some time after the recalling of Charles's Indulgence, he came to London with a design to act chiefly as a physician' (*Nonconf. Memorial*, ed. Palmer, iii. 380–1). On 30 Sept. 1687 he was induced to accept the pastorate of an independent meeting-house in Bury Street, St. Mary Axe, over which he presided for fourteen years. Chauncy, although a learned man, was not a popular preacher, and being somewhat bigoted, he so tormented his hearers with incessant declamations on church government 'that they left him' (Chalmers, *Biog. Dict.* ix. 218 *n.*) He therefore resigned his charge on 15 April 1701, and was succeeded by Isaac Watts, who had been his assistant for two years previously. During the whole period of his ministry he had also practised medicine. He afterwards became divinity tutor to the newly founded Dissenting Academy in London, an office which he held until his death. Chauncy died at his house in Little Moorfields on 28 Feb. 1712. By his wife, Jane, he had three sons and a daughter. Chauncy was a voluminous author. Besides a prefatory epistle to Clarkson's 'Primitive Episcopacy,' 1688, and an edition of Owen's 'Gospel Grounds,' 1709, he published: 1. 'The Catholic Hierarchy,' 1681. 2. 'A Theological Dialogue, containing a Defence and Justification of Dr. John Owen from the forty-two errors charged upon him by Mr. Richard Baxter,' 1684. 3. 'The Second Part of the Theological Dialogue, being a rejoinder to Mr. Richard Baxter,' 1684. 4. 'The Unreasonableness of compelling Men to go to the Holy Supper,' 1684. 5. 'Ecclesia Enucleata: the Temple opened, or a clear demonstration of the True Gospel Church,' 1684. 6. 'The Interest of Churches, or a Scripture Plea for Steadfastness in Gospel Order,' 1690. 7. 'Ecclesiasticon, or a plain and familiar Christian Conference concerning Gospel Church and Order,' 1690. 8. 'Examen Confectionis Pacificæ, or a Friendly Examination of the Pacific Paper.' [By I. C.], 1692. 9. 'Neonomianism unmasked; or the Ancient Gospel pleaded against the other, called a New Law, or Gospel, &c.,' three parts, 1692–3. 10. 'A Rejoynder to Mr. D. Williams, his reply to the first part of Neonomianism unmaskt, &c.,' 1693. 11. 'A Discourse concerning Unction and Washing of Feet, &c.,' 1697. 12. 'The Divine Institution of Congregational Churches, Ministry, and Ordinances, &c.,' 1697. 13. 'An Essay to the Interpretation of the Angel Gabriel's Prophesy deliver'd by the Prophet Daniel, chap. ix. 24,' 1699. 14. 'Christ's Ascension to fill all things . . . a sermon [on Eph. iv. 10],'

1699. 15. 'Alexipharmacon; or a fresh Antidote against Neonomian Bane and Poyson to the Protestant Religion, &c.,' 1700. 16. 'The Doctrine which is according to Godliness, &c.' [1700?] (another edition, 1737).

[Savage's Genealog. Dict. i. 368; Fowler's Memorials of the Chaunceys, pp. 46–8; Munk's Coll. of Phys. (1878), i. 415–16; Wilson's Dissenting Churches, i. 289–91; Will reg. in P.C.C. 46, Barnes.] G. G.

CHAUNCY, MAURICE (*d.* 1581), Carthusian monk, whose surname is found under the forms of Chamney, Chawney, Chancy, Channy, Chenye, Chasee, and Chawsey, was the eldest son of John Chauncy, esq., of Ardeley, Hertfordshire, by his first wife, Elizabeth, widow of Richard Manfield, and daughter and heiress of John Proffit of Barcomb, Sussex. He received his education at Oxford, and Wood conjectures that he prosecuted his studies 'in an ancient place of literature near to London college, alias Burnell's Inn,' in that university. He next proceeded to Gray's Inn to study the common law. There he led a life of pleasure with some jovial companions until he was sharply reproved by his father for his conduct, when he laid aside his gay apparel and assumed the habit of a monk in the London Charterhouse. In 1535, when the monks were ordered to take the oath acknowledging the king's supremacy, most of the Carthusians stood firm in their refusal, and eighteen of them suffered martyrdom in consequence, but Chauncy did not share the constancy of his brethren, and reluctantly consented to take the oath. Finally, on 10 June 1537 Prior Trafford and sixteen monks, including Chauncy, surrendered their possessions into the king's hands, when the prior received of his majesty's 'mercy and grace' a pension of 20*l.* and the monks an annual pension of 5*l.* apiece. Chauncy's name is not found in the list of those who on this occasion signed the oath of the king's supremacy, but he acknowledges that he was weak enough to take it, though against his conscience.

Chauncy was allowed to leave England, and retired to Flanders, where he became associated with the Carthusians, who on being expelled from the monastery of Shene in Surrey had settled at Bruges. In Queen Mary's reign Chauncy left that city with several other monks, and came to London in June 1555. In November 1556 they recovered their ancient monastery at Shene, and Chauncy was made prior. On the accession of Queen Elizabeth they were permitted to quit the kingdom unmolested, being in number fifteen monks and three lay-brothers. They returned to Bruges in 1559, and remained in the Flemish monastery of Carthusians, till in 1569 they obtained a house of their own in the street St. Clare. They were obliged to leave Bruges in April 1578, in consequence of the tumults raised by the Calvinists, and after experiencing various vicissitudes, they arrived in July the same year at the Carthusian convent at Louvain, where they were received and lodged by order of Don John of Austria. The prior, Father Chauncy, died at Bruges on 12 July (O. S.) 1581. It may be added that the community removed from Louvain to Antwerp (1590), and thence to Mechlin (1591), where they resided till 1626, when they settled at Nieuport. Here they remained till their final suppression by the emperor, Joseph II, in 1783. This was the only community of religious men which had continued without dispersion from the reign of Queen Mary.

Chauncy was the author of 'Historia aliquot nostri sæculi Martyrum cùm pia, tum jucunda, nunquam antehac typis excusa,' Mentz, 1550, 4to (anon.), reprinted at Bruges 1583, 8vo. This second edition has a preface written by Theotonius à Bragança, archbishop of Evora in Portugal. The book contains the epitaph of Sir Thomas More; the captivity and martyrdom of John Fisher, bishop of Rochester; the captivity and martyrdom of Sir T. More; the martyrdom of Reynold Brigitt, a pious divine, and of others; and the passion of eighteen Carthusians of London. The autograph manuscript of the last four treatises was formerly in the possession of More, bishop of Ely, and is now preserved in the Cambridge University Library, Ff. iv. 23. The last part, illustrated with copper-plate engravings, was reprinted under the title of 'Commentariolus de vitæ ratione et martyrio octodecim Cartusianorum qui in Anglia sub Rege trucidati sunt,' Ghent, 1608, 8vo; and with a slightly different title-page, and more prefatory matter, Würzburg, 1608, 8vo. Tanner mentions an edition printed at Cologne in 1607.

Chauncy revised and made some additions to Peter Sutor's 'Vita Carthusiana,' Louvain, 1572, 8vo. Wood ascribes to him 'A Book of Contemplacyon, the whiche is clepyd the Clowde of Unknowyng' (*Harl. MSS.* 674, art. 4, and 959); but this is no doubt the production of a much earlier writer. The same remark applies to 'The Book of Prive Counseling' (*Harl. MS.* 674, art. 5), the authorship of which is likewise ascribed by Wood to Prior Chauncy.

Sir Henry Chauncy [q. v.], the historian of Hertfordshire, was descended from Maurice Chauncy's younger brother Henry.

[Addit. MS. 9062, f. 64 *b*; Knox's Letters and Memorials of Card. Allen, 31, 37; Aungier's Hist. of Syon Monastery, 438; Bale, Script. Brit. Cat. i. 713; Bancroft's Account of T. Sutton, 261–3; Cat. of MSS. in Camb. Univ. Lib. ii. 457; Cat. Librorum Impress. Bibl. Bodl. (1843), i. 505; Chauncy's Hertfordshire (1826), i. 116, 117, 121; Clutterbuck's Hertfordshire, ii. 401; MS. Cotton. Cleop. E. iv. f. 247; Dodd's Church Hist. i. 527; Diaries of the Engl. Coll. Douay, 126, 156, 180, 301; Froude's Hist. of England, ii. 343–62; Bibl. Grenvilliana, i. 444; Husenbeth's Colleges and Convents on the Continent, 36, 37; Morris's Troubles of our Catholic Forefathers, 1st series, 9, 13, 15, 24, 25; Notes and Queries, 2nd series, xii. 226; Petreius, Bibl. Cartusiana, 245; Pits, De Angliæ Scriptoribus, 775; Rymer's Fœdera (1712), xiv. 491, 492; Strype's Memorials, fol. i. 199; Tanner's Bibl. Brit. 165; Wood's Athenæ Oxon. (Bliss), i. 459.] T. C.

CHAVASSE, WILLIAM (1785–1814), an officer in the East India Company's service, attempted, in conjunction with a brother officer, Captain Macdonald, to explore in 1814 the route traversed by the ten thousand under Xenophon. They penetrated as far as Ingra, near Bagdad, where they were captured by a Kurdish chieftain and imprisoned in a dungeon. They obtained their liberty by the payment of eight hundred piastres, but Chavasse was seized with brain fever and died. He was buried near Bagdad.

[Gent. Mag. lxxxiv. pt. ii. 498.] J. M. R.

CHEADSEY, WILLIAM (1510?–1574?). [See CHEDSEY.]

CHEAPE, DOUGLAS (1797–1861), advocate and author, younger son of John Cheape of Rossie, Fifeshire, was born in 1797. Sir John Cheape [q. v.] was his elder brother. He studied law, and was admitted a member of the Faculty of Advocates, Edinburgh. In 1827 he was appointed professor of civil law in the university. This appointment he resigned in 1842, owing to 'domestic circumstances,' when the faculty recorded 'their high sense of the very able and efficient manner in which he had discharged the duties of the chair.' He introduced some useful reforms, the chief of which was the substitution of English for Latin in the class examinations; but his only publication on the subject was his 'Introductory Lecture on the Civil Law,' delivered in the university of Edinburgh (Edinburgh, 1827). He was engaged for the pursuer in a famous case, Southgate and Mandatory *v.* Montgomery, on which he wrote a once well-known squib called 'Res Judicata.' This with some other contributions of a like nature was published in the 'Court of Session Garland' (with Appendix, Edinburgh, 1839). Other squibs of his were 'The Book of the Chronicles of the City; being a Scriptural account of the Election of a member for the City of Edinburgh in May 1834' (manuscript prefatory note to Museum copy), and (probably) 'La festa d'Overgroghi' (viz. Over Gogar, near Edinburgh), a burlesque opera in Italian and English. Cheape died at Trinity Grove, Trinity, near Edinburgh, 1 Sept. 1861. He married in 1837 Ann, daughter of General Rose of Holme, Nairnshire.

[Grant's Story of the University of Edinburgh, 1884; Irving's Book of Scotsmen; Scotsman, 3 Sept. 1861; Notes and Queries, 2nd ser. iv. 236; Blackwood's Mag. January 1871, pp. 111–112; Brit. Mus. Cat.; information from J. R. Stewart, esq., of Edinburgh.] F. W–T.

CHEAPE, SIR JOHN (1792–1875), general, son of John Cheape of Rossie, Fifeshire, was born in 1792. He was educated at Woolwich and Addiscombe, and entered the Bengal engineers as a second lieutenant on 3 Nov. 1809. He first served in Lord Hastings's two campaigns against the Pindarrees, and was present at the sieges of Dhamouni and Mondela in 1815 and 1816. He next served with the Nerbudda field force under General Adams in 1817, and under Sir John Doveton and Sir John Malcolm in 1818, and was present at the siege of Asseerghur, after which he was promoted captain on 1 March 1821. In 1824 he was ordered to Burmah, and served through the three deadly campaigns of the first Burmese war. For more than twenty years after the conclusion of the Burmese war he had no opportunity of going on active service, but was employed in civil engineering. His promotion, however, went on, and he became major in 1830, lieutenant-colonel in 1834, and colonel in 1844. In 1848 Cheape happened to be employed in the Punjab when the siege of Mooltan was determined upon; he was at once appointed chief engineer, and conducted the operations which led to the fall of that fortress. He then joined the army under Lord Gough, and though an engineer officer and chief engineer with the army, it was Cheape who directed the murderous artillery fire which won the battle of Goojerat. Lord Gough mentioned his services in his despatches, and Cheape was made a C.B. and an aide-de-camp to the queen. When the second Burmese war broke out in 1852, Cheape was made a brigadier-general and appointed second in command to General Godwin. As in the first Burmese war, the fatal mistake of despising their enemy led the English commanders into great straits, and the brigand chief Myat-thoon inflicted as

severe defeats and menaced the English as seriously as Maha Bundoola had done in the first Burmese war. Just as in the first war General Cotton failed in his attack on Donabew, so did General Steel in this second war fail at the same place, and in February 1853 Cheape took the command and invaded Pegu. He was as successful as General Campbell in the first war, and though Ensign Garnet Wolseley of the 80th regiment, who led the storming party, was wounded, the stockade was carried. With this success the war was at an end, and the provinces of Pegu and Tenasserim were annexed to the territories of the East India Company. Cheape was promoted major-general on 20 June 1854, received a medal and clasp, and was made a K.C.B., and he then left India after a service of forty-six years. He established himself in the Isle of Wight, and after being promoted lieutenant-general on 24 May 1859, and general on 6 Dec. 1866, and being made a G.C.B. in 1865, he died at Old Park, Ventnor, on 30 March 1875. He married in 1835 Amelia, daughter of T. Chicheley Plowden of the Bengal civil service.

[Laurie's Second Burmese War, 1852–3; Marshman's Hist. of India, chap. xl.; Major Siddons's Siege of Mooltan; Sir Herbert Edwardes's Narrative of the Campaign; Homeward Mail, 25 March 1878; private information supplied by Major-general Barnett Ford and J. R. Stewart, esq., of Edinburgh.] H. M. S.

CHEBHAM, THOMAS DE. [See CHABHAM.]

CHEDSEY or CHEADSEY, WILLIAM, D.D. (1510?–1574?), divine, was a native of Somersetshire. He was admitted a scholar of Corpus Christi College, Oxford, 16 March 1528, was elected a probationer fellow of that society on 13 Oct. 1531, and two years later a complete fellow. He graduated M.A. in 1534, B.D. in 1542, and D.D. in 1546, having about that time subscribed the thirty-four articles. He became chaplain to Bonner, bishop of London, who highly esteemed him on account of his learning and zeal for the catholic religion, and who collated him on 9 July 1548 to the prebend of Twyford in the church of St. Paul. In 1549 he distinguished himself in a public disputation with Peter Martyr, held in the divinity school at Oxford. After the disgrace of the Duke of Somerset, Chedsey inveighed openly at Oxford against the reformed doctrines, and in consequence was, by an order in council of 16 March 1550–1, committed to the Marshalsea for seditious preaching, and there he was imprisoned till 11 Nov. 1551, when he was removed to the house of the Bishop of Ely, 'where he enjoyed his table and easier restraint.'

On the accession of Queen Mary he regained his liberty and received several marks of the royal favour. He was presented by the queen to the living of All Saints, Bread Street, London, on 2 April 1554 (RYMER, *Fœdera*, xv. 382, ed. 1713); a few days later Bonner collated him to the prebend of Chiswick in the church of St. Paul; and by letters patent, dated 4 Oct. the same year, he was appointed a canon of the collegiate chapel of St. George at Windsor.

On 28 Nov. 1554 the lord mayor and aldermen in scarlet, and the commons in their liveries, assembled in St. Paul's, where Chedsey preached in the presence of the Bishop of London and nine other prelates, and read a letter from the queen's council, directing the Bishop of London to cause 'Te Deum' to be sung in all the churches of his diocese, with continual prayers for the queen, who had conceived and was quick with child. When the letter had been read, Chedsey began his sermon with the antiphon, 'Ne timeas, Maria, invenisti enim gratiam apud Deum.' At its close 'Te Deum' was sung and solemn procession was made of 'Salve festa dies,' all the circuit of the church (STOW, *Annales*, 625, ed. 1615). On 10 Oct. 1556 he was collated to the archdeaconry of Middlesex, and by letters patent, 18 June 1557, he was nominated by the king and queen to a canonry of Christ Church, Oxford (RYMER, *Fœdera*, xv. 467). Writing to Bonner from Colchester, 21 April 1558, he says that he had just received letters by a pursuivant, directed to himself alone, requiring him to appear 'indelayedly' before the council. He remarks that he and the other commissioners were engaged in the examination of 'such obstinate heretiks, anabaptists, and other unruly parsons, how as never was harde of;' and he urges that if they were to leave off in the midst of their labours his own estimation and the wisdom of the commissioners would be for ever lost (*Harleian MS.* 416, f. 74). On the 5th of the following month he was admitted to the vicarage of Shottesbroke, then in the diocese of Salisbury, on the presentation of King Philip and Queen Mary (*Kennett MSS.* xlvii. 3, citing Reg. Pole, 43). He was admitted president of Corpus Christi College, Oxford, on 15 Sept. 1558, but was removed from that office in the next year by the commissioners sent by Queen Elizabeth to visit the university. In 1559 he was one of the eight catholic divines who were summoned to Westminster to dispute with a like number of protestant champions before a great assembly of the nobility (STRYPE, *Annals*, i. 87,

folio). At length he was deprived of all his preferments on account of recusancy, and committed a prisoner to the Fleet in London. He appears to have been living in 1574.

Wood says 'he was by the protestants accounted a very mutable and unconstant man in his religion, but by the Roman catholics not; but rather a great stickler for their religion, and the chief prop in his time in the university for the cause, as it appeared not only in his opposition of P. Martyr, but of the three bishops that were burnt in Oxon,' i.e. Cranmer, Ridley, and Latimer. Leland describes him as 'Cheadseyus resonæ scholæ columna' (Κύκνειον Ἆισμα, 22, ed. 1658).

He was the author of: 1. 'A Sermon preached at St. Paul's Cross 16 Nov. 1543 on Matthew xxii. 15,' and printed in 1544. 2. 'Replies in the Disputations held with Peter Martyr at Oxford in 1549,' Harl. MS. 422, f. 17; Sloan. MS. 1576; MS. Corp. Christi Coll. Oxon. 255, f. 155. An account of the disputations was printed in Latin at London, 1549, 4to, and in Peter Martyr's Works. An English translation also appeared. 3. Replies in disputations with Philpot, Cranmer, Ridley, and other protestant martyrs. Printed in Foxe's 'Acts and Monuments.'

[Ames's Typogr. Antiq. (Herbert), 1556; Ayscough's Cat. of MSS., 47; Coxe's Cat. Codd. MSS. in Collegiis Aulisque Oxon. ii. 108; Cranmer's Works (Cox), ii. 383, 445, 553; Dodd's Church Hist. i. 509; Foxe's Acts and Monuments (Townsend); Fuller's Church Hist. (Brewer), iii. 16, iv. 275; Jewel's Works (Ayre), iv. introd. p. viii, 1199, 1200; Lansdowne MS. 981, ff. 3, 4; Le Neve's Fasti (Hardy), ii. 330, 443, 527, iii. 394, 566; Newcourt's Repertorium, i. 218, 246; Philpot's Examinations and Writings, 50, 63, 168; Ridley's Works, 308; Cal. of State Papers (Dom. 1547–80). 127; Strype's Works (general index); Tanner's Bibl. Brit. 171; Wood's Athenæ Oxon. (Bliss), i. 322; Wood's Annals of Oxford (Gutch), ii. 93, 99, 125, 142; Zurich Letters, i. 11.]

T. C.

CHEDWORTH, JOHN (*d.* 1471), bishop of Lincoln, by birth a Gloucestershire man, was educated at Merton College, Oxford. The time of the completion of Chedworth's education was coincident with the establishment of Henry VI's grand foundations of Eton and King's College, Cambridge. Of this latter society Chedworth became a fellow at the second election of fellows. Here he gained the goodwill of his brethren and of the royal patron of the society so far, that when the first provost, William Millington, was deposed for refusing to abide by the statutes of the college, which had been settled by the king and Bishop Alnwick, with the approval of the pope, Chedworth was selected to succeed him as the second provost of the society (1446). He is said by Godwin to have exercised his office as head of the new college 'strenuously.' In addition to his Cambridge appointment, Chedworth held the office of archdeacon of Wiltshire (1449), having previously held in succession the stalls of Yatesbury (1440), Stratford (1443), Netherbury (1445), and Hurstborn (1447), all in Salisbury Cathedral. He also had a prebend at Lincoln, and was incumbent of the living of Stoke Hammond in Buckinghamshire. As provost of King's, Chedworth was no doubt under the special attention and regard of the king, and that Henry's judgment of him continued to be favourable was shown by his recommending him to the Lincoln chapter for election as bishop on the death of Marmaduke Lumley (1451). The chapter at once elected him, and this was signified to the pope by a letter from the king (11 Feb. 1452), in which he prays the pope for the confirmation of the election. Henry usually prayed the pope in the first instance to 'provide' the bishop, mentioning the name of the man whom he desired, and then the election by the chapter would follow. William Gray, archdeacon of Northampton, and nephew of a former bishop of Lincoln, had been already 'provided.' Some report of this probably induced Henry to apply first to the chapter; but the pope (Nicholas V) was of a conciliatory spirit, and cancelled his appointment of Gray, and by letters dated 5 May 1452 confirmed Chedworth as bishop of Lincoln. Gray was soon afterwards appointed bishop of Ely. One of the earliest acts which Chedworth was called to perform was, in company with William Waynflete, bishop of Winchester and formerly provost of Eton, to revise the statutes of Eton and King's Colleges, and to make such alterations as the experience which had been gained in the working of the institutions suggested. The record of the visitation is in the bishop's register. Chedworth was one of the three assessors appointed by the convocation to conduct the trial of Reginald Pecock, bishop of Chichester, for heresy in 1457. The attack on Pecock was mainly due to the Yorkist lords, who feared his exposing their machinations; but he had also angered the clergy, principally, it seems, by publishing books in English, and by advocating the meeting of the Lollards in argument rather than by the stake. Pecock was condemned and publicly recanted (4 Dec. 1457), but was afterwards imprisoned at Thorney Abbey. Chedworth was much engaged throughout his episcopate in combating the Lollard opinions, and his register is full of records of the

proceedings against them which are not mentioned by Foxe. For the most part the accused persons abjure, and have appointed to them a penance, including a public recantation at the market-place and in church. In one instance the offender is given over to the secular arm to be burned. Among the offences charged we find the possession of English books, and the being acquainted with St. Paul's Epistles in English. The great strongholds of the Lollards appear to have been Henley, Great Marlow, and especially Wycombe, and many curious details as to their opinions are noted. In the year 1467 Chedworth represented the crown at the opening of parliament in the absence of the chancellor, George, archbishop of York. It was usual on these occasions for the chancellor to deliver a sort of sermon to parliament, but there is no record of this being done by Chedworth; he merely performed the formal acts necessary (*Rot. Parl.* v. 571). It would appear from the selection of the bishop for this office that he was now a partisan of the Yorkist dynasty, and had forgotten his old obligations to the Lancastrian king. Chedworth died on 23 Nov. 1471, and was buried in Lincoln Cathedral, near to the tombs of Bishops Sutton and Fleming. He appears to have resided principally at Woburn Manor in Buckinghamshire.

[Registrum Joannis Chedworth, MS. Lincoln; Annales Willelmi Wyrcester (Stephenson's Wars in France, vol. ii. Rolls Ser.): Loci e Libro veritatum (ed. Rogers); Godwin, De Præsulibus; Rotuli Parliamenti, vol. v.] G. G. P.

CHEDWORTH, Lord (1754–1804). [See Howe, John.]

CHEEKE, WILLIAM (*fl.* 1613), scholar, entered Magdalen College, Oxford, in 1592, and proceeded B.A. in Lent term 1595. He 'afterwards,' says Wood, 'wrote and published certain matters.' The only book of his extant is a very singular series of Latin and Greek anagrams and chronograms, addressed to James I and his sons, and son-in-law, the Elector Frederick. Its title runs: 'Anagrammata et Chron-Anagrammata regia, nunc primum in hâc formâ in lucem emissa,' London (by William Stansby), 1613. The dedication is signed 'Gulielmo Checo Durobrige.' Wood states that Cheeke called himself 'Austro-Britannus.'

[Wood's Athenæ Oxon. (Bliss), ii. 143; Brit. Mus. Cat.] S. L. L.

CHEERE, Sir HENRY (1703–1781), statuary, was probably the son of John and Sarah Cheere of Clapham in Surrey. He was a pupil of Peter Scheemakers, and rapidly succeeded in establishing a reputation as the principal statuary in the rather debased style of the age in which he lived. He worked in marble, bronze, and lead; in the latter he executed numerous copies of well-known statues and other ornaments, to meet the fashion of garden-decoration which was then in vogue. He had a large practice in funeral monuments, and executed those of Sir Edmund Prideaux; Dr. Samuel Bradford, bishop of Rochester; Admiral Sir Thomas Hardy; John Conduitt, master of the mint; Dr. Hugh Boulter, bishop of Bristol and archbishop of Armagh; Captain Philip de Sausmarez; Sir John Chardin, bart., the younger (to whom Cheere seems to have been related); and Joseph Wilcocks, bishop of Rochester, all of these being in Westminster Abbey; also the monuments of Sir William Pole, master of the household to Queen Anne, in Shute Church, Devonshire, a full-length statue in court dress, for which he received 317*l.*; of Robert Davies of Llanerch, in Mold Church, Flintshire, a full-length statue in Roman dress; of Susanna, daughter and heiress of Sir Dalby Thomas, in Hampton Church, Middlesex; and of Bishop Willis, in Winchester Cathedral. He was also the sculptor of the equestrian statue of the Duke of Cumberland which formerly stood in Cavendish Square. At Wallington House, Northumberland, there is a large and elaborate chimney-piece by him, and another one also attributed to him. Cheere was employed by the fellows of All Souls' College, Oxford, as the first statuary of the time, to execute the statue of Christopher Codrington [q. v.] in the Codrington Library at that college, and was further employed on the twenty-four busts of former fellows of the college which adorned the bookcases in the same library. Cheere's working premises were at Hyde Park Corner, just outside the Green Park, and he is alluded to as the 'man from Hyde Park Corner' in Colman and Garrick's comedy of the 'Clandestine Marriage.' He seems to have lived in Old Palace Yard, Westminster, and to have occupied a distinguished position in the parish of St. Margaret's, Westminster. In 1749 he was appointed controller of duties for the Free Fish Market in Westminster, and in 1760 he was chosen on behalf of the county of Middlesex to present a congratulatory address to the king on his accession. On that occasion he received the honour of knighthood, and in 1766 he was advanced to the dignity of a baronet. In 1750 he was elected a fellow of the Society of Antiquaries, and in 1755 was one of the committee of artists who originated the scheme for the foundation

of an academy of arts; in 1757 he propounded a scheme of his own for that object. In 1756 he was chosen, with Hogarth and others, by the Society for the Encouragement of Arts to decide on the two first premiums given by the society that year. Cheere had for his pupil and assistant Louis François Roubiliac, and it was through Cheere that Roubiliac laid the foundation of a fame which has eclipsed that of his master. Tyers, the proprietor of Vauxhall Gardens, consulted Cheere as to the advisability of employing statues to decorate the gardens. Cheere suggested a statue of Handel, and, there being some difficulty as to expense, introduced Roubiliac as a young foreigner likely to do it on moderate terms. This statue, finished in 1738, first brought Roubiliac into notice. Cheere died in Westminster on 15 Jan. 1781, aged 77, and was buried with his wife at Clapham. He married before 1730 Helen, daughter of Sauvignion Randall, who died on 25 Oct. 1760. He left surviving two sons, of whom William succeeded to the baronetcy, and took holy orders; he exhibited in 1798 a landscape at the Royal Academy, was governor of Christ's Hospital and other public institutions, and died a bachelor on 28 Feb. 1808 at White Roding, Essex, leaving a large fortune to his two nieces, the daughters of his brother Charles, who had predeceased him. One of these ladies married in 1789 Charles Madryll of Papworth Hall, Cambridgeshire, who assumed the name of Cheere on the death of Sir William Cheere, with whom the baronetcy expired. John Cheere, brother of Sir Henry, was also a statuary, and probably a partner in his brother's works.

[Redgrave's Dictionary of English Artists; Notes and Queries, 4th ser. vi. 525, vii. 46, 5th ser. ii. 377, iii. 375; Betham's Baronetage, iii. 340; Gent. Mag. 1760 p. 591, 1781 p. 47, 1808 p. 374; Argosy, February 1866, p. 229; Burrows's Worthies of All Souls; Pye's Patronage of British Art; Chester's Registers of Westminster Abbey; Miss Bradley's Popular Guide to Westminster Abbey; Clapham Registers, &c., per Rev. C. C. Mills; information from Rev. Edward Cheere and Mr. C. R. L. Fletcher, fellow of All Souls.] L. C.

CHEESMAN, THOMAS (1760–1835?), engraver and draughtsman, was born in 1760, and is recognised as one of the best pupils of Francesco Bartolozzi [q. v.], in whose manner (dotted) he engraved. In 1798 he resided at No. 40 Oxford Street, and afterwards changed his address to No. 71 Newman Street. His name occurs for the last time, as an exhibitor to the Society of British Artists, in 1834, when he lived at No. 28 Francis Street. He engraved the following plates: 'The Lady's last Stake, or Picquet, or Virtue in Danger,' after Hogarth (a proof before letter is in the British Museum); 'The Plague stayed on the Repentance of David,' after West; 'Heads of Apostles,' after Giotto; 'Christ in the Sepulchre,' after Guercino (engraved in conjunction with P. W. Tomkins); 'Venus,' after Titian; portraits of G. Colman, sen., after P. de Loutherbourg; G. Colman, jun., after De Wilde; Lady Hamilton, after G. Romney; a son of the late Lord Hugh Seymour, after R. Cosway; Mrs. Powell, Mrs. Sharpe, Mrs. Gilles, Mr. Fawcett, Madame Catalani, &c. To these may be added 'Spring and Summer,' 'Plenty,' 'Erminia,' 'Nymphs Bathing,' &c.

[Redgrave's Dict. of Artists, 1878; manuscript notes in the British Museum.] L. F.

CHEFER or CHEFFER, RICHARD (*fl.* 1400?), theologian, was an Augustinian friar, and the author of the following works: 'Sermones elegantes,' 'De nativitate Christi liber i.,' 'De quatuor novissimis liber i.,' and 'Collationes plures.' These particulars were taken by Bishop Bale, 'ex reliquiis Thomæ Godsalve' (see his manuscript note-book in the Bodleian Library, cod. Seld., supra, 64, f. 150 *b*), a Norwich gentleman, into the possession of whose family the Augustinian priory in that city had passed shortly after its dissolution (see BLOMEFIELD, *History of Norfolk*, ii. 549, 1745). Hence, apparently, it was a natural inference that Chefer was a member of that house (BALE, *Script. Brit. Cat.* vii. 33, p. 532). He is further said to have been a Norfolk man, and it is presumed that he studied for some years at Cambridge; but both these statements seem to be conjectural, and it is probably only the titles of his works that have led his biographers to describe him as an industrious student and a powerful preacher. How little is really known of him appears from the fact that Bale placed him in the reign of Henry IV, while Pits (*De Angliæ Scriptoribus*, pp. 479, 480) states that he flourished in 1354, and Pamphilus (*Chron. Ord. Fratr. Eremit. S. August.*, f. 70 *b*, Rome, 1581), who (like Pits) in other respects depends wholly on Bale, gives the date as 1408. The former year (1354) has been given as the date of Chefer's death in Blomefield's 'History of Norfolk,' ii. 552, and in the 1830 edition of Dugdale's 'Monasticon,' vi. 1595, where he is also said to have been prior of his house. The true date remains unknown.

[Authorities cited above.] R. L. P.

CHEKE, HENRY (1548?–1586?), translator, eldest son of Sir John Cheke [q. v.] and Mary his wife, was born about 1548. After receiving his early education from his father's friend, Peter Osborne, he was sent to King's College, Cambridge. His prospects were not bright, as his father, who died when he was about nine years of age, left him land worth two hundred marks a year burdened with debts of a thousand marks. However, Cecil was his uncle, and, in answer to a Greek letter Cheke wrote him when he was about fifteen, promised to do what he could to help him. His life at Cambridge was studious, and in 1568, when he was scarcely twenty, the university, to please Cecil, granted him his M.A. degree. He sat for Bedford in the parliament of 1572–83, and at the time of his return was living at Elstow in the same county. His means were narrow, and he was indebted to friends for help. In 1574 he was living at Wintney, Hampshire, and in 1575 at Bear in the same county. During 1575–6 he travelled on the continent, chiefly in Italy. On his return to England he resided at Ockham, Surrey. He attended the court in the hope of obtaining place, and solicited his uncle the treasurer to give him some office. At last, in 1581, he was appointed secretary to the council of the north, and in 1584 was elected member for Boroughbridge, Yorkshire. He resided at the office of the council, a house in York called 'The Manor,' and appears to have died there in 1586. Strype says that he was knighted, but of this there is no proof, and it is probably a mistake. He married (1) Frances, daughter of Sir Humphrey Radcliff of Elstow, and sister of the Earl of Sussex, in 1569 or 1570, by whom he had Sir Thomas Cheke of Pyrgo, Essex, and other children; and (2) in January 1584–5, at St. Michaelle-Belfry, York, Frances, daughter of Marmaduke Constable. He published a translation of an Italian morality play by Francesco Negri de Bassano, with the title 'A certayne Tragedie wrytten first in Italian by F. N. B., entituled, Freewyl, and translated into Englishe by Henry Cheeke,' 4to, no place or date, 211 pages besides dedication, prefatory epistle to the reader, and 'faults,' black letter. The play is dedicated to the Lady Cheynie or Cheyney of Toddington, Bedfordshire, and the Cheney shield, charged with nineteen coats, is on the back of the title-page. The Lady Cheney was Jane, daughter of Thomas, lord Wentworth of Nettlested, who married Henry, created Lord Cheney of Toddington in 1572. In his dedication Cheke says that he had received great benefits from her, and that the purpose of his work was to set forth 'the devilish devices of the popish religion which pretendeth holiness only for gain.' The play is in five acts. The original, entitled 'Tragedia del Libero Arbitrio,' 1546, and a Latin version by John Crispin, 1559, are in the University Library at Cambridge.

[Addit. MS. 24493, f. 61; Strype's Life of Sir J. Cheke; Cooper's Athenæ Cantab. ii. 9; Cheeke's Tragedie in the Library of the British Museum; Langbaine's English Dramatic Poets, 161; Halliwell-Phillipps's Catalogue of Old English Plays, 103; Ames's Typogr. Antiq. (Herbert), 1688; Dugdale's Baronage, ii. 289; Lysons's Bedfordshire, 143.] W. H.

CHEKE, SIR JOHN (1514–1557), tutor to Edward VI, secretary of state, and one of the principal restorers of Greek learning in England, was born in the parish of St. Mary the Great, Cambridge, 'over against the Market cross,' on 16 June 1514. The house in which he was born is supposed to have been that which stands at the corner of the Market hill and Petty Cury. His father, Peter Cheke, one of the esquire-bedels of the university, was descended from the ancient family of the Chekes of Motston in the Isle of Wight, and settled at Cambridge on marrying Agnes Dufford of the county of Cambridge, who is styled by Roger Ascham, in one of his epistles, a 'venerable woman,' and who sold wine in St. Mary's parish (BAKER, *Hist. of St. John's*, ed. Mayor, p. 105). After receiving a grammatical education under John Morgan, M.A., who afterwards removed to Bradfield, Essex, he was admitted of St. John's College, Cambridge, where he obtained an extraordinary reputation for his knowledge of the learned languages, especially Greek. His tutor and principal 'bringer-up,' from whom, as he himself acknowledges, he 'gate an entrie to some skill in learning,' was George Day, fellow, afterwards master of St. John's, and ultimately bishop of Chichester. He was admitted a fellow of his college on 26 March 1529, proceeded B.A. in 1529–30, and commenced M.A. in 1533. He adopted the doctrines of the Reformation while at St. John's, where many of the fellows in Cardinal Wolsey's time privately studied the scriptures and the works of Luther. On one occasion, when he was on a visit to the court, his friend and patron Sir William Butts [q. v.], one of the royal physicians, spoke so highly to Henry VIII of his proficiency in the Greek tongue that the king granted him an exhibition for encouragement in his studies, and the payment of the expenses of his travels abroad. He introduced an improved method of study at St. John's, and is said 'to have laid the very foundations of learning in that college' (ASCHAMI *Epistolæ*, ii. 45). He zealously promoted

protestantism as well as learning, advising scholars to decide all questions by an appeal to the scriptures alone. In 1536 Nicholas Metcalfe, master of St. John's, George Day, and Cheke were appointed the college proxies to appear before the king's commissioners in the matter of the oaths of the succession and supremacy. Baker charges Day and Cheke with ingratitude towards Metcalfe, 'to whom they owed their rise and beginning,' and who was worried into abdicating the government of the college in 1537 (*Hist. of St. John's*, pp. 104, 105; Ascham, *Scholemaster*, ed. Mayor, 1863, p. 161). Cheke appears to have been the last 'master of the glomery' in the university (1539–40), the precise duties of which office antiquaries have been unable to ascertain (Cole, *Manuscripts*, xlix. 26). Among Cheke's pupils at St. John's were William Cecil [q. v.], afterwards Lord Burghley (who in 1541 married Cheke's sister Mary), Roger Ascham [q. v.], and William Bill [q. v.]

He became Greek lecturer of the university and discharged the duties of that office without salary, but on the foundation of the regius professorships in 1540 he was nominated to the Greek chair, with an annual stipend of 40*l.*, and he continued to occupy it till October 1551. In his lectures he went over Sophocles twice, all Homer, all Euripides, and part of Herodotus (Langbaine, *Life of Cheke*). At this period Greek was little known in England, and the few scholars who had acquired a knowledge of the language pronounced it in a manner resembling that in vogue nowadays in the continental universities, which Cheke believed to be corrupt. Accordingly he and Thomas (afterwards Sir Thomas) Smith endeavoured to find out the true pronunciation; 'which at length they did, partly by considering the power of the letters themselves, and partly by consulting with Greek authors, Aristophanes and others; in some whereof they found footsteps to direct them how the ancient Greeks pronounced' (Strype, *Life of Cheke*, ed. 1821, p. 14). Cheke publicly taught the new mode of pronunciation, which was not unlike that now adopted in England, and this mode was vehemently opposed by a strong party in the university, who sent a complaint to Gardiner, bishop of Winchester and chancellor of the university. Gardiner on 1 June 1542 issued a solemn decree confirming the old pronunciation. Those who did not obey this decree were, if regents, to be expelled from the senate; if scholars, to lose their scholarships; and the younger sort were to be chastised (Strype, *Ecclesiastical Memorials*, vol. i. chap. i. Append. No. cxvi.; Cooper, *Annals of Cambridge*, i. 401–3). Seven letters which passed between Gardiner and Cheke on the subject were given by Cheke to Cœlius Secundus Curio, of Basle, who printed them in 1555. Cheke reluctantly submitted to the chancellor's decree, but the new pronunciation of Greek ultimately prevailed in this country (Leigh, *Treatise of Religion and Learning*, p. 92; Ellis, *The English, Dionysian, and Hellenic Pronunciations of Greek*, p. 5).

In or about 1544 Cheke was elected public orator of the university. On 10 July in that year Henry VIII summoned him to court and appointed him to succeed Richard Cox, afterwards bishop of Ely, as tutor to Prince Edward. He accordingly left the university and gave up the office of public orator, in which he was succeeded by Ascham, who in his 'Toxophilus' laments the great loss suffered by the university by his friend's withdrawal from it. Sir Anthony Cooke was associated with Cheke in the education of the young prince, who lived chiefly at Hertford. Cheke continued his course of instruction after his pupil's accession to the throne, being 'always at his elbow, both in his closet and in his chapel, and wherever else he went, to inform and teach him' (Strype, *Cheke*, p. 22). He read to the king Cicero's philosophical works and Aristotle's ethics, and also instructed him in the history, laws, and constitution of England. At his suggestion Edward wrote the journal of public events preserved in the Cottonian Library and printed by Burnet and by Nichols. Occasionally Cheke acted as tutor to the king's sister, Princess Elizabeth. About the time of his appointment as tutor to the prince he was made a canon of King's College (now Christ Church), Oxford, and was incorporated M.A. in that university. From his preferment to a canonry Strype infers that he had been admitted to holy orders, but this is extremely doubtful. When, in 1545, Henry VIII dissolved the new college and converted it into a cathedral, Cheke obtained, as a compensation for the loss of his canonry, an annual pension of 26*l.* 13*s.* 4*d.* In or about 1547 he married Mary, daughter and heiress of Richard Hill, who had been serjeant of the wine-cellar to Henry VIII (Stowe, *Survey*, ed. Strype, vol. ii. Append. p. 70).

Shortly after the accession of Edward VI, he received considerable grants of lands and lordships which had become vested in the crown by the dissolution of religious houses, colleges, and chantries. Thus he became owner of the house and site of the priory of Spalding, Lincolnshire; and he acquired by purchase from the king the college of St. John Baptist de Stoke juxta Clare, Suffolk. This latter bargain Strype thinks was 'no

question a good pennyworth.' Cheke was returned as member for Bletchingley to the parliament which assembled on 8 Nov. 1547, and he represented the same constituency in the parliament of 1 March 1552–3 (Willis, *Notitia Parliamentaria*, vol. iii. pt. i. pp. 14, 21). He was elected provost of King's College, Cambridge, on 1 April 1548, after the resignation of George Day, bishop of Chichester, who held the provostship *in commendam*, and Cheke was elected by virtue of a mandamus from the crown, dispensing with three qualifications required in a head of that college, that he should be a doctor, a priest, and on the foundation. It may fairly be concluded from the terms of this document that Cheke was not in holy orders. The vice-provost and fellows were reluctant to comply with the mandamus, but eventually yielded to the royal command. Cheke did not return to Cambridge till May 1549, when he was in temporary disgrace at court; for in a letter addressed from King's College to his friend, Peter Osborne, he speaks of enjoying the calm of quietness after having been tossed with storms, and having felt 'ambition's bitter gall' (Nichols, *Memoir of Edward VI*, p. 50). He continued to hold the provostship of King's College till the beginning of Queen Mary's reign, when he resigned it.

In the summer of 1549 he acted as one of the visitors for the reformation of the university (Cooper, *Annals of Cambridge*, ii. 23–5, 27, 32; *Domestic State Papers, Edward VI*, vol. v. art. 13). He also at this period composed an expostulation addressed to the rebels who had taken up arms in most of the counties in England. In October 1549 he was one of the thirty-two commissioners appointed to examine the old ecclesiastical law books, and was with seven divines selected to draw thence a body of laws for the government of the church. His name again occurs among the divines in a new commission for the same purpose, issued on 10 Feb. 1551–2, so that there can be little doubt that prior to the date of the first commission he had taken orders (Strype, *Cheke*, pp. 43, 44; *Literary Remains of Edward VI*, ed. Nichols, ii. 398). The new ecclesiastical laws drawn up by the commissioners were translated into elegant Latin by Cheke and Dr. Walter Haddon.

Cheke returned to court in the winter of 1549, and met there with great uneasiness on account of some offence given by his wife to Anne, duchess of Somerset, whose dependent she was. He himself was with others charged with having suggested bad counsels to the Duke of Somerset, and with having afterwards betrayed him. But he continued to enjoy the royal favour, and became the great patron of religious and learned men, both English and foreign. Ridley, bishop of London, knowing Cheke's zeal for the reformation, styled him 'one of Christ's special advocates, and one of his principal proctors.' He was examined as a witness against Bishop Bonner in 1549, and against Bishop Gardiner in 1550. In or before the latter year he was constituted one of the gentlemen of the privy chamber, and he continued to act as tutor to the king, over whom he exercised great influence. His favour and patronage were eagerly sought by the courtiers, and the king's ambassador in Germany used to write to him privately every week, as well as to the privy council. In 1551 he gave great offence to his former admirer, Ridley, because he failed to procure for that prelate the disposal of the prebend of Cantrells, which had been appropriated by the king towards the maintenance of the royal stables (Coverdale, *Godly Letters of Saintes and Martyrs*, p. 683).

On 11 Oct. 1552 Cheke received the honour of knighthood (Holland, *Heroologia*, p. 53; *Literary Remains of Edward VI*, ii. 352). To enable him to support his rank, the king made him a grant of the manor of Stoke, near Clare, Suffolk, and other property at Spalding and Sandon. Soon afterwards he took a leading part in two disputations respecting the sacrament of the altar, with Feckenham, Young, and Watson. The first of these was held at the house of Secretary Cecil on 25 Nov., and the second at the house of Sir Richard Morysin on 3 Dec.

In May 1552 he had an alarming attack of illness. In a valedictory letter to Edward VI, written from what he believed to be his death-bed, he exhorted the king to listen to faithful advisers, and, after thanking him for various favours, concluded with a supplication on behalf of the late provost of King's College, Dr. George Day, bishop of Chichester, who was then in the custody of Bishop Goodrich, and for whose services as his tutor Cheke had never been able to show his gratitude. When the physicians despaired of his recovery, the king said to them, 'No, he will not die at this time, for this morning I begged his life from God in my prayers, and obtained it.' Contrary to all expectation, Cheke recovered before long, and was quite well again in August. At the commencement at Cambridge this year he held a public disputation with Christopher Carlile [q. v.] on the subject of Christ's descent into hell. He was on 25 Aug. appointed for life one of the chamberlains of the exchequer (*Domestic State Papers, Edward VI*, vol. xiv. art. 67). He was also clerk of the council, and on 2 June

1553 was appointed one of the secretaries of state, and sworn of the privy council.

His zeal for the protestant religion induced him to concur, on the death of Edward VI, in the settlement of the crown on the Lady Jane Grey, and he acted as secretary of state during her brief reign. Immediately after Queen Mary's accession he was committed to the Tower on an accusation of treason, 27 July 1553. He was discharged from custody on 13 Sept. 1554, and about the same time obtained a pardon and the royal license to travel abroad. After residing for some time at Basle he went to Italy, and at Padua he met some of his countrymen, to whom he read and interpreted some of the orations of Demosthenes. Subsequently he settled at Strasburg, where he read a Greek lecture for his subsistence.

At the beginning of 1556 he resolved to go to Brussels, where his wife was, chiefly in consequence of a treacherous invitation from Lord Paget and Sir John Mason. As, however, he was a firm believer in astrology, he first consulted the stars to ascertain whether he might safely undertake the journey, and fell into a fatal snare on his return between Brussels and Antwerp, for, by order of Philip II, he and Sir Peter Carew [q. v.], with whom he was travelling, were suddenly seized by the provost-marshal on 15 May, unhorsed, blindfolded, bound, thrown into a wagon, conveyed to the nearest harbour, put on board a ship, under hatches, and brought to the Tower of London, where they were placed in close confinement. The alleged ground of his committal was, that having obtained license to travel, he had not returned to England by the time specified in his license. In the Tower he was visited by two of the queen's chaplains, who tried in vain to induce him to alter his religious opinions. The desire of gaining over so eminent a man caused the queen to send to him Dr. Feckenham, dean of St. Paul's, a divine of moderate and obliging temper. Cheke had been acquainted with him in the late king's reign, and had tried to convert him to protestantism when he was a prisoner in the Tower. Cheke's courage began to fail at the prospect of the stake, and he was at his own request carried before Cardinal Pole, who gravely advised him to return to the unity of the church. Cheke dared hold out no longer, and Feckenham had the credit of effecting his conversion. He made in writing a profession of his belief in the real presence, and sent the paper by the dean of St. Paul's to the cardinal, with a letter dated from the Tower on 15 July, praying that he might be spared the shame of making an open recantation. This request being refused, he addressed to the queen on the same day a letter in which he declared his readiness to obey all laws and orders concerning religion (*Lansd. MS.* 3, art. 54; *Hist. MSS. Comm.* 3rd Rep. 239 *bis*, v. 309). After this, in order to declare his repentance for his rejection of the pope, he made a formal submission before the cardinal, as the pope's legate, and after being absolved he was received back into the Roman church. He was kept in prison for upwards of two months before he was allowed to make his public recantation. This was done on 4 Oct. in the most public manner before the queen, and for the sake of greater formality the reading of the palinode was preceded by an oration addressed to her majesty by Feckenham. Cheke was also obliged to read a longer form of recantation in presence of the whole court, and to promise to perform whatever penances might be enjoined upon him by the legate (*Petyt MS.* xlvii. 390, 391). After having submitted to all these humiliations he was released from the Tower, and regained his lands, which, however, he was forced to exchange with the queen for others.

Pining away with shame and regret for his abjuration of protestantism, he died on 13 Sept. 1557 in Wood Street, London, in the house of his friend Peter Osborne, remembrancer of the exchequer (Cooper, *Athenæ Cantab.* ii. 125). He was buried on the 16th in the north chapel of the chancel of St. Alban's, Wood Street, where a monument was erected to his memory with a Latin inscription composed by Dr. Walter Haddon.

He left three sons. John and Edward, the two youngest, died without issue; Henry, the eldest, is noticed in a separate article. Cheke's widow married Henry McWilliams, esq., whom she survived many years, not dying till 30 Nov. 1616.

Cheke was unquestionably one of the most learned men of his age. He was a felicitous translator and a judicious imitator of the ancient classical authors. The success of his reform of the pronunciation of the Greek language has been already noticed, but he failed in his attempt to introduce a phonetic method of spelling English. He is described as beneficent, charitable, and communicative. It has been said that he was a libertine, but there seems to be no ground for the imputation.

Cheke was the author of the following: 1. 'D. Joannis Chrysostomi homiliæ duæ, Gr. et Lat. nunc primum in lucem editæ et ad sereniss. Angliæ regem Latine factæ,' London, 1543, 1552, 1553, 8vo. An English translation of one of these homilies and of a

discourse upon Job and Abraham, by Sir Thomas Chaloner the elder [q. v.], was published at London, 1544, 8vo. 2. 'D. Johannis Chrysostomi de providentia Dei ac de Fato Orationes sex,' London, 1545, 8vo. A translation from the Greek. 3. 'The Hurt of Sedition, how grievous it is to a Commonwealth,' London, 1549, 1569, 1576, 8vo. Reprinted, with a short life of the author by Dr. Gerard Langbaine, Oxford, 1641, 4to. This work is also reprinted in Holinshed's 'Chronicle.' 4. 'Preface to the New Testament in Englishe after the Greeke translation, annexed with the translation of Erasmus in Latin,' London, 1550, 8vo. 5. A Latin translation of the English Communion Book, made for the use of Martin Bucer, and printed in his 'Opuscula Anglicana.' 6. 'De obitu doctissimi et sanctissimi theologi Domini Martini Buceri epistolæ duæ,' London, 1551, 4to, and in Bucer's 'Scripta Anglicana.' 7. 'Epitaphium in Anton. Denneium clarissimum virum,' London, 1551, 4to. Reprinted in Strype's 'Life of Cheke.' 8. 'Defensio veræ et catholicæ doctrinæ de sacramento corporis et sanguinis Christi,' London, 1553; Embden, 1557, 8vo. A translation into Latin from Archbishop Cranmer. It is reprinted in Cox's edition of Cranmer's Works. 9. 'Leo de Apparatu Bellico,' Basle, 1554, 8vo, dedicated to Henry VIII. A translation from the Greek into Latin of a work by the Emperor Leo V. 10. 'De pronuntiatione Græcæ potissimum linguæ Disputationes cum Stephano Wintoniensi episcopo, septem contrariis epistolis comprehensæ, magna quadam et elegantia et eruditione refertæ,' Basle, 1555, 8vo. 11. 'The Gospel according to St. Matthew, and part of the first chapter of the Gospel according to St. Mark, translated into English from the Greek, with original notes,' London, 1843, 8vo. Prefixed is an introductory account of the nature and object of the translation, by James Goodwin, B.D., fellow and tutor of Corpus Christi College, Cambridge. The translation is written in Cheke's reformed style of spelling, another specimen of which is printed in Strype's 'Life of Cheke,' ed. 1821, p. 99 *n.* 12. 'De Superstitione ad regem Henricum,' manuscript in the library of University College, Oxford. An English translation by William Elstob is appended to Strype's 'Life of Cheke.' 13. 'De fide justificante.' 14. 'De Eucharistiæ Sacramento.' See Strype's 'Life of Cheke,' p. 70 seq. 15. 'In quosdam psalmos.' 16. 'In psalmum "Domine probasti."' 17. 'De aqua lustrali, cineribus, et palmis. Ad episcopum Wintoniensem.' 18. 'De Ecclesiâ; an potest errare?' 19. 'An licet nubere post divortium?' 20. 'De nativitate principis.' It is uncertain whether this is a panegyric on the birth of Prince Edward or a calculation of his nativity. 21. 'Introductio Grammaticæ.' 22. 'De ludimagistrorum officio.' 23. Translation from Greek into Latin of five books of Josephus's Antiquities. 24. 'S. Maximi Monachi Liber asceticus per interrogationem et responsionem de vita pie instituenda dialogi forma compositus Græce. Quem etiam Latine reddidit et R. Henrico VIII inscripsit Johannes Checus,' Royal MS. 16 C. ix. in British Museum. 25. Plutarch of Superstition, translated into Latin. 26. Three of Demosthenes' Philippics, his three Olynthiacs, and his Oration against Leptines, translated into Latin. 27. The Orations of Demosthenes and Æschines on the two opposite sides, translated into Latin. 28. Aristotle 'De Animâ,' translated into Latin. 29. Literal Latin translations of Sophocles and Euripides. 30. 'De veritate corporis et sanguinis Domini in eucharistia ex patribus,' manuscript in the library of Corpus Christi College, Cambridge. 32. 'Statuta Collegii de Stoke juxta Clare, scripta anglice a Mattheo Parker et latine versa per Joannem Cheke.' 33. 'Tractatus de Ecclesia,' Harleian MS. 418, f. 179. 34. Summary of his grounds of belief concerning the Eucharist, Lansdowne MS. 3, art. 54. Many of the above works are lost. On the other hand, it is supposed that Cheke was the author of several publications which cannot now be identified as his. He was not, however, the author of a poetical work printed under his name at London in 1610 under the title of 'A Royall Elegie. Briefly describing the Vertuous Reigne, and happy (though immature) Death of King Edward the Sixth.' The real author was William Baldwin (*fl.* 1547) [q. v.], and the poem first appeared in 1560, with his name on the title-page (Nichols, *Memoir of Edward VI*, p. ccxlii). Cheke made corrections of Herodotus, Thucydides, Plato, Xenophon, and other authors, and has verses in the collection on the death of Bucer and prefixed to Seton's 'Dialectica.' He obtained the manuscript collections of John Leland, the antiquary, intending to place them in the royal library, but by reason of his misfortunes, or from some other accident, they were never deposited there.

There are engravings of the portrait of Cheke in Holland's 'Heroœlogia,' and by Joseph Nutting, and James Fittler, A.R.A. The latter is after a drawing from an original picture at Ombersley Court, Worcestershire.

[Life by John Strype, London, 1705, and Oxford, 1821; Life by Gerard Langbaine; Addit. MS. 5865 f. 200 *b*, 19400 f. 103, 26672 f. 46;

Ames's Typogr. Antiq. (Herbert); Ascham's Scholemaster, ed. Mayor (1863), pp. 211, 285; Ashmole's Berkshire, iii. 318; Baker's Hist. of St. John's (Mayor); Baker's Reflections on Learning (1738), p. 33; Barksdale's Memorials, i. 24; Biog. Brit. (Kippis); Birch MS. 4292, art. 119; Bromley's Cat. of Engraved Portraits, p. 29; Cole's Hist. of King's Coll. Camb. ii. 60; Cooper's Annals of Camb. i. 401–3, ii. 135, v. 267; Cooper's Athenæ Cantab. i. 166, 549; Ellis's Letters, 2nd ser. i. 196; Ellis's Lit. Letters, pp. 8, 19; Elyot's Governour (Croft), ii. 41 *n.*; Foxe's Acts and Mon.; Fuller's Church Hist. (Brewer), iv. 232–5; Gough's General Index; Haddoni Epistolæ, p. 162; Haddon's Poemata, p. 99; Halliwell's Letters on Scientific Subjects, p. 5; Harington's Nugæ Antiquæ, ii. 258, iii. 9–59; Harwood's Alumni Eton. p. 39; Hist. MSS. Comm., 2nd Rep. 155, 156, 3rd Rep. 195, 5th Rep. 308, 309; Knight's Erasmus, p. 296; Lansdowne MSS. 980 art. 163, 1238 art. 19; Leland's Collectanea, v. 148; Lewis's Hist. of Translations of the Bible, p. 184; Machyn's Diary, pp. 10, 38, 151, 322, 359; Peck's Desiderata Curiosa, i. 7; Rymer's Fœdera, (1713), xv. 178, 250; Calendar of State Papers (Dom. 1547–80), pp. 8, 11, 14, 35, 43; Strype's Works (Gen. Index); Tanner's Bibl. Brit. p. 173; Wood's Athenæ Oxon. (Bliss), i. 241.] T. C.

CHELLE or **CHELL, WILLIAM** (*fl.* 1550), precentor of Hereford, took the degree of Mus. Bac. at Oxford on 3 April 1524. In 1532 he held the prebend of Yne or Eigne on the establishment of Hereford Cathedral. In 1535 he was sub-chanter, and in 1545 he exchanged his prebend of Eigne for that of East Withington. In 1554 he was precentor, but after the accession of Elizabeth, five years later, was deprived of all his cathedral appointments, doubtless on doctrinal grounds, and nothing further is known of his history. Chelle has been described by Bishop Tanner (*Bibliotheca*, ed. 1748, p. 174) and other writers as the author of two treatises on music. The authority for this statement is a manuscript volume in the Archiepiscopal Library at Lambeth (No. 466), which is described as 'Guillielmi Chelle (Musicæ B.) Musicæ Compendiū; script. A. 1526. Ejusdem Tractatus de Proportionibus.' But the greater part of this volume consists of treatises by John Dunstable and John Otteby, and it seems most probable that the volume was only transcribed by Chelle, especially as a similar collection exists in the British Museum (Add. MS. 10336), transcribed by John Tucke of New College, Oxford, in 1500. Chelle's copy was written by him in 1526, and, according to an inscription in the manuscript, was given by him to his pupil, John Parker, who was probably the son (born in 1548) of the archbishop. Matthew Parker was elected archbishop of Canterbury in 1559—the year of Chelle's deprivation; so it would seem that after this date the ex-precentor occupied himself in teaching music. The date and place of his death have not been discovered.

[Wood's Fasti, ed. Bliss, i. 65; Havergal's Fasti Herefordenses, 50, &c.; Hook's Lives of the Archbishops of Canterbury; Athenæ Cantab.; Calendar of Hatfield MSS. i. 307.] W. B. S.

CHELMESTON or **CHELVESTON, JOHN** (*fl.* 1297), Carmelite, was a native of Yorkshire, and is said to have been professor of theology at Oxford. By command of the prior-general of his order, Gerard of Bologna (who filled that office from 1297 to 1317), he went to teach in the Low Countries, principally at Bruges and Brussels. He is said to have obtained great celebrity as a scholastic theologian, and Pits states that manuscripts of many of his works formerly existed in the Carmelite Library at Norwich. The writings attributed to him are 'Determinationes Theologicæ,' 'Lecturæ Scholasticæ,' 'Quæstiones Ordinariæ,' 'Quodlibeta,' and 'Sermones et Collationes.' Leland writes his name Schelmesdun, and Tanner quotes the form Clemeston.

[Bale's Script. Brit. Cat.; Pits, De Angl. Script.; Tanner's Bibl. Brit.; Bibliotheca Carmelitana, i. 809.] H. B.

CHELMSFORD, Lord (1794–1878). [See Thesiger, Frederick.]

CHELSUM, JAMES, D.D. (1740?–1801), an opponent of Gibbon, son of a member of the choir of Westminster Abbey, or perhaps of the Chapel Royal (Neale, *Westminster Abbey*, ii. 290), was born about 1740. He was admitted to Westminster School on Bishop Williams's foundation, and thereafter entered Christ Church, Oxford. He proceeded B.A. 4 May 1759, M.A. 22 May 1762, B.D. 11 Nov. 1772, and D.D. 18 June 1773. He was ordained in March 1762, and subsequently held a number of ecclesiastical appointments. He was one of the preachers at Whitehall, chaplain to the bishops of Worcester and Winchester, rector of Droxford, Hampshire, and vicar of Lathbury, Buckinghamshire. He also held the benefice of Badger in Shropshire. Chelsum was a man of considerable learning, but of a somewhat strange and variable disposition, and towards the end of his life his mind became affected. He died near London in 1801, and was buried at Droxford. Chelsum, in 'Remarks on the two last chapters of Mr. Gibbon's "History of the Decline and Fall of the Roman Empire," in a letter to a friend' (1776, published first anonymously, but afterwards enlarged and acknowledged, Oxford, 1778), attacked the account given

by Gibbon of the growth of the christian church. In this he was assisted by Dr. Randolph, the president of Corpus Christi College (preface, p. xiv). Gibbon replied in a 'Vindication' (1779), in which he admitted that the 'zeal of the confederate doctors is enlightened by some rays of knowledge,' but sneers 'at the rustic cudgel of the staunch and sturdy Polemics' (pp. 105, 106), and proceeds to consider some of their objections in detail. Chelsum answered this in 'A Reply to Mr. Gibbon's Vindication' (Winchester, 1785), in which he adduces fresh arguments in support of his position, and asserts that he conducted the discussion with candour and moderation. Chelsum also wrote 'A History of the Art of Engraving in Mezzotinto' (anonymous, Winchester, 1786), and some sermons.

[Gent. Mag. 1801 part ii., 1802 part i.; Catalogue of Oxford Graduates; British Museum Catalogue.] F. W–T.

CHENERY, THOMAS (1826–1884), editor of the 'Times,' was born at Barbadoes in 1826, educated at Eton and Caius College, Cambridge, and, after taking an ordinary degree (B.A. 1854, M.A. 1858), was called to the bar. Soon afterwards the 'Times' sent him out to Constantinople as its correspondent during the Crimean war. Chenery more than once relieved Dr. Russell at the seat of war, though his proper work at Constantinople was pressing enough at the time. After the war he returned to England, and from that time till his death he was constantly employed on the staff of the 'Times' as leader writer, reviewer, and writer of original papers. His style was good, his judgment cool and sound, and his reading very wide, while his knowledge of European politics, both in their historical development and their contemporary bearings, was singularly thorough. In 1877 he succeeded Delane as editor of the 'Times,' and thenceforward all his energy was devoted to the paper. Chenery was not regarded as a successful editor by the public, but it was certainly not for want of labour; he toiled with the devotion of two, and when an agonising disease came upon him, he still persevered in his duties. He almost died at his post, for he continued to conduct the 'Times' to within ten days of his death (11 Feb. 1884). There can be little doubt that he lacked the intimate touch of public opinion which Delane possessed. It is rather as an orientalist than as a successful editor that Chenery will be remembered. He was a singularly fine Arabic and Hebrew scholar, and wrote and spoke both languages like a native. He possessed the gift of language, and could pick up, with a facility almost equalling that of his friend Strangford, any spoken tongue. French, German, modern Greek, and Turkish were among the languages he spoke with perfect fluency. The gift of speaking many tongues was accompanied in Chenery's case with the learning of the scholar, and his profound attainments in Semitic philology led to his being invited to join the company of the Old Testament revisers, with whom he sat until very near his end, and to whom his ripe Arabic scholarship must have proved very valuable. His translation of 'Six Assemblies' (Makāmāt) of El Harîry, 1867, is an admirable piece of learned work, and led to his appointment in 1868 as lord almoner's professor of Arabic at Oxford, a post for which he was cordially recommended by Lane, the *doyen* of Arabic philology. Chenery soon discovered that there was little demand for the services of another professor of Arabic besides the Laudian at Oxford, and contented himself with delivering an inaugural lecture, and taking part in the few oriental examinations of the university, where he was incorporated at Christ Church and received an 'ad eundem' master's degree. He resigned his chair in 1877 on becoming editor of the 'Times,' but in the meantime he had published his edition of the 'Machberoth Ithiel' of Jehudah ben Shelomo Alkharizi, to which he contributed an introduction written in Hebrew of such elegance and purity that it evoked the wonder and admiration of Jewish scholars. Personally he was of a shy and retiring disposition, which somewhat obstructed that omnipresent observation that is supposed to be essential to an editor of the 'Times.' Among his friends, however, he was an interesting and impressive talker; no one knew better how to contribute to the happiness and enjoyment of others, and to young students and orientalists especially he was a kind and helpful guide and friend.

[Personal knowledge; Times obituary notice, February 1884.] S. L.-P.

CHENEVIX, RICHARD (1698–1779), bishop of Waterford and Lismore, was a son of Colonel Chenevix of the guards, and grandson of the Rev. Philip Chenevix, the protestant pastor of Limay, near Nantes, who settled in England at the time of the revocation of the edict of Nantes, when his brother, a president of the parlement of Metz, was barbarously murdered on account of his religion (Smiles, *Huguenots*, p. 375). He was educated at Peterhouse, Cambridge, where he took the degree of B.A. in 1716 and M.A. in 1732, and in 1719, after taking orders, he became domestic chaplain to the second Earl of Scar-

borough. In the same capacity he attended Lord Whitworth at the congress of Cambrai, and in 1728 he entered the service of Philip Dormer Stanhope, the celebrated earl of Chesterfield, when he went as ambassador to the Hague. Lord Chesterfield liked and respected him, and wrote with admiration in one of his letters to the Countess of Suffolk of the manner in which Chenevix tried to restrain his wit by saying that 'death was too serious a thing to jest upon' (*Lord Chesterfield's Correspondence*, ed. Lord Mahon, iii. 87). When Lord Chesterfield returned to England, Chenevix shared his fortunes when in opposition, and when, in 1745, his patron was appointed lord-lieutenant of Ireland, Chenevix, who had taken his D.D. degree at Cambridge in 1744, accompanied him as principal domestic chaplain. Chesterfield naturally nominated Chenevix to the first vacant Irish bishopric; but the nomination met with unexpected opposition. The king declared himself ready to appoint any other nominee of Lord Chesterfield's but Chenevix, on the ground, according to Chenevix himself, that he had written pamphlets against the government; but Chesterfield threatened to resign if his nomination was not carried out, and the government had to give way (*ib.* iii. 158). On 20 May 1745, therefore, Chenevix was nominated to the see of Killaloe, and he was consecrated at Dublin on 28 July. He only remained a few months at Killaloe, for on 15 Jan. 1746 he was translated to the more lucrative see of Waterford and Lismore, still by the influence of Lord Chesterfield. The Bishop of Waterford and Lismore was, according to Cotton (*Fasti Ecclesiæ Hibernicæ*), an exemplary prelate, and on his death, which took place at Waterford on 11 Sept. 1779, he left 1,000*l.* to each of his dioceses—to Waterford for pensions to clergymen's widows, and to Lismore for general purposes. His granddaughter and heiress, Melesina Chenevix, married, first, Colonel Ralph St. George, and secondly, Richard Trench, brother of the first Lord Ashtown in the peerage of Ireland, by whom she was mother of Richard Chenevix Trench, archbishop of Dublin [q. v.]

[Cotton's Fasti Ecclesiæ Hibernicæ; Cantabrigienses Graduati; Lord Chesterfield's Correspondence.] H. M. S.

CHENEVIX, RICHARD (1774–1830), chemist and mineralogist, was a native of Ireland, of French extraction. The family of Chenevix was driven to this country on the revocation of the edict of Nantes. Richard Chenevix's father, Colonel Chenevix, was nephew of Richard Chenevix [q. v.], bishop of Waterford and Lismore. He was probably born in Dublin, and acquired a knowledge of science in the university of that city. His first contribution to chemistry was printed in the 'Annales de Chimie' in 1798. As nine other memoirs appear in later volumes, Chenevix was probably for some time a resident in France. In 1800 he began to publish his researches in England in 'Nicholson's Journal.' His first paper related to an analysis of a new variety of lead ore, the muriacarbonate. In 1801 he made his first communication to the Royal Society, which was printed in the 'Philosophical Transactions' for that year. In 1801 he was elected a fellow of the Royal Society. In 1802 he published in the 'Journal de Physique' a paper on 'Columbian,' a metal discovered by Hatchett in the previous year, and now known as niobium. In the same year he contributed to 'Nicholson's Journal' 'Observations on the supposed Magnetic Property of Nickel, and on the Quantity of Sulphur in Sulphuric Acid.' In 1803 Chenevix sent to the Royal Society a paper on 'Palladium,' and in 1804 wrote in 'Nicholson's Journal' upon 'The new Metal contained in Platina.' Platinum had been discovered about this time by Wollaston, and Chenevix gave considerable attention to platina and its combinations. He especially examined the alloys formed by the union of platinum and palladium with other metals, in order to determine the true nature of palladium, and to establish his claim as the discoverer of a new metal. In a communication from Freyberg, dated 3 June 1804, he first published an account of an alloy with mercury, and in January 1805 he sent to the Royal Society a memoir 'On the Action of Platina and Mercury upon each other.' In this he asserted that he had discovered the true composition of palladium. Wollaston had suggested that palladium was an alloy of platinum, and no doubt this led Chenevix to make numerous experiments, leading him to the conclusion that the alloy of platinum and mercury was the new metal required. Wollaston repeated Chenevix's experiments, and successfully isolated the new element palladium. Wollaston communicated his results to the Royal Society on 4 June 1804. The chemists of France and Germany confirmed the results of Wollaston. Chenevix, finding the new substance in crude platina, wrote: 'Nothing is more probable than that nature may have formed this alloy, and formed it much better than we can. At all events the amalgamation to which platina is submitted before it reaches Europe is sufficient to account for the small portion of palladium.' Wollaston, in his memoir 'On a New Metal,' wrote: 'We must class it (palladium) with those bodies which we have reason to con-

sider as simple metals.' It is clear that Chenevix formed an alloy of palladium (supposed to be platinum) and mercury, and that Wollaston, continuing the researches which his rival had originated, was fortunate in separating the mercury, and showing the world a 'simple metal' of a very remarkable character. The Royal Society in 1803 adjudged the Copley gold medal to Chenevix 'for his various chemical papers printed in the "Philosophical Transactions."'

In 1808 Chenevix was resident in Paris, and he published in vol. lxv. of the 'Annales de Chimie' 'Observations in Mineralogical Systems,' which he subsequently republished in a separate form. At this time the naturalists were divided between Werner and Haüy. Chenevix strongly advocates the specification of Haüy. Werner takes chemical composition as his guiding principle. Haüy adopts the physical condition of the surface. This work was translated into English by 'a member of the Geological Society,' (supposed to be Mr. Weaver) in 1811.

M. D. Aubuisson, in a letter to M. Berthollet in the 'Annales,' criticised the conclusions of Chenevix, who replied in some 'Remarks' appended to the translation of his book. On 4 June 1812 Chenevix was married to the Countess of Ronault.

Chenevix is also author of the 'Mantuan Revels,' a comedy 'Henry the Seventh,' an historical tragedy, and 'Leonora,' and other poems which are reviewed in the 'Edinburgh Review' for 1812. A posthumous work in two volumes was published in 1830, called 'An Essay upon Natural Character.' The 'Royal Society's Catalogue of Scientific Papers' gives the titles of twenty-eight papers on investigations which Chenevix had most zealously pursued, and nine other chemical memoirs were published in France. Chenevix was a fellow of the Royal Society of Edinburgh, of the Irish Academy, and of several learned societies on the continent.

He possessed remarkable mental activity and great industry, and appears to have been an amiable and charming companion. He left no family. He died on 5 April 1830.

[Annales de Chimie, 1798, et seq.; Nicholson's Journal; Journal de Physique; Gilbert's Annals, xii., 1803; Watt's Bibl. Brit.; Guerard's Dict. Bibliograph.; Weld's History of the Royal Society; Taylor's History of the University of Dublin, 1845; Gent. Mag. for 1830, i. 562.]

R. H–T.

CHEPMAN, WALTER (1473?–1538?), Scottish printer, burgess and merchant in Edinburgh, divides with Andrew Myllar the honour of being the first printer in Scotland, though Myllar is entitled to be called the first Scottish printer. The years of Chepman's birth and death are not precisely known, probably 1473–1538. His name, frequently misspelt Chapman, was by himself always written and printed Chepman. He first appears in 1494, when a payment of 20*l.* was made to him and Stobo by the treasurer for their services as clerks in the office of the king's secretary, and there are similar entries in 1496. Stobo, his fellow-clerk, was Sir William Reid of Stobo, a churchman and notary, who had served in the office in the reign of James II and III, from whom he got a pension in 1474; so Chepman was no doubt his assistant, and probably owed to him his introduction to the court of James IV and the circle of poets whose chief, William Dunbar, was a friend of Stobo, whom he calls 'Gud, gentle Stobo,' in his 'Lament for the Makaris.' This training in the duties of a writer in days when writing was an art, and under Patrick Panter, the royal secretary of this period, was a useful preparation for the future printer. Chepman was himself probably a notary, but the identity of a Walter Chepman so described in several writs of this period with the printer is not certain. It is not known how long he remained directly in the royal service, but in 1503 he had a present of a suit of English cloth on the marriage of James IV to Margaret of England, which, like Dunbar, he probably attended, and he is still styled servitor of the king in 1528. Long before this he had begun the more profitable business of a general merchant trading in wood for ships, and in wool, cloth, velvet damasks, and other stuffs imported from abroad. His success appears from frequent purchases of land. In May 1505 he bought Ewerland, a forty-shilling freehold in the manor of Cramond, in 1506 the life-rent for himself and wife of Meikle Jergeray in Perthshire, and in 1509 Prestonfield, then called Prestfield, on the south of Arthur Seat. Besides, he had property near the Borough Muir, and houses in the town of Edinburgh, at one of which, at the foot of the Blackfriars Wynd in the Cowgate, the first printing-press in Scotland was set up by him and Andrew Myllar. His own house was at the top of the same wynd in the High Street. While Chepman supplied the money Andrew Myllar is proved, by the researches of Mr. A. Claudin of Paris and Dr. R. Dickson of Carnoustie, to have supplied the skill, which he had acquired in France, then one of the chief centres of printing. He is the printer of two very scarce books, one published in 1505, and the other in 1506. Both, according to Mr. Claudin, to whom we owe their discovery, were printed

at Rouen, and bear his device of a windmill. The former states in its colophon, 'quam Andreas Myllar Scotus mirâ arte imprimi ac diligenti studio corrigi orthograpieque stilo prout facultas suppetebat enucleatûque sollicitus fuit anno christiane redemptionis millesimo quingentesimo quinto.' As early as 29 March 1503, 10*l.* was paid to him by James for certain Latin books, whether printed or not is not said, and on 22 Dec. 1507 50*s.* to his wife, for three 'printed bookis.' These, perhaps, were the first specimens of his art, which led to his return to Scotland, his partnership with Chepman, and the patent granted by the king to them on 15 Sept. 1507. This patent sets forth that 'our lovittis servitouris Walter Chepman and Andro Myllar, burgessis of our Burgh of Edinburgh, has at our instance and request, for our plesour, the honour and proffit of our realme and liegis, takin on thame to furnis and bring home ane prent, with all stuff belangand tharto, and expert men to use the samyne for imprenting within our realme of the bukis of our lawis, actis of parliament, cronicles, mess bukis, and portuus eftir the use of our realme with addicions and legendis of Scottis Sanctis now gaderit to be ekit tharto and al utheris bookis that salbe sene necessar and to sel the sammyn for competent pricis.' It narrates that the bishop of Aberdeen, Elphinston, and others, have prepared mass books and legends of the Scots saints, and forbids the importation of books of the use of Sarum. Chepman and Myllar are given not only a license, but a monopoly, and the right to prevent the importation of books from any other country. Thus encouraged, they at once set to work, and in 1508 the first book printed in Scotland was issued from their press. It contains, as bound together in the only copy preserved (now in the Advocates' Library), eleven small quarto books, which may have been issued in separate broadsheets. These are in the order in which they are bound: 1. 'The Porteous of Noblenes.' 2. 'The Knightly Tale of Golagros and Gawane.' 3. 'Sir Eglemor of Arteas.' 4. 'The Goldyn Targe' by Dunbar. 5. 'The Buke of Gude Counsale to the King,' by the same poet. 6. 'The Mayng or Disport' of Chaucer. 7. 'The Flyting of Dunbar and Kennedy.' 8. 'The Tale of Orpheus and Erudices.' 9. 'The Ballad of Lord Barnard Stewart, earl of Beaumont.' 10. 'The Twa Mariet Wemen and the Wedo,' and 'The Lament of the Makaris' by Dunbar. 11. 'A Gest of Robyn Hode.' Chepman's device is on four and Myllar's on seven of these pieces, and three different sets of types appear to have been used. The first nine are in a special type, which Dr. Dickson of Carnoustie supposes to have been cut for the Scottish press; the tenth, with the same type as one of Myllar's Rouen books; and the eleventh in a type identical with the one used by Bumgart, a Cologne printer of the end of the fifteenth century, so that it cannot be certain that they issued from the Edinburgh press.

The only other known work of Chepman's press is the Aberdeen breviary referred to in the patent as then in contemplation, and of which the 'Pars Hiemalis' bears on the title that it was 'in Edinburgensi oppido Walteri Chepman mercatoris impensis impressa Februariis idibus anno salutis nostre et gratie ix. M supra et quingentesimum.' The colophon repeats that 'it was printed by the care and at the expense of an honourable man, Walter Chepman, merchant of the city of Edinburgh in Scotland.'

The second volume, or 'Pars Æstiva,' states that it was printed in the town of Edinburgh, by the command, and at the expense, of Walter Chepman, merchant in the said town, on the 4th day of the month of June 1510. Although a doubt has been expressed, from the description of Chepman as a merchant and not a printer, and the omission of any notice of Myllar, it seems all but certain that it proceeded from the same press as the poems printed in 1508. In 1509 Chepman had to assert his privilege against William and Francis Frost, William Lyon, Andrew Ross, and others who had begun to import foreign books, and on 14 Jan. the privy council gave decree in his favour prohibiting such importation. An expression at the close of this decree, which prohibits reprints of 'the buikis abonwrittin and *Donatis* and *Wlric in personas*, or uither buikis that the said Walter hes prentit ellis,' suggests that Donatus, the Latin grammar most in use, had been printed by Chepman, as it was by Furst and Caxton, and possibly other books. If so, no copy has yet been found. The Breviary of Aberdeen closes the known work of Chepman's press, and as the works of Scottish writers between 1510 and his death in 1528 were all printed abroad, it is probable he abandoned the trade. As a merchant he continued to prosper. In 1510 he obtained the king's leave to alter his town house. In 1514–15 he served as dean of guild. James IV exempted him from the service of watching and warding and payment of the stent, and James V gave him a tavern on the north side of the High Street in 1526, the escheat of John Cockburn. As befitted a prosperous burgess, he devoted part of his means to religious

uses. In 1513 he erected an aisle on the south side of St. Giles's Church, and endowed an altar where masses were to be said for the souls of the king and queen, his first spouse, Margaret Kerkettle, and himself, and fifteen years later he endowed a mortuary chapel in the cemetery of that church where prayers were to be said for James V, the founder and his wife Agnes Cockburn, Margaret Kerkettle, his former spouse, and especially for 'the repose of the souls of the king and nobles and his faithful subjects slain at Floddon.' He died soon after, for a reference has been found in an old protocol book as to the division of his estate between his relict, Agnes, and David Chepman, his son and heir. He was buried in the aisle he had built, where his arms, quartered with his wife's, may be seen on a stone discovered in the recent restoration of the church. William Chambers [q. v.], another Scottish printer, the chief restorer of the church, has appropriately placed in it an inscription to the memory of Chepman.

[Laing's Introduction to reprint of Chepman and Myllar's publications, 1827; Dickson's Introduction of the Art of Printing into Scotland (1885); Original Records of the Lord High Treasurers and the Privy Council of Scotland.] Æ. M.

CHERBURY or **CHIRBURY, DAVID** (*fl.* 1430), bishop of Dromore, was a Carmelite friar, possibly a member of the Oxford house of his order, since he is recorded to have built its library (Tanner, *Bibl. Brit.* p. 178). He was made bishop of Dromore, probably in 1427, but he must have resigned that see before 1 June 1431, when it is mentioned as vacant. He appears afterwards to have been employed in performing episcopal duties on behalf of Thomas Rodburn, bishop of St. David's. The date of Cherbury's death is unknown. He was buried in the Carmelite monastery at Ludlow. Leland, in his 'Commentarii,' speaks of him as an eminent theologian; but his list of the books found in the Carmelite library at Oxford (*Collectanea*, iii. 59) contains no works by him, nor have even the titles of any such been preserved.

[Leland's Commentarii de Scriptoribus Britannicis, dlxxxiv. p. 473; Sir James Ware, De Præsulibus Hiberniæ, p. 92 (Dublin, 1665, folio); Cotton's Fasti Ecclesiæ Hibernicæ, iii. 278 (1849).] R. L. P.

CHERMSIDE, Sir ROBERT ALEXANDER, M.D. (1787–1860), physician, son of a medical man, was born in 1787 at Portaferry, co. Down. After education as a surgeon he was appointed in 1810 assistant-surgeon to the 7th hussars. He served throughout the war in the Peninsula, and was at the battle of Waterloo. He took the degree of M.D. at Edinburgh in 1817, reading a thesis of no special merit on cold water as a remedial agent. He became a licentiate of the London College of Physicians in 1821, and soon after went to Paris, where he resided in the Rue Tailbout, and became physician to the English embassy. In 1835 he was made a knight commander of the Guelphic order, and was elected a fellow of the College of Physicians in 1843. He died at Oxford in 1860. His social qualities and lively conversation made him many friends throughout life, and he had a large practice among the English in Paris.

[Munk's Coll. of Phys. 1878, iii. 231; Madden's Life of the Countess of Blessington.] N. M.

CHÉRON, LOUIS (1655–1725), painter and engraver, was born in Paris on 2 Sept. 1655. He was the son of Henri Chéron, a French miniature painter in enamel and an engraver, who died at Lyons in 1677. After having received some instruction from his father, he was enabled by the liberality of his sister to visit Italy, where he particularly studied the works of Raphael and Giulio Romano. On his return to Paris he was in 1687, and again in 1690, commissioned by the corporation of goldsmiths to paint the 'mai' which they offered every year on 1 May to the cathedral of Notre-Dame. The subject of the first picture was 'The Prophet Agabus before Paul;' that of the second was 'Herodias.' Both are now in the Louvre. Being a Calvinist, he was forced by the religious troubles which followed the revocation of the edict of Nantes to leave France in 1695, when he came to England and found a patron in the Duke of Montagu, for whose mansion at Boughton he painted 'The Assembly of the Gods,' 'The Judgment of Paris,' and other works. He was also employed at Burleigh and Chatsworth, but he fell into discredit when he painted at Montagu House in competition with Rousseau, Baptiste, and Delafosse. His work, however, was not much esteemed; for although his drawing was correct, his composition was tame and inanimate, and his colouring cold and feeble. Subsequently he turned his attention to making designs for the illustration of books, and these are better than his paintings. Among them are designs for an edition of Milton's 'Poetical Works' issued in 1720, and a series of plates to illustrate his sister Sophie's French version of the Psalms published at Paris in 1694, the latter of which he himself engraved, although in a very indifferent manner. Robert-Dumesnil describes twenty-eight plates by him. Those from his own designs comprise also 'St. Peter healing the Lame at the Gate of

the Temple,' 'The Death of Ananias and Sapphira,' 'The Baptism of the Eunuch by St. Philip,' and the 'Labours of Hercules,' a series of which was finished by Van der Gucht, Bernard Picart, and Claude Dubosc. Chéron died in London, in Covent Garden, on 26 May 1725, from an attack of apoplexy, and was buried in the porch of St. Paul's, Covent Garden.

The engravings after Chéron's paintings include 'Diana and her Nymphs bathing,' by Bernard Baron; 'The Sacrifice of Iphigenia' and 'The Coronation of George I,' by Claude Dubosc; and 'The Marriage of Charles I and Henrietta Maria' and 'Nymph and Satyrs,' by Nicolas Charles Dupuis.

Two of Louis Chéron's sisters, Elisabeth-Sophie and Marie-Anne, adopted their father's profession of miniature painting. Sophie, who was born on 6 Oct. 1647, and died on 3 Sept. 1711, was likewise a poetess and an accomplished musician. Both married late in life, Marie-Anne becoming the wife of the painter Alexis-Simon Belle.

[Bryan's Dict. of Painters and Engravers, ed. Graves, 1886; Redgrave's Dict. of Artists of the English School, 1878; Bellier de la Chavignerie's Dictionnaire des Artistes de l'Ecole Française, 1868–85, i. 252; Jal's Dictionnaire critique de Biographie et d'Histoire, 1872; Haag's France Protestante, 1877, &c., iv. 286–7; Dussieux's Artistes Français à l'étranger, 1856, p. 128; Robert-Dumesnil's Peintre-Graveur Français, 1835–71, iii. 285–95, xi. 35–7; Political State of Great Britain, 1725, xxix. 503.] R. E. G.

CHERRY, ANDREW (1762–1812), actor and dramatist, was born in Limerick on 11 Jan. 1762. His father, John Cherry, a printer and bookseller in Limerick, is said to have intended him for the church. At eleven years of age, however, Cherry left the Limerick grammar school and entered the employment of James Potts, a printer and bookseller in Dublin. From an early period he displayed a taste for the stage, and at the age of fourteen he played as an amateur, in a room at the Black-a-Moor's Head, Towers Street, Dublin, Lucia in Addison's 'Cato.' Three years later he first appeared at Naas, co. Kildare, as a member of a strolling company under the management of a Mr. Martin, playing Feignwell in 'A Bold Stroke for a Wife.' As a strolling player in Ireland he purchased, at the cost of constant exposure and imminent risk of starvation, a fair knowledge of his art. According to the accounts of his career published during his lifetime, he was on one occasion three days without food. Yielding to discouragement he returned to his former occupation, and remained in Dublin for three years. After one or two attempts to resume his profession of actor he joined the company of Richard William Knipe, a well-known and popular manager, whose daughter, after the death of her father, he married in Belfast. Cherry then joined the 'principal provincial company of Ireland' (*Biographia Dramatica*) under the management of Atkins, and played with increasing reputation in the north of Ireland a round of leading characters. 'Mr. Ryder having in 1787 been engaged for Covent Garden, Mr. Cherry was called up to supply his place at the Theatre Royal, Smock Alley, Dublin' (*ib.*) As Ryder's first appearance took place on 25 Oct. 1786, this date is seen to be not wholly trustworthy. For five or six years Cherry, familiarly known as 'Little Cherry,' enjoyed a high reputation in Dublin. His first part in the Smock Alley Theatre was Darby in the 'Poor Soldier' of O'Keefe. Early in the season of 1791–2 he appeared with his wife in Hull as a member of the company of Tate Wilkinson, playing comic characters previously assigned to Fawcett, who had just quitted the York circuit for Covent Garden. He first appeared as a member of Wilkinson's troupe at Wakefield as Vapid in the 'Dramatist,' and Lazarillo in Jephson's 'Two Strings to your Bow.' In the spring of 1794 Cherry, irritated that Fawcett, then on a starring tour, resumed his old parts, threw up his engagement with Tate Wilkinson and returned to Dublin, where he continued for two seasons, after which, with his wife, he engaged with Ward and Banks at the Theatre Royal, Manchester. Thence, to replace Blisset, he proceeded to Bath, in which city he made his first appearance on 6 Oct. 1798. From Bath he made his way to Drury Lane, at which house he appeared for the first time on 25 Sept. 1802 as Sir Benjamin Dove in the 'Brothers' of Cumberland, and Lazarillo in 'Two Strings to your Bow.' At this house, at which one or two of his pieces were produced, he stayed until 1807, after which his name disappears from the bills. A few years subsequently he was managing a theatrical company in Wales. He died at Monmouth on 12 Feb. 1812. Genest was unfavourably impressed with Cherry as an actor. On the other hand, Tate Wilkinson says that in certain characters 'he possesses great merit,' and adds that he 'has the peculiar excellence as a comedian that when he has to perform a character not so suited to his genius and abilities, yet still it is not Cherry, but the character so justly conceived, that you perceive the skill of the artist perhaps more when he is out of his walk than when in' (*Wandering Patentee*, iv. 15). Among some manuscript notes to the 'Account of the English Stage' by Genest,

believed to be by the late George Daniel, appear the following observations à propos to one of Genest's sneers (vii. 565): 'This is a very ill-natured and untrue remark, as it is well known that Cherry was exceedingly clever and gave the greatest satisfaction both to the Yorkshire manager [Tate Wilkinson] and the public.' Cherry is said (*Monthly Mirror*, February 1804) to have been of quaker descent. He is there assigned a good parentage, his ancestors having, it is said, resided for centuries 'on a considerable estate' near Sheffield, and one of them had as an officer followed William III to Ireland, having married an Irish lady and purchased an estate at Croom, near Limerick, which was lost by the dissipation of Cherry's grandfather. Such statements by successful actors are too numerous to impose much confidence.

Cherry is said to have written: 1. 'Harlequin on the Stocks,' pantomime, 1793, produced at the Hull Theatre for his benefit, 1793. 2. 'The Outcasts,' opera, 1796 (not printed). 3. 'The Soldier's Daughter,' comedy, 8vo, 1804, acted at Drury Lane on 7 Feb. 1804. 4. 'All for Fame,' comic sketch, not printed, recited at Drury Lane on 15 May 1805 for the benefit of Mrs. Mountain. 5. 'The Village, or the World's Epitome,' comedy, never printed, acted at the Haymarket on 18 July 1805, and withdrawn after the second representation. 6. 'The Travellers,' operatic drama, music by Corri, 8vo, 1806, performed with success at Drury Lane on 22 Jan. 1806. 7. 'Thalia's Tears,' a sketch to the memory of King, Drury Lane, 7 Feb. 1806, not printed. 8. 'Spanish Dollars,' a 'musical trifle,' Covent Garden, 9 April 1805, music by Davy. 9. 'Peter the Great, or the Wooden Walls,' 8vo, 1807, acted at Covent Garden on 8 May 1807, music by Jouve. 10. 'A Day in London,' comedy, acted at Drury Lane on 9 April 1807 and not printed. Some of these plays are included in the known collections of Oxberry, Cumberland, and Duncombe, or in the 'London Stage.' Twelve editions of the 'Soldier's Daughter' appear to have been published in 1804–5. In the British Museum, under the head 'A. Cherry,' is 'The Bay of Biscay,' London, 4to, 1846, consisting of songs. It is probably by a descendant. Cherry's plays are moderately well constructed, but have small literary claim. By his wife Cherry had a large family. Portraits of Cherry by Dewilde, as Item in the 'Deserted Daughter' of Holcroft, and by Harding, are in the Mathews collection of portraits now in the Garrick Club.

[Genest's Account of the Stage; Baker, Reed, and Jones's Biographia Dramatica; Gilliland's Dramatic Mirror; Oulton's History of the Theatres of London, 3 vols. 1818; Tate Wilkinson's Wandering Patentee; Thespian Dictionary; Era Almanack; Monthly Mirror for February 1804.]

J. K.

CHERRY, FRANCIS (1665?–1713), nonjuror, son of William and Anne Cherry of Shottesbrooke, Berkshire, was born in 1665 or 1667, the date depending on his age at his death, and was a gentleman commoner of St. Edmund Hall, Oxford. Soon after he had completed his twentieth year he married Eliza, daughter of John Finch of Fiennes Court in the neighbouring parish of White Waltham. He and his wife lived with his father at Shottesbrooke. William Cherry survived until the Revolution, and died at the age of seventy-two (HEARNE) or eighty-three (BERKELEY). He allowed his son 2,500*l.* a year to visit Bath and such other places as he pleased, and 'to relieve the distressed' (*ib.*) Among the various objects of his bounty was Thomas Hearne, the antiquary, the son of the parish clerk of White Waltham. Cherry having discovered Hearne's talents put him to school, and in 1695 took him to live in his house, helped him in his studies, and supplied him with money until he had taken his M.A. degree. Hearne, who often speaks of his kindness, calls him 'my best friend and patron.' Cherry would not acknowledge William and Mary. He was a man of learning and piety, and became the liberal patron of some of the most eminent of the nonjuring party. At Shottesbrooke he often entertained Bishop Ken, Dodwell he settled in a house near his own, and Nelson was his constant guest. Leslie he concealed for a while in a house belonging to him at White Waltham, and sent him to Rome to convert the old Chevalier de St. George. The prince assured Leslie of his unalterable attachment to his own faith, and sent Cherry a ring as a token of his regard. First Gilbert and then Francis Brokesby [q. v.] held prayers twice daily at his house, acting as chaplains 'to him and Mr. Dodwell's family, and others of that party, in the duties of religion' (HEARNE, *Collections*, 211). At the same time Cherry lived on excellent terms with White Kennet, afterwards bishop of Peterborough, to whom he had given the living of Shottesbrooke. He had a few valuable manuscripts and a fine collection of books, coins, and other antiquities. He did not publish anything. Hearne speaks of a chronology of Herodotus and of some other works that he began and left unfinished at his death, as evidences of the depth of his learning and of his critical ability, and Dodwell, in dedicating his 'De Veterum Cyclis' to him, acknowledges the help he had re-

ceived from him. His views on the duty of the nonjurors when the rights of the deprived bishops ceased to exist will be found in the letters of his friend and chaplain Brokesby, with whom he and Dodwell returned to the communion of the national church on 26 Feb. 1709–10 (Marshall, *Defence*, App. vi, xii).

Cherry was a remarkably handsome man, and was noted as a fine gentleman, an elegant dancer, and a bold rider. William III, jealous of his fame as a horseman, used at one time to follow him pretty closely when out stag-hunting. Observing this, Cherry one day leaped his horse down a steep and dangerous piece of bank into the Thames, hoping that the 'usurper' would follow him and break his neck, but the king turned away. Whenever the Princess of Denmark came out to hunt in her 'calash,' or chaise, Cherry used to ride up to the carriage and pay his respects. He would not, however, acknowledge Anne as his sovereign, and so the first day she drove to the hunt after she became queen he kept away from her. Anne asked Peachy, her 'bottle-man,' if that was not Mr. Cherry in the distance, and when he replied that it was, she said, 'Aye, he will not come to me now; I know the reason. But go you and carry him a couple of bottles of red wine and white from me, and tell him that I esteem him one of the honestest gentlemen in my dominions.' True to his principles, Cherry bade Peachy express his humble respects and best thanks to 'his mistress.' The compliment is said to have been often repeated (Berkeley). On the death of his father Cherry took his debts, amounting to 30,000*l.*, upon himself. This brought him into serious difficulties. On one occasion he was arrested at the suit of Mrs. Barbara Porter, his godmother, for a debt of 200*l.*, and lay a few days in Reading gaol. His imprisonment cost him 100*l.*, which he spent in entertaining the Berkshire gentlemen who came to visit him. He died on 23 Sept. 1713, at the age of forty-six (Berkeley) or forty-eight (Hearne), and was buried on the 25th. In accordance with his wishes his funeral was performed privately at 10 P.M. in Shottesbrooke churchyard, and on his tomb were inscribed only the words 'Hic jacet peccatorum maximus,' with the year of his death. His manuscripts were given by his widow to the university of Oxford. Among them was a letter Hearne had written to him on the subject of the oath of allegiance, which fell into the hands of the antiquary's enemies, and so caused him much trouble. Cherry had two sons, who died in infancy, and three daughters; the eldest, Anne, presented her father's picture to the University Gallery; the youngest, Eliza, married Henry Frinsham, vicar of White Waltham, and became the mother of Eliza Berkeley [q. v.] Shottesbrooke was sold in 1717.

Among those who were helped by Francis Cherry was his first cousin, Thomas Cherry (1683–1706), the schoolfellow and friend of Hearne. His expenses at St. Edmund Hall appear to have been paid by his cousin (*Reliquiæ Hearnianæ*, 286). He was, Hearne says, 'a lover of learning and of learned men.' He helped Hearne in his work, and was his 'very dear friend.' Shortly after taking his M.A. degree and entering orders as curate of Witney, Oxfordshire, he died, on 17 Nov. 1706, at the age of twenty-three. His stipend at Witney was 20*l.* a year. Hearne, writing to Francis Cherry, tells him that he has secured Thomas's effects at Oxford, and among them a 'new pudding-sleeve crape gown,' that his debts amounted to 15*l.* 8*s.* 11*d.*, and that his substitute at Witney should be paid 10*s.* a Sunday.

[Mrs. E. Berkeley's preface to Poems of G. M. Berkeley, 66, 318–47; Nichols's History of Hinckley, 173; Hearne's preface to Leland's Collectanea (2nd ed.), 39; Hearne's Leland's Itinerary (2nd ed.), 119; Reliquiæ Hearnianæ (ed. 1857), 138, 293, 823, 899, 904–5; Hearne's Collections, ed. Doble, i. passim; Brokesby's Life of Dodwell, 300; Marshall's Defence of our Constitution, App. vi, xii; Gent. Mag. lxv. pt. ii. 825, 894, lxix. pt. i. 96, 462.] W. H.

CHERTSEY, ANDREW (*fl.* 1508–1532), translator, undertook several translations into English of French devotional books for Wynkyn de Worde the printer. The following are attributed to him: 1. 'A Lytell treatyse called the Lucydarye' (colophon) Wynkyn de Worde, London, 1508? 4to, from a French version of the 'Elucidarius' of Honorius (Augustodunensis). 2. 'Ihesus ¶ The Floure of the Commaundementes of God, with many examples and auctorytees extracte and drawē as well of Holy Scryptures as other doctours and good auncyente faders, the whiche is moche utyle and profytable unto all people.' The colophon describes the book as 'lately translated out of Frēsshe in to Englysshe,' Wynkyn de Worde, London, 1521, fol. The name of the translator is given together with his coat of arms at the end of the book. 3. 'A Goostly Treatyse of the Passyon of Christ, with many devout cōtemplacions, examples, and exposicyons of y^e^ same,' in prose and verse, Wynkyn de Worde, London, 1532, 4to. This book is stated to have been 'translated out of French into Englysch by Andrew Chertsey, gentleman, the yere of our lord MDXX.' A poetical prologue by Robert

Copland is prefixed, in which Chertsey is stated to have translated many other books

in volumes large and fayre
From French in prose of goostly exemplayre.

Two of these volumes Copland describes as dealing with 'The Sevyn Sacraments,' another was entitled 'Of Christen men the ordinary,' and a fourth 'The craft to lyve well and to dye.' Of this last work alone is anything now known. Caxton printed a book with the same title about 1491, consisting of translated extracts from a French work, and this translation was due to Caxton himself. But in 1506 Wynkyn de Worde published a complete translation of the same French work, and for this Chertsey was doubtless responsible. Warton states that George Ashby (*d.* 1475) [q. v.] was probably the author of some of the books ascribed by Copland to Chertsey, but decisive evidence is altogether wanting.

[Tanner's Bibl. Brit. p. 175; Warton's Hist. of English Poetry, iv. 756; Bullen's Brit. Mus. Cat. of books before 1640.] S. L. L.

CHESELDEN, WILLIAM (1688–1752), surgeon and anatomist, was born on 19 Oct. 1688 at Somerby, near Burrow-on-the-Hill, Leicestershire. It is conjectured by Nichols (*Lit. Anecd.* viii. 414) that he was apprenticed to a Mr. Wilkes, surgeon, of Leicester, but he was certainly in 1703 a pupil in London of William Cowper, the celebrated anatomist. Either then or soon after he was apprenticed to Mr. Ferne, surgeon to St. Thomas's Hospital. Cheselden's progress as an anatomist was rapid, for in 1711 (two years after Cowper's death) we find from his printed syllabus that he was already a lecturer on anatomy. His course consisted of thirty-five lectures, and was repeated four times in the year. In 1714 he was called to account by the Company of Barber-Surgeons for dissecting the bodies of malefactors in his own house without permission of the company, but on making his submission was excused. The lectures were accordingly continued, first in Cheselden's own house, and afterwards at St. Thomas's Hospital, for twenty years.

Cheselden was a candidate for the post of surgeon to St. Thomas's on two occasions, in 1714–15, before he was successful; but on 9 July 1718 he was appointed assistant surgeon, and on 8 April 1719 was elected without opposition one of the principal surgeons in place of William Dickenson, deceased. The newly appointed surgeon continued lecturing on anatomy, and also applied himself to operative surgery. He was perhaps led particularly to pay attention to the operation for the stone because his master, Ferne, was one of the surgeons specially licensed to perform this operation in the hospital; this license being not granted, as a matter of course, to all the surgeons.

In 1723 Cheselden published a 'Treatise on the High Operation for the Stone,' in which, after describing his own method, he reprints the accounts of the operation written by several of his predecessors. Notwithstanding these candid acknowledgments, the book drew upon Cheselden a violent attack in a pamphlet entitled 'Lithotomus Castratus' (London, 1723, 8vo), anonymous, but believed to have been written by John Douglas, a surgeon and rival anatomical teacher, formerly a pupil at St. Thomas's, who had just before written a work on the same operation and performed it with success ('Lithotomia Douglassiana, a New Method of Cutting for the Stone,' London, 1723, 4to). The complaint was that Cheselden had plagiarised from Douglas, but the latter's merits were so fully acknowledged in Cheselden's preface that the attack seems uncalled for, and was probably due to some personal pique. The dispute was of the less consequence as Cheselden shortly afterwards gave up this operation, and adopted that by which he is best known. A great surgical operation is seldom the invention of one mind only. That which made Cheselden famous was based upon one invented and practised (with terrible want of success) by a friar, Frère Jacques, in Paris, and afterwards improved by Rau, a professor at Leyden, but as modified by Cheselden into his so-called 'lateral operation for the stone' was virtually a new invention. It was brought by him to such perfection of detail as has hardly been improved upon up to the present day, and to have invented this alone would be enough to make the name of Cheselden a landmark in the history of surgery. He executed it with extraordinary skill and brilliancy, and with a degree of success which, even with the aid of modern improvements, has hardly been surpassed. This classical operation was first performed on 27 March 1727. It soon became famous throughout Europe, and distinguished surgeons, from Paris among other places, came over (either of their own accord or in commission from some learned body) to become acquainted with Cheselden's method. A full account of it is given in Dr. James Douglas's 'Appendix to the History of the Lateral Operation for the Stone, containing Mr. Cheselden's Method' (London, 1731).

In 1712 Cheselden sent a short note to the Royal Society (xxvii. 436) giving an account of some human bones of an extraordinary size contained in a Roman urn dug up at St.

Albans, and in the same year was elected a fellow of the society. In the next volume (xxviii. 281) appears another short paper by him on some 'anatomical observations,' referring entirely to morbid anatomy. In 1728 he wrote a paper (*Phil. Trans.* xxxv. 447) which attracted universal attention, and has not been without importance in the history of psychology, 'An account of some observations made by a young gentleman who was born blind . . . and was couch'd between thirteen and fourteen years of age.' The account of this youth's singular experiences is clear and masterly, but disappointingly short, and most students of the subject have regretted that the opportunity was not seized for more detailed observations. Cheselden was not a man of the pen, and this extreme brevity is noticeable in everything he wrote. There was nothing novel in the operation itself, but in another paper in the same volume (p. 451) he describes a method of treating certain forms of blindness by the formation of an opening to serve as an 'artificial pupil.' This operation Cheselden was the first actually to perform, and he is regarded by good authorities as having thereby rendered 'immortal services' to the art of ophthalmic surgery.

Cheselden's contributions to anatomy stand next in importance to his surgical discoveries. His 'Anatomy of the Human Body' was an extremely popular book, running to thirteen editions. It is not minute in detail, but practical, containing many physiological observations as well as points of surgery, with constant reference to experiment as the test of theory. His great work on the bones, 'Osteographia,' is one of the most splendidly illustrated works on the subject ever published; the plates not only have great artistic merit, but are extremely accurate; the text, after Cheselden's manner, is somewhat meagre. This work, though highly praised by competent authorities, was violently attacked by John Douglas, above mentioned, in a pamphlet entitled 'Animadversions on a late pompous Book called Osteographia' (London, 1735). The only notable literary work of Cheselden after this was the editing of Le Dran's 'Operations in Surgery,' translated into English by Gataker (2 vols. London, 1749), and a surgical paper in the 'Philosophical Transactions' (xliv. 33).

While thus engaged in hospital work and teaching Cheselden gained a large practice and became known to many eminent persons of his time. He was intimate with Pope, who has commemorated him with Dr. Mead in a line of his 'Imitations of Horace,' praised him in a letter to Swift, and has left a short note addressed to Cheselden himself which shows the intimacy existing between them. Jonathan Richardson the painter complimented him in verse as well as by painting the fine portrait of him now at the College of Surgeons. He attended the deathbed of Sir Isaac Newton, and was intimate with Sir Hans Sloane, as is shown by two manuscript letters in the British Museum, otherwise of no importance (*Sloane MS.* 4040).

In December 1727 Cheselden was appointed surgeon to Queen Caroline. Later on he would appear to have been out of favour at court, and was not called in during the queen's last illness. An improbable story is told that Cheselden gave offence in high quarters by neglecting to perform a certain experimental operation on a condemned criminal. The proposed experiment consisted in perforating the membrana tympani, or drum of the ear, so as to show whether this part is the seat of hearing, and whether the operation could safely be done to relieve deafness. Cheselden in his 'Anatomy' tells the story as follows: 'Some years since a malefactor was pardoned on condition that he suffered this experiment, but he falling ill of a fever the operation was deferred, during which time there was so great a public clamour raised against it that it was afterwards thought fit to be forbid.' So that proposing the operation rather than neglecting to do it was more probably the offence.

In 1729 he was made corresponding member of the French Academy of Sciences, and on the foundation of the Royal Academy of Surgery in Paris was made the first foreign associate. When St. George's Hospital was founded in 1733–4, Cheselden was elected one of the surgeons, and on his resignation in 1737 was made consulting surgeon. After many years' active practice he accepted, in February 1737, the appointment of surgeon to Chelsea Hospital, which was a sort of retirement, though probably lucrative, and retired from St. Thomas's 29 March 1738. He was one of the last wardens of the Barber-Surgeons' Company, immediately before the separation of the surgeons and barbers, which took place in 1744–5. Possibly Cheselden was concerned in the change (Dr. B. W. Richardson).

Although Cheselden's practice was large and lucrative, 500*l.* being his fee for the operation for the stone, he does not appear to have accumulated a large fortune. He died on 10 April 1752 at Bath, and is buried in the grounds of Chelsea Hospital. He married Miss Deborah Knight of London, who survived him and lived till 1764. They had an only daughter, who married Dr. Charles Cotes

of Woodcote, Shropshire, but died without issue.

Cheselden will always be regarded as beyond dispute one of the greatest of British surgeons. He was one of the most brilliant operators whose achievements are on record. On one occasion, to the astonishment of a French surgeon, he performed his celebrated operation in fifty-four seconds, and according to Dr. James Douglas this was nothing unusual. Modern surgery has hardly surpassed this. None the less was he a sound scientific surgeon, and, what is rarer, a man of real inventive genius. He is said to have had a taste for literature and pretensions to critical judgment, which on one occasion misled him (in the presence of Pope himself) into denying that the fourth book of the 'Dunciad' could be by the author of the first three. His true bent was evidently mechanical, and it is stated, on the authority of Faulkner's 'History of Fulham,' that Cheselden drew the plans for the old Putney bridge. He was also a keen patron of athletic sports, especially boxing. His disposition was gay and genial. He was fond of society and evidently popular. To his patients he was kind and tender-hearted. His portrait, above mentioned, was engraved in mezzotint by Faber.

He wrote: 1. 'Syllabus sive Index Humani corporis partium anatomicus. In usum Theatri Anatomici Willhelmi Cheselden chirurgi. Autoris impensis,' London, 1711, 4to. 2. 'The Anatomy of the Human Body,' 8vo, 1st ed. London, 1713; 13th ed. London, 1792. 3. 'Treatise on the High Operation for the Stone,' London, 1723, 8vo. 4. 'Osteographia, or the Anatomy of the Bones,' London, 1733, fol.

[Mém. Acad. Royale de Chirurgie, vii. 168, Paris, 1757, 8vo (information from family); Nichols's Lit. Anecd. iv. 613, viii. 414, &c.; Biog. Brit. (Kippis), iii. 491; Archives of St. Thomas's Hospital; Richardson's Asclepiad, iii. 40, 1886.]

J. F. P.

CHESHAM, FRANCIS (1749–1806), was an engraver of merit at the end of the eighteenth century. In 1777 he exhibited at the Royal Incorporated Society of Artists in Piccadilly an engraving of 'The Death of Richard III,' after Barralet, and in the following year 'The Death of William Rufus.' He was then residing in Broad Street, Golden Square. In 1780 he exhibited with the Society of Artists at Spring Gardens, 'Inside of the Chapter House at Margam,' and 'View of the Abbey Church at Llanthony.' In 1779–80 he engraved several views of various places in the United Kingdom, after Paul Sandby, for Rooker's 'Copper Plate Magazine.' In 1788 the Boydells published two engravings by Chesham, after G. Robertson, 'A View of the Iron Bridge in Coalbrookdale, Shropshire,' and 'A View of the Mouth of a Coal Pit near Broseley in Shropshire;' these two plates are very well engraved in the style and method brought into fashion by Vivares and his school. Chesham also engraved after his own design a large plate of 'Moses striking the Rock;' after Cipriani, he engraved an allegorical figure of 'Britannia;' and after Robert Dodd, 'The Naval Victory gained by Admiral Parker in 1781.' He died in London in 1806.

[Huber et Roost's Manuel des Curieux et des Amateurs de l'Art, ix. 360; Leblanc's Manuel de l'Amateur d'Estampes; Müller's Künstler-Lexikon; Catalogues of the Exhibitions of the Society of Artists; Graves's Dict. of Artists, 1760–1880.]

L. C.

CHESHIRE, JOHN, M.B. (1695–1762), physician, is stated to have been educated at Oxford, although he does not seem to have graduated there. He practised medicine in Leicester and the surrounding district, but never entered the London College of Physicians. He attained local celebrity and wrote two medical books: 'A Treatise upon the Rheumatism,' first published at Leicester in 1723, and afterwards in an enlarged edition, London, 1735; and 'The Gouty Man's Companion,' Nottingham, 1747. A case related (p. 14, ed. 1728; p. 26, ed. 1735) shows that Cheshire did not clearly distinguish between gout and chronic rheumatism. Of acute rheumatism his account shows little clinical knowledge, and is mixed up with trivial passages from other authors and much self-praise. For chronic rheumatism he recommends the waters of Kedlestone (p. 148), and for acute rheumatism advises cold baths and sweating between blankets (p. 75). 'The Gouty Man's Companion' is more interesting, but contains no important observations. Cheshire advises temperance as a preventive, draws up a diet scale, recommends tea in the afternoon, calomel and emetics during the attack, mercury in the intervals. He had observed that sciatic pain was sometimes a part of a general gouty condition, and this is almost the only weighty remark in all his pages. Of his personal history and character his medical writings give some glimpses. They show that he himself suffered from gout, that he had a high opinion of his own merits, and that he had been patronised by William, the third lord Craven. Craven was one of the followers of Pulteney, and in a servile dedication Cheshire goes out of his way to join in the

cry against Walpole as a corrupt and wicked minister, who ought to be impeached 'in order to satisfy the well-grounded resentment of an injured nation.'

[Cheshire's Works; Rudiments of Honour, 1753; a Letter to Dr. Cheshire by an Apothecary in Birmingham, London, 1739.] N. M.

CHESNEY, CHARLES CORNWALLIS (1826–1876), brevet-colonel royal engineers, was a nephew of General Francis Rawdon Chesney [q. v], in whose house he was born, and to whom he owed his first advance in life. He was the son of another Charles Cornwallis Chesney, who had been a captain in the East India Company's Bengal artillery until ill-health obliged him to return to England, where he died in 1830. The younger Charles Cornwallis was born near Kilkeel, in county Down, on 29 Sept. 1826, and, losing his father before he was four years old, owed his early training to his mother, a woman of more than ordinary energy and strength of character; was educated at Blundell's school, Tiverton, and for a year at a private school at Exeter, and, obtaining in 1843 a nomination to the Royal Military Academy, Woolwich, was gazetted as sub-lieutenant in the royal engineers in 1845, passing out head of his term. He served with his corps first in Ireland, and then in the Bermudas, whence he was soon transferred to the West Indies, and, returning to England in 1853, he was ordered to New Zealand, having obtained his company, in 1854, but his delicate health obliged him to come home two years later. His studies had long been directed to the historical criticism of military events, and his decided talent in this direction procured him the appointment of professor of military history, first at the Cadet, and afterwards at the Staff College at Sandhurst. Here he was speedily recognised as the best military critic of his day. When he began his instruction, he found the means of teaching young officers the scientific history of their profession very inadequate; no really critical works on the subject existed in English, and little attempt had been made to open the military student's mind to a scientific view of the art of war in the past and the present. Chesney's lectures effected nothing less than a revolution in this respect. Gifted with a singularly judicial cast of mind, and with the power of clear and logical, as well as graceful, expression, his critical examination of past and passing military events was in the highest degree instructive to the young officers who thronged to hear him. It was a bold adventure to subject the American civil war to a close and searching military criticism while it was still in progress, yet his lectures on the 'Campaigns in Virginia and Maryland,' which were published in 1863 (2nd ed. 1864), were at once recognised as a valuable contribution to military history; while his 'Waterloo Lectures,' which were printed in 1868 (3rd ed. 1874), have ever since been a text-book at the military schools, not only of England, but (in translations) of Germany and France. The main characteristic of both volumes is their absolute impartiality. An instance of Chesney's immovable devotion to truth was found in his treatment of the Waterloo campaign, where, after quenching the Napoleonic glamour which has dazzled most accounts of the battle, he proceeded to reject the patriotic fiction of our countrymen, and gave Blucher the full credit of his important share in the victory. His other works were: 'The Tactical Use of Fortresses,' 1868; 'The Military Resources of Prussia and France,' published in conjunction with Mr. Reeve in 1870; and 'Essays in Military Biography,' a collection of papers reprinted in 1874 from the 'Edinburgh Review,' to which he was a frequent contributor, and 'Fraser's Magazine.' The volume included essays on the military careers of General Grant, General Lee, and Henry von Brandt, and an appreciative review of the achievements of Chesney's old friend Chinese Gordon [see GORDON, CHARLES GEORGE]. He served as a member of the Royal Commission on Military Education, which sat, under the presidency of Lord Dufferin, and afterwards of Lord Northbrook, from 1868 to 1870. In 1871 he was sent by government to report on the Franco-German war, and was afterwards closely engaged upon Lord Cardwell's scheme for the localisation of the army. On his promotion to the rank of lieutenant-colonel in 1868 he went to Aldershot for five years, and, having obtained his brevet rank of colonel in 1873, was appointed to the command of the home district of the royal engineers. It was while engaged in the duties of this post that he caught the chill which caused his death from pneumonia on 19 March 1876, at the early age of forty-nine. He was buried at Sandhurst with military honours, in the presence of a great company of his colleagues and former pupils.

[Private information.] S. L.-P.

CHESNEY, FRANCIS RAWDON (1789–1872), general, the explorer of the Euphrates and founder of the overland route to India, was the son of Alexander Chesney, a native of county Antrim, but of Scottish descent. The father emigrated to South Carolina in 1772 and took an active part in the war of independence, in which he performed various important services of difficulty and danger

for Lord Rawdon, afterwards Marquis of Hastings, and more than once succeeded in rallying the men of Carolina round the standard of the king's army. On his return to Ireland he was appointed coast officer at Annalong in county Down, to which he was attracted by the possibilities of action offered by the smuggling proclivities of the district, and here his son Francis was born, 16 March 1789. At the early age of nine the child held a commission as sub-lieutenant in the Mourne infantry, a body of volunteers raised by Captain Chesney for the defence of the county against the United Irishmen, and the boy actually went out on service in the field. He had already been presented with a cadetship at Woolwich by his father's old patron Lord Rawdon (then Lord Moira), and in 1803, at the age of fourteen, passed into the preparatory academy at Great Marlow, and was gazetted to the royal artillery at Woolwich in 1805. In spite of this precocious boyhood, up to the age of forty Chesney was chiefly occupied with the uneventful routine duties of his regiment at Portsmouth, Guernsey, Leith, Dublin, and Gibraltar; but his official duties were varied by visits to the continent, first after the battle of Waterloo, in which he had vainly endeavoured to take part, and again in 1827, when he made a professional tour of examination of Napoleon's battle-fields. He never saw active service, though always eager to volunteer in every expedition for fifty years, from the campaign ending in Waterloo in 1815 to the invasion of the Crimea in 1854–5. In 1829 he set out for Constantinople, in the hope of being able to render service to the Turks in the struggle in which they were then engaged with Russia, but arrived only in time to hear of the disastrous peace of Adrianople. He was then encouraged by Sir R. Gordon, British ambassador at the Porte, to make a tour of inspection in Egypt and Syria, and this led to two results of the highest importance. One was the Suez Canal, which Chesney proved to be a perfectly feasible undertaking from an engineer's point of view, in spite of the adverse conclusions of Napoleon's surveyors; and it was on the strength of Chesney's report that M. de Lesseps, by his own frank admission, was first led to attempt the great enterprise which he has since successfully carried out. The second result was his exploration in 1831 of the Euphrates valley, which induced the home government to send out two subsequent expeditions with a view to opening out a route to India through Syria and the Persian Gulf. After having travelled up the Nile to the second cataract, crossed the desert from Kinè to Koseyr, and surveyed the Isthmus of Suez, Chesney resolved to examine the possibilities of a new road to India, or rather of a very old but long neglected road, which, starting from the coast of Syria, should make use of the waters of the Great River, and coming out at the head of the Persian Gulf, should find a terminus at Kurrachee or Bombay. With the view of surveying the Euphrates, which had hitherto remained unexplored, he journeyed through Palestine, and then, striking the Euphrates at Anah, proceeded to take elaborate soundings and surveys of the river from that town to its embouchure in the Persian Gulf (1831). The task was one of exceeding difficulty, for Chesney was unacquainted with the language of the Arabs, at whose mercy his life was placed, and was compelled to use the utmost secrecy in obtaining the necessary information about the depth and character of the river's course and currents. A great part of his observations were conducted from a raft, in the well of which he made a hole through which he could secretly work the sounding-pole. The hostility of the Arab tribes to one another and to the stranger who had intruded into their country was a constant source of danger, and Chesney frequently made his survey under a fire from the banks. He soon succeeded, however, in winning the confidence of the Arabs, and effected a thorough survey of the lower part of the Euphrates; when, after a tour through Persia to Tebriz and Trebizonde, and thence by an adventurous route across to Aleppo, failing to complete his exploration by a survey of the upper portion of the river in consequence of the disturbed state of the country, he returned to England to make his report to the government and urge by every means in his power the adoption of the Euphrates route to India. For two years he besieged the various authorities, secured the interest of King William, of Lord Stratford (then Sir Stratford Canning), Lord Ripon, and other people of influence, and at length succeeded in getting a select committee appointed, which decided that the scheme of steam communication with India by way of the Euphrates deserved a careful trial. The India board was also favourable to the project, and the House of Commons voted 20,000*l.* for the expenses of a new expedition, of which Chesney was to be the commander. Early in 1835, with a company of thirteen officers and a small number of artillerymen, engineers, sappers, and miners, Chesney set sail for the bay of Antioch, in order to prove his own theory that the Euphrates was navigable from the point nearest to that bay down to its mouth. The operation was at-

tended with apparently overwhelming difficulties, but the energy of the commander and men triumphed over the physical obstacles that blocked their way. They transported the steamers which were to navigate the Great River in sections from Seleucia in the bay of Antioch to Birejik on the upper Euphrates, in spite of the opposition of the pasha of Egypt, who was then supreme in those parts, and in defiance of the impediments offered by the hilly country to heavy metal goods. After immense labour and much suffering from malaria —Chesney himself was struck down by brain fever for a while—the two steamers, named respectively the Euphrates and the Tigris, were put together on the upper river at Birejik, and the voyage down was begun under favourable auspices. They had almost got as far down as Anah, the spot where Chesney began his former exploration, when a sudden storm wrecked the Tigris, with the loss of twenty lives, and she had to be left at the bottom of the river, while the Euphrates proceeded on her way down, and, having safely reached the mouth, steamed across to Bushire in the summer of 1836. The main work of the expedition was now accomplished. Chesney had proved that the Euphrates was navigable for steam vessels through the entire course, from a point about 120 miles from the Mediterranean to the Persian Gulf; he had shown how short and rapid a route this would prove to India; and had confirmed his previous views about the tractability of the Arab tribes that ranged the banks. The foundering of the Tigris was an accident that might have occurred anywhere, and formed no argument against the practicability of the route. He remained some time longer to explore the Tigris and Karūn, and to make a journey to India to consult with the authorities at Bombay on the development of the new route, and did not return to England till the middle of 1837. In London he busied himself in working for the reward and promotion of his officers and in preparing his great work on the expedition, but was interrupted in this task by being ordered to China to command the artillery at the Hongkong station in 1843, where he remained till 1847. He was one of the party attacked on the Canton river by the Chinese mob, and was present at the consequent bombardment of the Bogue forts by Sir John Davis. On his return to England he published (1850) the first two volumes, geographical and historical, of his 'Expedition for the Survey of the Rivers Euphrates and Tigris;' a 'History of the Past and Present State of Firearms,' a work of high value from a military point of view; and a volume on the 'Russo-Turkish Campaigns of 1828–9,' based upon his personal observations at the close of the war. Having completed his service as colonel commandant of the Cork division, he had now retired to his home in the 'kingdom' of Mourne, county Down, where the greater part of what remained of his long life was spent. In 1855 he was invited by the Duke of Newcastle, secretary at war, to raise and command a foreign legion for service in the Crimea, but a change of ministers brought the project to naught. In 1856 a scheme for connecting India with England by a railway route running through the Euphrates valley was set on foot by Mr. (now Sir William) Andrew, and Chesney was naturally invited to take a prominent part in advocating this adaptation of his own scheme. Government sanctioned another expedition to examine into the feasibility of such a railway, and at the age of sixty-seven Chesney set out, accompanied by Sir John Macneill, the engineer, and thoroughly surveyed the ground with a view to ascertaining the best point for the new line to intersect the range of hills which sever the Euphrates valley from the bay of Antioch. The result was highly satisfactory, and, after having by persistent efforts obtained the necessary concessions from the Turkish government, Chesney returned home, only to find that the home government did not dare to carry out or even encourage a scheme that was regarded with dislike by Palmerston's ally, the Emperor Louis Napoleon. Yet one more attempt was made. At the age of seventy-three Chesney again went out to Constantinople in 1862 to win fresh concessions from the Porte for a renewed railway scheme, and, after a successful mission, found himself again baulked by the timidity of the British government. He visited Paris in 1869, and received the compliments of De Lesseps, who styled him generously the 'father of the Suez Canal.' He had now published (1868) by government desire the concluding 'Narrative of the Euphrates Expedition,' and in 1871 began to hope again that his life's idea was at last to be realised; for a committee of the House of Commons was appointed to examine into the merits of the Euphrates railway scheme, and only a few months before his death the aged general, as full of vigour as ever, though eighty-two years old, attended the meetings of the committee and gave his valuable evidence. He did not live to see the favourable but ineffectual report of the committee, for on 30 Jan. 1872 he died at his home in Mourne in his eighty-third year. He had received the Geographical Society's gold medal so long before as 1837, and, besides being a member of various learned

societies, was made an honorary D.C.L. at Oxford in 1850. He was gazetted colonel commandant of the 14th brigade royal artillery in 1864 and lieutenant-general the same year. He never accepted any rewards or honours from government, though it is stated that some offers were tardily made to him. He barely exacted the payment of his expenses in the expeditions and the cost of the publication of his great work on the survey. As an explorer Chesney must hold a very high rank. His energy, courage, and perseverance were unbounded, and his pursuit of his mission was unselfish and zealous and devoted. His published works are dry, but surprisingly full of learning and research, when it is remembered that he had only received an elementary military education. His personal characteristics were a devotion to duty which has rarely been equalled, a restless energy which lasted to extreme old age, a strong religious belief which induced a constant habit of almost painful self-examination and contrition for the most trifling faults, but which could not restrain the rare kindliness of nature which made him a staunch and unchanging friend and a devoted husband and relation. He married thrice: (1) in 1822, a daughter of John Forster and niece of Sir Albert Gledstanes, who died in 1825, leaving one daughter; (2) in 1839, Everilda, daughter of Sir John Fraser, who died without issue in 1840; and (3) in 1848, Louisa, daughter of Edward Fletcher, who survives him, and by whom he had four sons and one daughter, of whom one son died in boyhood.

[Life of General F. R. Chesney, by his Wife and Daughter, edited by Stanley Lane-Poole, 1885; personal information.] S. L.-P.

CHESNEY, ROBERT DE (*d.* 1166), ('cujus cognomen est de Querceto,' 'of the Oakwood:' HEN. HUNT.), fourth bishop of Lincoln, was by birth an Englishman, but, as his name indicates, of a Norman family. At an early age he was appointed archdeacon of Leicester, and is mentioned by his contemporary, Henry of Huntingdon, in his letter 'De Contemptu Mundi' (p. 302), as holding that office with great credit. While still a young man he was chosen bishop of Lincoln, on the death of Alexander [q. v.], by the common consent of the whole church of Lincoln (DICETO, i. 258), towards the close of 1148, and was consecrated at Lambeth by Archbishop Theobald, 19 Dec. of the same year. According to Henry of Huntingdon (p. 281), the king (Stephen), clergy, and people all accepted his election with the greatest joy. As archdeacon, Diceto (also his contemporary) tells us, he had acquired a reputation for great simplicity and humility, which would render him a welcome successor to the haughty and ostentatious Alexander, who had been far more a feudal baron than a bishop. Chesney was received at his episcopal city with the greatest tokens of joy and devout reverence, both by clergy and people, who, 'having expected much in their new bishop, found him exceed their anticipations' (HEN. HUNT. *ib.*) The young bishop, however, evidently a quiet, unambitious man, had not the strength of character or practical wisdom required in a critical epoch. Alan, Becket's biographer, while praising his simplicity, speaks very slightingly of his judgment: 'simplex quidem homo et minus discretus' (GERVASE, i. 183; *Becket Materials*, ii. 327). Giraldus Cambrensis, not however the most trustworthy of witnesses, charges him with having inflicted enormous loss on the see of Lincoln by his over-readiness to give away what was not rightly his own to give. Some of the episcopal estates he bestowed on his nieces as marriage portions, while four churches and a prebend were alienated by him for the benefit of the Gilbertine priory of St. Catherine's, outside the South Bar-gate of Lincoln, which he had founded immediately after his consecration to the see. Not content with the more modest lodging in the tower over the Eastgate assigned to his predecessor, Bishop Alexander, by Henry I, he purchased for a considerable sum a site for a new episcopal residence in 1155, on which he began the erection, on a scale of much grandeur and 'at great cost,' of the palace which was afterwards carried on by his successors, Hugh of Avalon and Hugh of Wells, and finally completed, after the lapse of two centuries, by Bishop William of Alnwick [q. v.] He also, previous to 1162, purchased of the brethren of the Temple, for a hundred marks, their original house, 'The Old Temple,' in the parish of St. Andrew's, Holborn, as a London residence for the bishops of Lincoln. By these costly works the bishop contracted a debt with Aaron the Jew of Lincoln, the most celebrated money-lender of his age, amounting to 300*l.* This sum was charged upon the see, the 'ornamenta' of the cathedral church being pledged to the unbeliever as security for its repayment, to the great scandal of the church; but these were redeemed by Chesney's successor, Geoffrey, afterwards archbishop of York, on his accession to the see. Chesney obtained the grant of some markets and fairs, and the addition of a prebend to make up for that granted to the Gilbertines (GIRALD. CAMBR. *Op.* vii. 34–6). But he inflicted further injury on the see of Lincoln by his ac-

quiescence in the claim of the great abbey of St. Albans, which was at that time within the diocese of Lincoln, for exemption from episcopal control. Independence of the bishops in whose dioceses they were locally situate had long been an object of ambition to the greater monasteries; but the abbey of Battle was hitherto the only one which enjoyed such independence. The struggle between Chesney and the abbey was, however, altogether an unequal one. The abbot of St. Albans, Robert de Gorham, was much more than a match for Chesney in boldness and vigour, and the matter of controversy had been already virtually decided. Chesney was really free from serious blame in the matter. He might have carried on the struggle more energetically, but he could not have prevented the recognition of the independence of the monastery. That had been already ordained by Pope Adrian IV [q. v.], who was a native of the domain of St. Albans, of which house his father had been a monk for more than fifty years. It had also been accepted by his successor, Alexander III, and had received the assent of Henry II. After much controversy the cause came finally for settlement before the king in the chapel of St. Catherine, at Westminster Abbey, in March 1163. The vill of Tinghurst, Buckinghamshire, of 10*l.* annual value, having at Henry's suggestion been offered to the bishop by way of compromise, was accepted by him. His claim of jurisdiction was formally renounced, the act being confirmed by Becket, then archbishop of Canterbury, who granted the monastery as complete independence of the bishops of Lincoln as that they had hitherto enjoyed of the bishops of Winchester or Exeter (Matt. Paris, *Gesta Abbatum S. Alb.* ed. Riley, i. 135–57; *Chron. Majora*, ii. 219). The final agreement between the contending parties is given by Wendover (*Flores Histor.* ed. Coxe, ii. 292). Mortification at the humiliating issue of the struggle may probably have been the cause of the failure of health which was allowed as an excuse for his absence from the council held at Tours in the month of May of the same year (Diceto, i. 310). He had previously taken part in the consecration of Roger, archbishop of York, 10 Oct. 1154, a fortnight before Stephen's death, and three years later, 17 July 1157, he was one of the bishops at the council of Northampton, by whom the final agreement was drawn up between Archbishop Theobald and Silvester, abbot of St. Augustine's, concerning canonical obedience (Gervas. Dorobern. i. 158, 164). He was also one of the consecrators of Thomas Becket as archbishop of Canterbury, 3 June 1162. As one of Becket's suffragans, Chesney could not avoid bearing a part in the struggle for supremacy between the sovereign and the archbishop. At the outbreak of the dispute between Henry and Becket in 1165, Ernulf [q. v.] counselled the king to detach some of his suffragans from the primate. Henry accordingly summoned Chesney to his presence at Gloucester, together with Roger, archbishop of York, as 'the most pliable of the bishops,' and induced them to desert Becket and attach themselves to his interests (Hoveden, i. 221; *Vita S. Thom. Anon.*, *Materials*, iv. 30; Will. Cant. *ib.* i. 14; Grim, *ib.* ii. 377). In January 1164, Chesney attended the council of Clarendon, where he united with the other prelates, including Becket himself, in the solemn engagement to observe the 'ancient customs' of the realm (*ib.* iv. 206, v. 72). In the October of the same year we find Chesney with other bishops at the council of Northampton, which proved the crisis of the struggle. Here he exhibited his simplicity and lack of discretion. At the discussion between Becket and his suffragans, with locked doors, as to whether the archbishop should render the accounts demanded by Henry, after various leading bishops had given their advice, Chesney thus tersely declared himself in favour of submission. 'It is plain,' he said, 'that this man's life and blood are sought after. He must either give up that or his archbishopric. And if he loses his life, I do not see what good his archbishopric is to do him' (Alan Tewk. *Vita S. Thom.*, *Materials*, ii. 327; Gervas. Dorobern. i. 183). On the last and most memorable day of the council, 13 Oct., when by Henry's permission the bishops waited upon the archbishop to entreat him to throw himself upon the king's mercy, Chesney had recourse to the 'silent eloquence of tears' (FitzStephen, *Vita S. Thom. ib.* iii. 65). If we may trust the 'Annals of Worcester Abbey,' Chesney was one of the envoys despatched by Henry immediately after Becket's flight from Northampton to convey his letters to the pope at Sens, charging Becket with traitorous conduct (*Annal. Monast.* iv. 381). Chesney did not live to witness the tragical end of the long and bitter struggle in which he had been called reluctantly to take part. This 'man of great humility passed to the Lord' 27 Dec. 1166 (Girald. Camb. vii. 36, 164; the date given by Diceto, i. 329, 26 Jan. 1167, is certainly erroneous).

[Henry of Huntingdon (Rolls Series), pp. 281, 302; Gervase of Canterbury, i. 158, 164, 183; Roger of Hoveden, i. 221, 269; Diceto, i. 258, 310, 329; Girald. Cambrensis, vii. 34, 198; Materials for the Life of Becket, i. 14, ii. 327,

377, iii. 65, iv. 30, 206, 314, v. 72; Wendover, ed. Coxe, ii. 292; Monastic Annals (Gloucester), ii. 169 (Worcester), iv. 381; Perry's St. Hugh of Lincoln.] E. V.

CHESSAR, JANE AGNES (1835–1880), teacher, was born in Edinburgh in 1835, and after attending private schools and classes in that city went to London in 1851 in order to gain special training as a teacher. Early in the next year she took charge of a class in the Home and Colonial Training College. During the fifteen years she held this appointment she did much to raise the college to the highest place among such institutions by her skill as a teacher and by the moral influence she exercised over her pupils. In 1866 weakness of health obliged her to resign her position on the staff of the college, and she then employed her time in giving lectures and in private tuition. She was elected a member of the London School Board in 1873, and in that capacity did much useful work in connection with the health and domestic training of girls. In 1875 she was forced to leave England for a warmer climate, and did not seek re-election. Her death, which was caused by cerebral apoplexy, took place on 3 Sept. 1880 at Brussels, whither she had gone to assist at an educational congress. She edited Mrs. Somerville's 'Physical Geography' and Hughes's 'Physical Geography,' and wrote much for the 'Queen' and other newspapers.

[Educational Times, 1 Oct. 1880; Athenæum, 18 Sept. 1880.] W. H.

CHESSHER, ROBERT (1750–1831), surgeon, was born in 1750 at Hinckley, Leicestershire. His father dying during his infancy, his mother married a surgeon named Whalley, residing also at Hinckley; and to him, after education at Bosworth school, young Chessher was apprenticed. He early showed aptitude for improvising supports for fractured limbs, especially for the purpose of obviating contraction of muscles and skin. At the age of eighteen he became a pupil of Dr. Denman, the eminent London accoucheur, attending William Hunter's and Fordyce's lectures. He afterwards became house surgeon to the Middlesex Hospital, but before long returned to Hinckley, on his stepfather's death, and remained there, unmarried, during the remainder of his life, resisting solicitations to return to London. He died on 31 Jan. 1831.

Chessher was a very ingenious mechanician, employing a mechanic named Reeves to carry out his ideas. After 1790 he applied a double-inclined plane to support fractured legs with great success. He invented several instruments for supporting weak spines and for relieving the spinal column from the weight of the head, and for applying gentle steady friction to contracted limbs or muscles. It is to be regretted that his manuscript cases were not published, but his retiring manners prevented his merits from being fully known. His personal character appears to have been most estimable.

[Annual Biography and Obituary, 1832, pp. 396–408.] G. T. B.

CHESSHYRE, SIR JOHN (1662–1738), lawyer, son of Thomas Chesshyre of Halwood, near Runcorn, Cheshire, was born on 11 Nov. 1662, entered as a student at the Inner Temple on 16 June 1696, took the degree of serjeant-at-law on 8 June 1705, became queen's serjeant on 27 Nov. 1711, king's serjeant on 5 Jan. 1714, and king's prime serjeant on 19 Jan. 1727. In 1719 he was associated with Attorney-general Lechmere in the prosecution of John Matthews, a lad of nineteen, who was indicted of high treason under the Act of Succession, 4 Anne c. 8, for publishing a Jacobite tract, entitled 'Ex ore tuo te judico, vox populi vox Dei.' The case was tried at the Old Bailey before Lord-chief-justice King, Lord-chief-baron Bury, and nine puisne judges, and the boy was found guilty, sentenced to death, and executed. Another case in which Chesshyre was engaged was the trial of two bailiffs for stabbing a gentleman named Lutterell, who had struck one of them when under arrest. Lutterell died of his wounds. The lord chief justice, before whom the case was tried in the king's bench in 1721–2, summed up decidedly in favour of the prisoners, and the jury returning a verdict of manslaughter, they claimed benefit of clergy, and escaped with burnt hands. Chesshyre was also engaged in the prosecution of the Jacobite conspirator Richard Layer [q. v.] in 1723. The next case of public interest in which he was engaged was the prosecution of the notorious warden of the Fleet prison, John Huggins, for the murder of a debtor named Edward Arne, who had died after confinement in an unwholesome room. Huggins denied that he had given authority for his imprisonment. The jury returned a special verdict, which was removed by certiorari into the king's bench, and there elaborately argued by Willis and Eyre, after which it was argued at Serjeants' Inn by Chesshyre, the attorney and solicitor general, and other counsel. In the end Lord-chief-justice Raymond held that there was no evidence of consent on the part of Huggins, and he was acquitted. From extracts from the serjeant's fee-book, communicated to

'Notes and Queries' in 1859, it appears that between 1719 and 1725 Chesshyre's practice was considerable, his average income amounting to 3,241*l.*; in the latter year he limited himself to the court of common pleas, with the result that his average income during the next six years declined to 1,320*l.* In 1705 he endowed the chapel of ease near Halton Castle, Cheshire, with a sum of 200*l.* per annum for the maintenance of a curate, which in 1718 he increased to 600*l.* In the following year he gave a sum of 100*l.* to the charity school at Isleworth. In 1735 he founded a library at Halton to be accessible, with the consent of the curate of the chapel of ease for the time being, to 'any divine or divines of the church of England or other gentlemen or persons of letters' on every Tuesday and Thursday in the year. The library, as originally constituted, numbered some four hundred volumes, consisting chiefly of theology, patristic and Anglican, biblical criticism, ecclesiastical history, but including also the 'Statutes at Large,' Rymer's 'Fœdera,' Dugdale's 'Monasticon,' and some Greek and Latin classics. Chesshyre also endowed the library with a small sum for maintenance, which, as now invested, yields an income of 12*l.* From the inscription over the door of the building it appears that the serjeant held the rank of knight in 1733. He sat on a commission appointed in July of this year to revise the scale of fees payable to officials belonging to the court of chancery, and to investigate cases of extortion in connection therewith. On 15 May 1738 he died suddenly while entering his coach, leaving, according to Sylvanus Urban, personalty amounting to 100,000*l.*, acquired entirely by his professional labours. This is hardly corroborated by the extracts from his fee-book already referred to, though they show that on one occasion Lord Chesterfield borrowed 20,000*l.* of him. He was buried in the parish church of Runcorn, where a pyramidal mural monument was raised to his memory, inscribed with a misquoted couplet from the 'Essay on Man.'

Chesshyre was survived by his wife, who died on 1 Jan. 1756. By his will he divided his property between his nephews, William, who succeeded him at Halwood, and John, who established himself at Benington in Hertfordshire, formerly the seat of the Cæsar family, in 1744. The original seat of the family, Halwood, is now, or was until recently, used as a boarding school.

[Lysons's Magna Britannia, ii. pt. ii. 754, 763; Ormerod's Cheshire, ed. Helsby, i. 676, 711; Luttrell's Relation of State Affairs (1857), v. 561; Wynne on Degree of Serjeant-at-law, pp. 45, 102; Notes and Queries, 2nd series, vii. 492; Howell's State Trials, xv. 1323, 1328, 1342, 1357, 1359, 1383, 1399, 1402–3, xvi. 1, 7, 31, 50, 54, 161, xvii. 309–11; Gent. Mag. (1733), pp. 45, 379, 551, (1738) p. 277, (1756) p. 42, 367, 370, 379, 380, (1868) p. 659; Lysons's Environs, iii. 120; Cussans's Hertfordshire, ii. Hundred of Broadwater, p. 128; Axon's Cheshire Gleanings, pp. 75–83; Woolrych's Lives of Eminent Serjeants-at-Law.] J. M. R.

CHESTER, Earl of (*d.* 1232). [See Blundevill, Randulph de.]

CHESTER, JOSEPH LEMUEL (1821–1882), genealogist, was born at Norwich, Connecticut, in the United States of America, on 30 April 1821. His father, Joseph Chester, was a grocer in moderate circumstances, who, dying at Norwich in 1832, left but little property to his family. His mother was Prudee, a daughter of Major Eleazer Tracy; she married secondly the Rev. John Hall, of the episcopal church, Ashtabula, Ohio. At an early age Chester became a teacher in a school at Ballston, New York, and in 1837 clerk in a land agency office in Warren, Ohio. In 1838, in his seventeenth year, he went to New York and commenced the study of the law, but soon abandoned it for the mercantile profession, and was employed as a clerk by Tappan & Co., silk merchants. His literary tastes were early developed; while in New York he contributed articles to the newspapers and magazines of the day, chiefly of a poetic character. The 'Knickerbocker' for January 1843 contains a poem by him, entitled 'Greenwood Cemetery,' and signed Julian Cramer, his best known pseudonym. The same year his first volume, 'Greenwood Cemetery and other Poems,' was published at New York and Boston. He also lectured and visited many of the States as an advocate of temperance. About 1845 he removed to Philadelphia, where he obtained a situation as a merchant's clerk. In 1847 and for some years subsequently he was commissioner of deeds. From 1845 to 1850 he was also the musical editor of Godey's 'Lady's Book.' In 1852 he became one of the editors of the 'Philadelphia Inquirer' and of the 'Daily Sun;' and on the consolidation of the city of Philadelphia in 1854 he was elected a member of the city council. During several sessions of Congress at Washington he visited that city as corresponding editor, and a portion of the time of his residence there he was an assistant clerk in the House of Representatives. He was appointed by the Hon. James Pollock, who was governor of Pennsylvania 1855–8, one of his aides-de-camp, with the military rank of colonel, an appellation by which he was afterwards

always known. While at Washington he was employed to sell in England some patent rights, and leaving his native country landed at Liverpool on 6 Sept. 1858. Various causes prevented him from succeeding in his undertaking, but he settled in London and made it his residence thenceforth till his death. For a time he kept up his connection with the newspaper press, and for about three years furnished a weekly letter from London to the 'Philadelphia Inquirer.' His first work in his new home was 'John Rogers, the Compiler of the First Authorised English Bible, the Pioneer of the English Reformation, and its First Martyr,' 1861, a book of much labour and research. The civil war had then broken out, and while he was thinking of returning to America 'he received a commission from the United States government for a service which he could render in England,' and he decided to remain in that country. In the following year he obtained free access to Doctors' Commons as a literary inquirer to examine all wills recorded previous to 1700 and to make copies, and he continued for twenty years to collect materials illustrating the ancestry of American families. In the meantime he made special searches for clients and investigated the English descent of noted Americans. Some of these monographs have been printed by himself or others, but probably the greater number remain in manuscript in the hands of his clients. He unfortunately did not live long enough to publish a pedigree of President Washington, a favourite subject with him for many years; he was unable to satisfy himself as to the actual emigrant whence the American family descended. In pursuance of his genealogical labours he made most extensive extracts from parish registers, and at his death left eighty-seven folio volumes of such extracts, each of more than four hundred pages, seventy of the volumes being carefully indexed. The matriculation register of the university of Oxford, another source of his information, was copied by him between 1866 and 1869. He next made extensive extracts from 'The Old Marriage Allegations in the Bishop of London's Register,' extending from 1598 to 1710. His greatest work was the editing and annotating 'The Marriage, Baptismal, and Burial Registers of the Collegiate Church or Abbey of St. Peter, Westminster,' dedicated to the queen, London, 1876, 8vo, pp. xii, 631. On this book he spent ten years' labour, and then generously allowed the Harleian Society to issue it as one of their publications. In recognition of his valuable work Columbia College, New York City, conferred on him the honorary degree of LL.D. in 1877, and on 22 June 1881 the university of Oxford granted him the degree of D.C.L.

Chester was one of the founders of the Harleian Society in 1869, and a member of the first council of the Royal Historical Society in 1870, and member of many other learned societies both in England and in America. He generously spent half his time in replying to the inquiries of his numerous correspondents. Incessant work at last told on his constitution. He died at his residence, 124 Southwark Park Road, London, 26 May 1882, and was buried in Nunhead cemetery, 31 May. Chester had not the advantage of any early antiquarian training. Till he arrived in England in his thirty-eighth year he had not attempted anything in the line in which he afterwards distinguished himself. Yet when he died he had no superior as a genealogist among English-speaking people.

Chester's literary executor, George Edward Cokayne, Norroy king of arms, sold to Leonard Lawrie Hartley the manuscript of the 'Matriculations at the University of Oxford' for 1,500*l.*, and 5 vols. of 'Marriage Allegations in the Bishop of London's Register,' &c., for 500*l.* On the death of Mr. Hartley, these manuscripts were purchased (1885) by Mr. Quaritch. They are now being printed, the 'Matriculations' in four volumes and the 'Marriages' in one volume, under the editorship of Mr. Joseph Foster. The Harleian Society is also engaged in printing the 'Marriages' from a duplicate copy of Chester's manuscript. Chester was the author, editor, or compiler of the following works: 1. 'Greenwood Cemetery and other Poems,' 1843. 2. 'A Treatise on the Law of Repulsion,' 1853. 3. 'Educational Laws of Virginia, the Personal Narrative of Mrs. Margaret Douglas,' 1854. 4. 'John Rogers, the compiler of the First Authorised English Bible,' 1861. 5. 'The Marriage, Baptismal, and Burial Registers of the Abbey of St. Peter, Westminster,' 1876, which, besides being brought out in the 'Publications of the Harleian Society,' was also 'Privately Printed for the Author.' 6. 'The Reiester Booke of Saynte De'nis Backchurch parishe,' 1878. 7. 'The Parish Registers of St. Mary Aldermary, London,' 1880. 8. 'The Visitation of London,' 1880, in which he assisted J. J. Howard, LL.D., in editing. 9. 'The Parish Registers of St. Thomas the Apostle, London,' 1881. 10. 'The Parish Registers of St. Michael, Cornhill, London,' 1882. He was also a contributor to the 'Register,' the 'Heraldic Journal,' the 'Herald and Genealogist,' 'Transactions of Royal Historical Society,' 'Proceedings of the Massachusetts Historical Society, the 'Athenæum,' the

'Academy,' 'Notes and Queries,' and other publications.

[Latting's Memoir of Col. Chester, 1882; Dean's Memoir of Col. J. L. Chester, 1884, with a portrait; Marshall's Genealogist, vi. 189*–92* (1882); Athenæum, 3 June 1882, p. 699; Academy, 3 June 1882, pp. 394–5, by W. P. Courtney; Biograph and Review, May 1881, pp. 455–8; Palatine Note-book, ii. 156.] G. C. B.

CHESTER, ROBERT (*fl.* 1182), astronomer and alchemist, took his name from the place of his birth. Trained in the ordinary learning of his time, he turned aside from it to pursue mathematical studies, in which he gained a high reputation. Of his numerous writings Leland mentions 'De Astrolabio' as giving proof of an acute understanding. His conjecture that it was written during the reign of Richard II is erroneous. A translation by Chester from Arabic into Latin of an alchemistical treatise by 'Morienus Romanus' bears the date 11 Feb. 1182. It exists in a manuscript of the thirteenth century in the Bodleian (Cod. Digb. 162, f. 23), and has been printed several times, namely, at Paris in 1564 with the title 'Morieni Romani, quondam eremitæ Hierosolymitani, de re metallica, metallorum transmutatione, et occulta summaque antiquorum medicina Libellus præter priorem editionem accuratè recognitus.' This, then, was not the first edition. Again, at Basle in 1593, in the collection 'Artis auriferæ quam Chemiam vocant' (ii. 25–54), and at Geneva in 1711, in Manget's 'Bibliotheca Chemica Curiosa' (i. 509). In a brief translator's preface 'Robertus Castrensis' admits the disqualifications for his task of youth and imperfect latinity. The Bodleian contains two other manuscripts assigned to Chester; the first is entitled 'De diversitate annorum ex Roberto Cestrensi super Tabulas Toletanas' (Cod. Digb. 17, f. 156, written about 1370); and the second is the second part of an astronomical work, 'que videlicet ad meridiem urbis Londiniarum iuxta *Al Batem Haracensem summam* per Robertum Cestrensem contexitur' (Cod. Savil. 21, ff. 86–95).

[Leland's Commentarii de Script. Brit. p. 430 (ed. 1709); Bale's Script. Brit. Cat. xi. 52; Pits, De Angliæ Scriptoribus, p. 900; Tanner's Bibl. Brit.; Macray's Cat. Cod. MS. Bibliothecæ Bodleianæ, pars nona; Bernard's Cat. Libr. MS. Angliæ et Hiberniæ, p. 300; information kindly supplied by Mr. R. L. Poole of Oxford.] A. M. C.

CHESTER, ROBERT (1566?–1640?), poet, is conjectured by Dr. Grosart to have been the son of Mr. Edward Chester of Roysdon. If this supposition is correct, the poet was born about the end of June 1566 (Grosart, Introduction to *Love's Martyr*, p. 8); was knighted in 1603; married Anne (who proved very prolific), daughter of Mr. Henry Capell of Essex; and died on 3 May 1640. In 1601 Chester published a poem of obscure import entitled 'Love's Martyr; or, Rosalin's Complaint, allegorically shadowing the truth of Love in the constant Fate of the Phœnix and Turtle,' &c. 4to. The poem is dedicated 'to the honourable and (of me before all other) honoured knight Sir John Salisburie.' Following the dedication are two copies of verses; one, signed 'R. Chester,' is entitled 'The Authour's request to the Phœnix,' and the other, signed 'R. Ch.,' is addressed 'To the kind Reader.' In 1611 the poem was reissued under the title of 'The Anuals [*sic*] of Great Brittaine. Or, A most excellent Monument, wherein may be seene all the antiquities of this Kingdome,' &c. Only one copy of each edition is known to exist. Parts of the poem, which is exceedingly difficult and tedious, appear to relate to Queen Elizabeth and Essex. Appended to Chester's poem are 'Some new Compositions of several Modern Writers whose names are subscribed to their severall Workes; upon the first subject, viz. the Phœnix and Turtle.' Shakespeare's enigmatical poem, 'The Phœnix and Turtle,' is included among these 'new compositions.' The other verses are by 'Ignoto,' Marston, Chapman, and Ben Jonson.

[Grosart's Introduction to Love's Martyr, p. 8; Corser's Collectanea.] A. H. B.

CHESTER, ROGER OF (*fl.* 1339), almost beyond doubt the same person with Ranulf Higden [q. v.], the chronicler, like whom he is described as a monk of St. Werburg's at Chester, is said to have written a work entitled 'Polycratica Temporum,' in seven books, extending to the year 1314, with a supplementary book carrying on the history to 1339 (Bale, *Script. Brit. Cat.* v. 48, pp. 415 et seq.) A portion of this same book appears also to bear the title of 'Cosmographia' (Sir T. D. Hardy, *Descriptive Catalogue of Materials relating to the early History of Great Britain and Ireland*, iii. 376 et seq.) The 'Polycratica' is known to exist in a number of manuscripts, and it has generally been assumed to be the original from which Ranulf Higden borrowed the main part of his 'Polychronicon.' It appears, however, that in all the six manuscripts examined by Mr. Babington the ascription to Roger is added in a later hand, and that one of these bears the heading of 'Historia Policronica;' while conversely the 'Polychronicon' of Ranulf Higden is sometimes entitled the 'Polycraticon,' or

the 'Historia Policratica.' Roger's work ends in 1339, while Ranulf's, according to different copies, ends with the year 1327, or extends to various later dates. Ranulf died in 1363. It seems an irresistible conclusion that the name of the author of this chronicle, who is generally cited simply as 'Cestrensis' (e.g. by Wycliffe, *De Civili Dominio*, i. 40, p. 308), being omitted, the name 'Roger' was supplied by a later scribe in error for 'Ranulf.'

[Babington's Ran. Higden Polychron. vol. i. intr. pp. x, xv–xx, 1865, Rolls Ser.] R. L. P.

CHESTER, Sir WILLIAM (1509?–1595?), lord mayor and merchant of London, second son of John Chester, citizen and draper of London, by his wife Joan, was born about 1509. His father died in 1513, and two years afterwards his mother took for her third husband Sir John Milborne, who was lord mayor in 1521, and under whose care young Chester was brought up. Lady Milborne survived to 1545, outliving her husband, who died in 1536. She was buried in the church of St. Edmund, Lombard Street, where a monument was erected by her son in 1563.

Chester was educated at Peterhouse, Cambridge, but did not proceed to a degree. On leaving the university he entered at once into trade as a draper and merchant of the staple, and rapidly attained a position of eminence. In 1532 he appears in the 'State Papers' as a merchant suing for judgment against one John Palmer of Leamington for non-delivery of certain wools, and in the following year the ransom of Simon Rogerson, taken prisoner by the Scots, was to be paid in Bristol before Easter eve to William Chester, merchant.

Under his mother's will in 1545 he received a considerable addition to his fortune, which probably enabled him to weather the storm which befell the English merchant adventurers in that year, when the emperor Charles V placed an embargo on English merchandise. Secretary Paget, writing from Brussels 3 March 1544–5, says: 'Some in dede shall wynne by it, who owe more than they have here, but Mr. Warren, Mr. Hill, Chester, and dyvers others a greate nombre are like to have a great swoope by it, having much here, and owing nothing or little' (Chester-Waters, *Chesters of Chicheley*, i. 33). Chester, like his father, was a prominent member of the Drapers' Company. In 1541, when warden, he took possession for the company of Cromwell's house in Throgmorton Street, which, on the attainder of the Earl of Essex, was purchased by the Drapers for their hall. He became master of the company in 1553. In 1544 the art of refining sugar was first practised in England by Bussine and four partners, of whom Chester was one. These adventurers set up two sugar bakeries, which continued without rivals for twenty years, and brought great profit to the proprietors (Malcolm, *Lond. Rediv.* iv. 512).

Chester was elected an alderman of London for Farringdon ward without, 17 Jan. 1552–3, but appears to have been previously connected with the corporation, as he was appointed in 1552 one of twelve persons to petition the king on behalf of the city for the grant of Bridewell palace for the reception of vagrants and mendicants. He served the office of sheriff of London in 1553–4 with one David Woodroffe as his colleague. Under the Marian persecution the sheriffs had to carry out the executions at Smithfield. Chester has been highly praised by Foxe and other writers for his humanity towards the sufferers, which is contrasted with the harshness of his fellow-sheriff Woodroffe. His sympathy with the reformers is further attested by his kindness to his apprentice Lawrence Saunders, who, mainly through his encouragement, was enabled to enter the ministry, and became rector of All-hallows, Bread Street; Saunders was condemned at St. Mary Overie for his religious opinions and put to death this same year, 1553, at Coventry.

On 7 Feb. 1556–7 Chester was knighted, together with Sir Thomas Offley, lord mayor, by Queen Mary at Greenwich. In December 1557 John Bury [q. v.], his wife's nephew, dedicated to him a translation of Isocrates. In the first year of Elizabeth's reign he was appointed on the royal commission for putting into execution the two acts of parliament lately passed for uniformity of prayer and for restoring the ecclesiastical supremacy of the crown. He was elected lord mayor in 1560, the year in which Merchant Taylors' School was founded. He was one of the earliest benefactors of Christ's Hospital; he also instituted public disputations among the scholars on St. Bartholomew's Day, and the sheriffs' prizes of gold and silver pens were first given during his shrievalty in 1554.

In Elizabeth's second parliament, which met 11 Jan. 1562–3, Chester sat as one of the representatives of the city of London, but did not seek re-election in the next parliament (April 1571). He was appointed by the city in 1566 one of the commissioners to purchase the site of Gresham's Royal Exchange, and contributed 10*l.* towards the purchase-money. On 2 May 1567 the university of Cambridge by a special grace of the senate conferred upon him the degree of

M.A. In 1571 Chester was appointed on the special commission of oyer and terminer for the trial of John Felton, who was charged with high treason for publishing the bull of Pope Pius V deposing Queen Elizabeth.

At this time Chester's foreign trade extended to the coast of Africa, and, besides his connection with the Merchant Adventurers and other trading companies, he was governor of the Muscovy Company. In a letter to Queen Elizabeth, written September 1567 by Ivan Vasilovitz, emperor of Russia, in which he grants at the queen's request various privileges to the members of this company, Chester appears second in the list of merchants whose names are mentioned. He was also very successful in the eastern trade; Queen Elizabeth speaks of him, in a despatch of 27 Sept. 1571, as one of her greatest and best merchants trading with the shah of Persia. Chester now retired from business, and resigned his office of alderman, probably in consequence of his wife's death. The remainder of his life was spent in retirement at the university of Cambridge, in the pursuit of classical and theological learning, to which he had always been greatly attached. He became a fellow-commoner, and his name is attached to a petition in favour of amending the university statutes on 6 May 1572. The exact date of his death is not known, but it was probably in 1595, for on 13 May in that year the administration of his goods was granted by the prerogative court to his son John. He died at Cambridge, but was buried in London in his vault in St. Edmund's, Lombard Street. He lived in Lombard Street, over against the celebrated George Inn, and his house was subsequently sold to Sir George Barne by William Chester, his son and heir.

Chester was twice married, first to Elizabeth, daughter of Thomas Lovett of Astwell in Northamptonshire. She married in extreme youth and proved an excellent wife; she became the mother of six sons and eight daughters, three of the latter dying in infancy. Lady Chester died in 1560, and was buried 23 July in the church of St. Edmund, Lombard Street. Machyn describes the funeral, which was of unusual magnificence. The funeral sermon was preached by the famous Thomas Becon [q. v.] A monument with an inscription to her memory in Latin elegiacs, erected by her husband, perished at the great fire of London (Strype, *Stow*, 1720, bk. ii. pp. 156–7). His second wife was Joan, daughter of John Turner of London, and widow of William Beswicke, alderman and draper. The marriage, which was a childless one, took place on 10 Nov. 1567, at St. Laurence Pountney Church, and the second Lady Chester died in 1572, and was buried 23 Dec. in that church beside her first husband.

Besides his other benefactions to Christ's Hospital, Chester built at his own cost the partition wall between that hospital and St. Bartholomew's; he also vaulted with brick the town ditch, which had hitherto been very 'noisome and contagious' to the hospital. To the hospital of St. Bartholomew he gave ten tenements in Tower Street and Harp Lane, to 'find' six poor women, which now produce a large annual income. William, his son and heir, afterwards became constable of Wisbech Castle, and was the ancestor of the Chesters of Chicheley. Thomas, the second son, was appointed by Queen Elizabeth in 1580 bishop of Elphin in Ireland.

[The account of Sir William Chester given by Mr. R. E. Chester-Waters is very full and valuable. Cooper's Athenæ Cantab. i. 311; Lond. and Midd. Arch. Soc. Visitation of London, 1568, p. 4; Hist. MSS. Comm. Hatfield House, pt. i. p. 347; Machyn's Diary; Stow; State Papers Henry VIII, v. 719, vi. 271; Colonial, East Indies, 1513–16, p. 8; Herbert's Livery Companies; Foxe's Acts and Mon., ed. Stoughton, vi. 194; Nichols's Herald and Genealogist, vi. 265; Trollope's Christ's Hospital; Charity Comm. 32nd Rep. pt. vi. 13, 24, 35; Burgon's Life of Gresham.] C. W-H.

CHESTERFIELD, Earls and Countesses of. [See Stanhope.]

CHESTERFIELD, THOMAS (*d.* 1451 or 1452), canon of Lichfield, was the author of a chronicle of the bishops of Coventry and Lichfield, extending from the foundation of the see to 1347, and printed in Henry Wharton's 'Anglia Sacra,' i. 423–43 (1691). From the date at which the work terminates it was presumed by William Whitlocke, who continued it to 1559, that Chesterfield flourished about the middle of the fourteenth century; and this opinion was accepted by Wharton (*l. c.*, præf. p. xxxvi), who thought to corroborate his view by an extract relative to him from Archbishop Stafford's register, forgetting that Stafford was primate from 1443 to 1452, so that the passage cited must belong not to 1347 but to 1447. It must have been in 1447, during a vacancy of the see of Lichfield, that Chesterfield was entrusted by Archbishop Stafford with the custody of the spiritualities of the bishopric. This is indeed known to be Chesterfield's date. He is styled indifferently by this name and that of Worshop or Wursop, from which it may perhaps be inferred that he belonged to a Worksop family settled at Chesterfield. According to Wharton (*l. c.*) and Tanner (*Bibl. Brit.* p. 176)

he was a bachelor of laws, but of what university we are not informed. On 8 Feb. 1424–5 he was admitted prebendary of Tervin in the church of Lichfield (Le Neve, *Fasti*, ed. Hardy, i. 630); and on 31 Oct. 1428 he became archdeacon of Salop (*ib.* p. 574). The latter preferment he resigned before August 1431. Many years later, on 13 Jan. 1449–50, he was collated to the prebend of Moreton Magna in Hereford Cathedral (*ib.* p. 515). In an indenture of 1451, where he is called simply 'canon residentiary of Lichfield and prebend of Tervyn' (Bodl. Libr. *Cod. Ashmol.* 1521 B. i. 19), the sub-chanter and vicars of Lichfield Cathedral bind themselves to sing a mass and other anniversary exequies for Chesterfield on account of 'the great benefits he had done and procured for them and their successors, namely for giving them seventy pounds for the better building of the vicars' hall and repairing their other houses within the precinct of the seat of the vicarage within the close of Lichfield.' From this evidence it does not appear certainly whether Chesterfield was already dead or not; but he must have died some time before the spring or summer of 1452, when his preferments were filled up.

[Gery, in the Appendix to Cave's Historia Literaria, p. 48 *b*, gives Chesterton as an alternative name to Chesterfield.] R. L. P.

CHESTERS, Lord. [See Henryson, Sir Thomas.]

CHESTRE, THOMAS (*fl.* 1430), was the author of an English poem on the Arthurian romance of 'The noble Knighte Syr Launfal,' freely adapted from the French. An early manuscript is in the British Museum (*MS. Cott.* Calig. A. ii.) Ritson printed the poem for the first time in his 'Ancient English Metrical Romances,' London, 1802, i. 170–215. In 1558 John Kynge obtained the Stationers' Company's license to print a book, containing 'Syr Lamwell,' and Laneham mentions a publication of the same name in his famous letter from Kenilworth. This work has been often identified with Chestre's poem, but it is more probably a later ballad based on Chestre's poem, and printed in Messrs. Furnivall and Hales's edition of Bishop Percy's folio manuscript under the title of 'Syr Lambewell.' Chestre has been claimed as the author of other fifteenth-century romances, such as 'Emare' and the 'Earl of Tholouse,' but there is no evidence to support the conjecture.

[Tanner's Bibl. Brit.; Ritson's Ancient Romances, i. 170–215, iii. 242–3; Warton's Hist. of English Poetry, ed. Hazlitt, iii. 95–8, iv. 108; Arber's Transcript of the Stationers' Reg. i. 79; Nichols's Progresses of Elizabeth.] S. L. L.

CHETHAM, HUMPHREY (1580–1653), founder of the Chetham Hospital and Library, fifth son of Henry Chetham of Crumpsall Hall, near Manchester, a prosperous merchant of that town, and his wife Jane, daughter of Robert Wroe of Heaton Gate, was baptised at the collegiate church of Manchester on 10 July 1580. He received his education at the Manchester grammar school under Dr. Thomas Cogan, author of the 'Haven of Health.' Being destined for commercial pursuits, he was apprenticed in 1597 to Samuel Tipping, a Manchester linendraper, and at the end of his term of apprenticeship entered into partnership with his brother George, who was a citizen and grocer of London. This partnership lasted until George Chetham's death, which occurred in 1626. Humphrey lived in Manchester and followed the occupation of a chapman or merchant, and a manufacturer of woollen cloth or fustian. He also was in the habit of advancing money at interest to needy gentlemen and traders, and of performing many of the functions of a money-changer or banker. He eventually amassed a considerable fortune, and along with his brother invested much of his capital in the purchase of land and houses in the neighbourhood of Manchester. In 1620 Clayton Hall, an ancient seat of the Byron family, was purchased by the brothers, and in 1628 Turton Tower and its manor were acquired by Humphrey in the same way from the Orrells. In 1622 he bought the lease of the tithe of grain and corn of Manchester from Warden Murray. This lease proved the subject of vexatious disputes, but it probably led Chetham to take the interest which he afterwards evinced in the collegiate church in helping to repair certain abuses in its management, and in furnishing the means of obtaining the grant from the privy council of a new charter and the refoundation of the college. By 1631 he had become so prominent as to elicit a call from court to receive the 'honour' of knighthood, but he disobeyed the summons, and in consequence had to pay a fine. Shortly afterwards, in 1635, he was appointed high sheriff of Lancashire. Although he took the office much against his will, he discharged its duties with great distinction. Among his earliest official tasks was that of levying 'ship-money.' He also assisted in the national subscription for the rebuilding of St. Paul's Cathedral. His zeal and integrity were rewarded by the special thanks of King Charles.

At this time he obtained from the heralds the right to arms, but not without opposition. He was appointed in April 1641 as high collector of subsidies granted by parliament to

the king, and in October 1643 was elected by the deputy-lieutenants and parliamentary commissioners as high treasurer for the county. On 27 Nov. 1648 he was a second time appointed high sheriff, but was excused from acting on account of his age and infirmity. A large body of curious correspondence exists to prove that his public appointments involved him in great vexation and expense.

For several years before his death he had 'taken up and maintained' twenty-two poor boys of Manchester, Salford, and Droylsden; and some large scheme of charity was long uppermost in his thoughts, as is seen by numerous drafts of wills which remain among his papers. He opened negotiations in 1648 for the purchase of the 'College' at Manchester for the purpose of a school, but they fell through for the time, and it was left for his executors to carry his intentions into effect. He died at Clayton Hall on 20 Sept. 1653, when he was seventy-two years old, and his remains were buried at midnight on 11 Oct. at the Manchester Collegiate Church. He died unmarried, and by his will, made in 1651, he bequeathed 7,000*l.* for the foundation and endowment of a hospital for the education and maintenance of forty poor boys belonging to certain parishes of his native county, and for apprenticing them when of a fitting age. This number has now been considerably increased. He also left 1,000*l.* and the residue of his property for the purchase of books for a public library in Manchester, and 100*l.* to be expended in providing a fit place for the library. He likewise directed that 200*l.* should be bestowed in buying 'godly English books . . . proper for the edification of the common people, to be chained . . . in the parish churches of Manchester and Bolton, and the chapels of Turton, Walmesley, and Gorton.' The founder named twenty-four persons who were to be his feoffees or trustees of his charity, and they purchased in 1654 the fine building which was formerly the Baron's Hall, but was rebuilt before 1426 by Thomas de la Warre, warden of Manchester, as a residence for the members of the collegiate body, and passed to the Earl of Derby at the dissolution of the college in 1547. It was formally dedicated to its present purposes at a meeting held on 5 Aug. 1656. The valuable library now contains over forty thousand volumes. Chetham's greatest monument is, of course, his hospital and library, but his memory is kept green in other ways in Manchester. A well-known antiquarian society bears his name; a statue of him by W. Theed was placed in the cathedral in 1853; another statue is seen in a niche at the front of the town hall; and there is a fine fresco entitled 'Chetham's Life Dream' in the public room of the same building, painted by Mr. Ford Madox-Brown.

[Raines's MS. Memoir of Chetham (unfinished), No. 27979 in Chetham Library; Whatton's Hist. of Chetham Hosp. and Library, 1833; Fuller's Worthies, 1840, ii. 214; Edwards's Manch. Worthies and their Foundations, 1855; same information in his Memoirs of Libraries; Taylor's Old Halls in Lancashire and Cheshire, 1885; Chetham's Church Libraries, by French (Chetham Soc.), 1855; Christie's Old Church and School Libraries of Lancashire (Chetham Soc.), 1885; Cheshire and Lancashire Funeral Certificates (Record Soc.), 1882, p. 200; Palatine Note-book, i. 116. 127, 218, ii. 232, iv. 105; Bailey in Local Gleanings, 1878, p. 232 (as to the dedication of the hospital); Calendar of State Papers, Domestic, 1635, pp. 549, 568, 595, 1635-6, p. 290, 1637, p. 230; Raines's Lanc. MSS. xix. 348; the Chetham papers are preserved at the Chetham Library.] C. W. S.

CHETHAM, JAMES (1640–1692), writer on angling, eldest son of Edward Chetham of Smedley, near Manchester, a kinsman of Humphrey Chetham the founder [q. v.], was born on 29 Dec. 1640. In 1681 he published anonymously 'The Angler's Vade Mecum, or a compendious yet full Discourse of Angling, by a Lover of Angling,' London, 12mo, an excellent work, which gives him the rank of an original writer on the sport. A second edition, enlarged, was published in 1689, with a preface dated from Smedley, near Manchester, and a third edition appeared in 1700. He died unmarried in 1692, and was buried in the Manchester Collegiate Church on 4 Dec. in that year. His will, dated 27 Nov. 1691, by which he left his property to his brother George, and disinherited his brother James, gave rise to long litigation.

[Chetham papers in Chetham Library, Manchester; Westwood and Satchell's Bibliotheca Piscatoria, 1883, pp. xvii, 59–60; Whatton's Hist. of Chetham's Hospital, 1833, p. 138, where he wrongly ascribes the Angler's Vade Mecum to a nephew of the author.] C. W. S.

CHETTLE, HENRY (*d.* 1607 ?), dramatist and pamphleteer, son of Robert Chettle, a dyer of London, bound himself apprentice for eight years at Michaelmas 1577 to Thomas East, a stationer (Arber, *Transcript of Stat. Reg.* ii. 81), and in 1591 became partner with William Hoskins and John Danter (Ames, *Typogr. Antiq.* (Herbert), ii. 1113). Chettle first comes into notice as editor of Greene's 'Groats-worth of Wit.' Greene died on 2 Sept. 1592, and Chettle lost no time in editing the posthumous tract. Doubts as to the genuineness of passages of the 'Groats-worth of Wit'

were entertained at the time of publication; some suspected Nashe to have had a hand in the authorship, others accused Chettle. Nashe, in the private epistle to the printer prefixed to 'Pierce Pennilesse,' 1592, indignantly repudiated all connection with the obnoxious pamphlet; and Chettle, in the preface to 'Kind-Hart's Dreame' (undated, but entered on the Stationers' Registers in December 1592, and probably published early in 1593), hastened to explain that he had merely transcribed Greene's manuscript (as Greene's handwriting was difficult for the printers to read), and that his sole deviation from the manuscript had been the omission of certain passages (probably relating to Marlowe) which were unfit for publication. In the same preface he made a handsome apology to one of the persons whom Greene had attacked; this apology was undoubtedly intended for Shakespeare. 'Kind-Hart's Dreame' is an interesting exposure of some of the abuses of the time. We next hear of Chettle in connection with the controversy between Nashe and Gabriel Harvey. In 'Pierce's Supererogation,' 1593, Harvey mentioned Chettle as one of the persons whom Nashe 'odiously and shamefully misuseth' (Gabriel Harvey, *Works*, ed. Grosart, ii. 322). Replying to this charge in 'Have with you to Saffron Walden,' 1596, Nashe printed a letter in which Chettle declared that he had never suffered any wrong at Nashe's hands. The letter is signed, 'Your old Compositer, Henry Chettle.' In 1595 Chettle published a tract entitled 'Pierce Plainnes' Seaven Yeres' Prentiship,' of which there is a copy (supposed to be unique) in the Bodleian Library. 'Pierce Plainnes' tells an amusing story of his seven years' service in Crete and Thrace; he was employed successively by a courtier, a money-lender, and a miser. It is not known at what date Chettle began to write for the stage, but in Meres' 'Palladis Tamia,' 1598, he is mentioned as one of 'the best for comedy amongst us.' In Henslowe's 'Diary' there are many entries, ranging from February 1597–8 to May 1603, relating to plays which Chettle either wrote with his own hand or in the authorship of which he had a share. As Henslowe's spelling was peculiarly erratic, the following lists are given in modern spelling. The plays written wholly by Chettle are: 1. 'A Woman's Tragedy,' July 1598, which has been absurdly identified with the anonymous 'Wit of a Woman,' published in 1604. 2. '"Tis no Deceit to deceive the Deceiver,' November 1598. 3. 'Troy's Revenge, with the Tragedy of Polyphemus,' February 1598–9. 4. 'Sir Placidas,' April 1599. 5. 'Damon and Pythias,' January 1599–1600. 6. 'The Wooing of Death,' April 1600. 7. 'All is not Gold that glisters,' March 1600–1. 8. 'Life of Cardinal Wolsey,' June 1601. 9. 'Tobias,' May 1602. 10. 'A Danish Tragedy,' July 1602. 11. 'Robin Goodfellow,' September 1602. 12. 'The Tragedy of Hoffman,' December 1602. 13. 'The London Florentine,' part ii. March 1602–3. Of these thirteen plays only one was printed, 'The Tragedy of Hoffman; or, a Revenge for a Father,' which is extant in a very corrupt quarto, published, without the author's name, in 1631. A reprint, edited by H. B[arrett] L[eonard], in which an attempt was made to correct the text of the old copy, appeared in 1851. Intense tragic power is shown in some of the scenes of this mutilated, ill-starred play. The works for which Chettle was partly responsible are: 1. 'The First Part of Robin Hood.' This play was written by Monday, but in November 1598 Chettle was paid ten shillings for 'mending' it. 2. 'The Second Part of Robin Hood,' February 1597–8, by Monday and Chettle. 3. 'A book wherein is a part of a Welchman,' March 1597–8, by Drayton and Chettle. Either Henslowe forgot the exact title of the play, or the dramatists had not fixed on a name. It has been conjectured, without any show of probability, that this piece is identical with 'The Valiant Welchman,' published in 1615 as the work of 'R. A., Gent.' 4. 'The Famous Wars of Henry I,' March 1597–8, by Drayton, Dekker, and Chettle. 5. 'Earl Goodwin and his Three Sons,' part i. March 1597–8, by Drayton, Chettle, Dekker, and Wilson. 6. 'Pierce of Exton,' March 1597–1598, by the same authors. 7. 'Earl Goodwin and his Three Sons,' part ii. April 1598, by the same authors. 8. 'Black Batman of the North,' part i. May 1598, by the same authors. 9. 'Black Batman of the North,' part ii. June 1598, by Chettle and Wilson. 10. 'Richard Cordelion's Funeral,' June 1598, by Monday, Drayton, Wilson, and Chettle. 11. 'The Conquest of Brute with the first finding of the Bath,' July 1598, by Day and Chettle. 12. 'Hot Anger soon Cold,' August 1598, by Henry Porter, Chettle, and Ben Jonson. 13. 'Catiline's Conspiracy,' August 1598, by Wilson and Chettle. 14. 'The Spencers,' March 1598–9, by Chettle and Porter. 15. 'Troilus and Cressida,' April 1599, by Chettle and Dekker. 16. 'Agamemnon,' June 1599, by Chettle and Dekker. This may be the preceding play under another title. 17. 'The Stepmother's Tragedy,' July 1599, by Chettle and Dekker. 18. 'Robert the Second,' September 1599, by Dekker, Chettle, and Ben Jonson. 19. 'The Orphan's Tragedy,' November 1599, by Day, Haughton,

and Chettle. 20. 'Patient Grisel,' December 1599, by Dekker, Haughton, and Chettle. 21. 'The Arcadian Virgin,' December 1599, by Chettle and Haughton. 22. 'The Seven Wise Masters,' March 1599–1600, by Dekker, Chettle, Haughton, and Day. 23. 'The Golden Ass and Cupid and Psyche,' April 1600, by Dekker, Day, and Chettle. 24. 'The Blind Beggar of Bethnal Green,' May 1600, by Chettle and Day. 25. 'Sebastian, King of Portugal,' April 1601, by Chettle and Dekker. 26. 'The First Part of Cardinal Wolsey,' October 1601, by Chettle, Monday, Drayton, and Wentworth Smith. Some entries in the diary refer to a play called 'The Rising of Cardinal Wolsey,' which is doubtless to be identified with 'The First Part of Cardinal Wolsey.' 27. 'The Second Part of Cardinal Wolsey,' 1602, probably by the same authors. 28. 'Too good to be True,' November 1601, by Chettle, Hathwaye, and Wentworth Smith. 29. 'The Proud Woman of Antwerp,' January 1601–2, by Day and Haughton. On 15 May 1602, Chettle was paid twenty shillings for 'mending' this play. 30. 'Love parts Friendship,' May 1602, by Chettle and Wentworth Smith. 31. 'Femelanco,' September 1602, by Chettle and Robinson. 32. 'Lady Jane,' part i. October 1602, by Chettle, Dekker, Heywood, Wentworth Smith, and Webster. Dekker received an advance of five shillings for 'The Second Part of Lady Jane, but there is no entry to show whether Chettle was concerned in the second part. 33. 'Christmas comes but once a Year,' November 1602, by Heywood, Webster, Dekker, and Chettle. 34. 'London Florentine,' part i. December 1602, by Heywood and Chettle. The second part was written wholly by Chettle. 35. 'Jane Shore,' May 1603, by Chettle and Day. In the diary, under date 9 May 1603, is an entry recording the advance of forty shillings 'unto harey Chettell and John Daye, in earneste of a playe wherein Shore's wiffe is writen;' and from an undated entry we learn that Chettle received forty shillings to his own use 'in earnest of the Booke of Shoare.' Both entries undoubtedly refer to the same play. Only four out of these thirty-six plays found their way into print. 'The First Part of Robin Hood' (No. 1) was published anonymously in 1601, 4to, b.l., under the title of 'The Downfall of Robert, Earle of Huntington;' and the second part (No. 2) appeared in the same year under the title of 'The Death of Robert, Earle of Huntington,' 4to, b.l. Both plays were reprinted in Collier's 'Supplement to Dodsley's Old Plays,' 1828, and are included in the eighth volume of Hazlitt's 'Dodsley.' They are well written, and contain some pleasing pictures of greenwood life. 'The Pleasant Comedie of Patient Grissill' (No. 20), one of the most charming of old plays, was printed in 1603, 4to; it was reprinted by the Shakespeare Society in 1841. 'The Blind Beggar of Bethnal Green' (No. 24) was printed in 1659, 4to, and reprinted in Mr. A. H. Bullen's edition of 'The Works of John Day,' 1880. It is highly probable that 'The Famous History of Sir Thomas Wyat . . . written by Thomas Dickers and John Webster,' 4to, 1607 (2nd edit. 1612), is a corrupt copy of 'Lady Jane' (No. 32).

In January 1598–9 Chettle spent some time in the Marshalsea prison, and Henslowe advanced thirty shillings to 'paye his charges' during his confinement. He was never free from pecuniary troubles, and was constantly needing Henslowe's aid. In February 1601–1602, on receipt of three pounds, he signed a bond to write exclusively for the Earl of Nottingham s players.

Chettle published in 1603 'Englande's Mourning Garment.' The title-page of the first edition has neither the author's name nor the date of publication; but the address to the reader, immediately before the colophon, bears the signature 'Hen. Chettle,' and internal evidence shows that the tract must have been printed very soon after the death of Queen Elizabeth. A second edition, which differs in no important respect from the first edition, is dated 1603. The book appears to have been received with applause, for, besides these two authorised editions (which were published by Thomas Millington), a pirated edition was issued by Matthew Lawe, who was fined for his offence and was compelled to recall the unauthorised copies. 'Englande's Mourning Garment' is interesting to modern readers as containing a copy of verses in which Chettle alludes to the chief contemporary poets under fictitious names. One stanza is supposed to refer to Shakespeare, who (under the title of 'Silver-tonged Melicert') is entreated to 'remember our Elizabeth, and sing her rape done by that Tarquin, Death.' Chettle died not later than 1607, for in Dekker's 'Knight's Conjuring,' published in that year, he is mentioned as newly arrived at the limbo of the poets. From Dekker's description it may be gathered that Chettle was a man of a full habit of body. A 'Mary Chettle, the daughter of Henry Chettle,' who died in September 1595, and was buried in the church of St. John's, New Windsor, is conjectured to have been the daughter of the dramatist. Ritson ascribes to Chettle: 1. 'The Pope's Pitifull Lamentation for the death of his deere darling Don Joan of Austria . . . translated after the

French printed copy by H. C., 1578. 2. 'A doleful ditty or sorrowful sonet of the Lord Darly, &c., licensed Mar. 24, 1579.' 3. 'The Forest of Fancy . . . by H. C.,' 1579. But it is highly improbable that Chettle had begun to write at so early a date.

[Arber's Transcript of Stat. Reg. ii. 81; Ames's Typogr. Antiq. (Herbert), ii. 1113; Gabriel Harvey's Works, ed. Grosart, ii. 322; Nashe's Works, ed. Grosart, iii. 194; The Tragedy of Hoffman, ed. H. B[arrett] L[eonard]; Kind Heart's Dream, ed. Edw. F. Rimbault; A Knight's Conjuring, ed. Rimbault, p. 100; Collier's Bibl. Cat. i. 130–1; Henslowe's Diary; Ingleby's Shakespeare Allusion Books, pt. i. pp. vii–xxi; Corser's Collectanea.] A. H. B.

CHETTLE, WILLIAM. [See KETELL.]

CHETWOOD, KNIGHTLY, D.D. (1650–1720), dean of Gloucester, was the eldest son of Valentine Chetwode or Chetwood, by Mary, daughter of Francis Shute, esq. of Upton, Leicestershire, and grandson of Richard Chetwode, esq. of Oakley in Staffordshire, by Anne, daughter and coheiress of Sir Valentine Knightly, knight, of Fawsley in Northamptonshire. Baker says he was a native of Coventry (*Baker MSS.* xi. 123), but it is certain that he was born at Chetwode in Buckinghamshire, and baptised there on 29 Oct. 1650 (*Cole MSS.* xxxii. f. 43; LIPSCOMB, *Buckinghamshire*, iii. 8). He received his education at Eton, and thence was elected in 1671 (*extraordinarie electus*) to a scholarship at King's College, Cambridge, where he graduated B.A. in 1675, M.A. in 1679. After taking orders he became chaplain to the Earl of Dartmouth, to the Princess of Denmark, and to James II. He was on terms of intimate friendship with the Earl of Roscommon and Dryden, who had a great regard for him; and was one of the early members of the Society of Antiquaries. In 1686 he was instituted to the rectory of Great Rissington in Gloucestershire, on the presentation of Reginald Bray; on 25 May 1687 he was appointed prebendary of Cumpton Dundon in the church of Wells; and on 10 Nov. 1688 he was installed archdeacon of York. When James II translated Trelawney to Exeter, he nominated Chetwood to the see of Bristol, but before the election passed the seals the king fled, to the great mortification of the bishop-nominate (manuscript note by BROWNE WILLIS in his *Survey of Bristol*, 782), though another account states that Chetwood declined the offer of the bishopric (*Political State of Great Britain*, xix. 459). In 1689 he was appointed chaplain to all the English forces sent into Holland under the Earl of Marlborough. He was created D.D. at Cambridge in 1691, and in 1702 he was presented by Queen Anne to the rectory of Little Rissington in Gloucestershire. Luttrell, under date 25 April 1704, notes that 'Mr. Francis Hare, of St. John's Colledge in Cambridge, is made chaplain-general of the army in the room of Mr. Chetwood.' On 6 April 1707 Chetwood was installed dean of Gloucester in succession to Dr. William Jane.

He had an estate at Tempsford in Bedfordshire, where he died, according to the epitaph in the parish church, on 3 April 1720.

He married a daughter of Samuel Shute, sheriff of London, and left a son and a daughter, both of whom died unmarried. The son, Dr. John Chetwood, fellow of Trinity Hall, Cambridge (who died 17 Feb. 1752), by his will dated 25 Sept. 1733, gave to Wadham Knatchbull, fellow of the same college, and afterwards prebendary of Durham, a legacy of 200*l.*, a locket of Lord Roscommon's hair, and all his books, together with his late father's manuscript sermons, with a request that Knatchbull, by his will, would order them to be destroyed. Dr. Knightly Chetwood had a claim, which was fruitlessly prosecuted by his son, to the ancient English barony of Wahull.

His works are: 1. 'A Life of Wentworth Dillon, earl of Roscommon.' In Baker MS. xxxvi. 27–44. This has never been printed, but all the previously unpublished facts contained in it will be found in a paper communicated by Thompson Cooper to the 'Gentleman's Magazine' for December 1855. 2. 'Life of Lycurgus,' in the translation of 'Plutarch's Lives,' 1683. 3. 'A Character, by a Person of Honour here in England,' prefixed to Saint Evremont's 'Miscellaneous Essays, translated out of French and continued by Mr. Dryden,' 1692. 4. Life of Virgil and the Preface to the Pastorals in Dryden's translation of Virgil's Works, 1697. 5. Translation of the Second Philippic in 'Several Orations of Demosthenes, English'd from the Greek by several Hands,' 1702. 6. Three single sermons; also a 'Speech in the Lower House of Convocation on Friday, 20 May 1715. Against the late Riots,' Lond. 1715, 4to. 7. English poems, some of which are printed in Dryden's 'Miscellany' and in Nichols's 'Select Collection of Poems;' also English and Latin verses on the death of the Duchess of Newcastle (1676), in the Cambridge University collection on the marriage of the Prince of Orange (1677), and before Lord Roscommon's 'Essay on Translated Verse,' 1685.

He also edited the 'Traitté touchant l'Obeissance Passive,' Lond. (1685), translated by the Earl of Roscommon from the English of Dr. Sherlock.

[Add. MSS. 5817 f. 30, 5833 ff. 42–7, 5836 p. 40, 5866 f. 67, 22130 f. 6, 23904 f. 111 *b*, 28892 f. 179, 28893 ff. 395, 398; Atkyns's Gloucestershire (1712), 183, 622, 624; Burke's Landed Gentry (1871), i. 230; Cat. of MSS. in Univ. Lib. Cambridge, v. 391, 428, 429; Cooke's Preacher's Assistant, ii. 76; Fosbrooke's Gloucester, 108; Gent. Mag. xxii. 92, xlix. 512; Harl. MSS. 2263, art. 1, 7038 f. 123; Harwood's Alumni Eton. 260; Hist. MSS. Commission 3rd Rep. 122, 8th Rep. pt. iii. p. 10 *b*; Historical Register (1720), Chron. 16; Hoare's Modern Wiltshire, vi. 489; Jacob's Lives of the English Poets (1720), 31, with Haslewood's MS. notes; Johnson's Lives of the Poets (1854), i. 9, 250; Le Neve's Fasti (Hardy), i. 198, 444, iii. 135; Luttrell's Brief Relation of State Affairs, v. 417, vi. 151; Nichols's Lit. Anecd. viii. 164; Nichols's Select Collection of Poems, i. 29, 70, iii. 169, 177, 179, iv. 348, vi. 53, 54; Nicolas's Historic Peerage (Courthope), 493; Plutarch's Morals (1870), ii. 368–76; Scott's Prose Works, 67; Willis's Antiq. of Buckingham Hundred, 173, 180.]

T. C.

CHETWOOD, WILLIAM RUFUS (*d.* 1766), bookseller and dramatist, is first heard of in 1720, when, at a shop under Tom's Coffee-house, Covent Garden, he published, under the name William Chetwood, 'The State of the Case' between the lord chamberlain and Sir Richard Steele. When, in the following year, he published under the same name D'Urfey's 'New Operas,' he was at Cato's Head in Russell Street, Covent Garden. Between 1722 and 1723 he became prompter at Drury Lane Theatre, succeeding Will. Mills, who as prompter took his benefit 7 May 1722, and taking his own first benefit 15 May 1723. In 1741–2 Duval, the manager of the Smock Alley Theatre, Dublin, asked over Chetwood, who, it is said, had then been prompter upwards of twenty years at Drury Lane. Duval, according to Hitchcock (*Historical View of the Irish Stage*, i. 116), owed much 'to his advice and experience.' Occasional references to the functions of Chetwood as prompter are found in plays of the time. The opening words of Fielding's farce of 'Eurydice,' produced at Drury Lane on 19 Feb. 1737, spoken by the author, are: 'Hold, hold, Mr. Chetwood; don't ring for the overture yet. The devil is not dressed; he has but just put on his cloven foot' (*Works*, ed. 1882, x. 235); and in the introduction to 'The Hospital for Fools' of Miller, Drury Lane, 15 Nov. 1739, the actor says, 'Mr. Chetwood, ring for the overture.' In his capacity of prompter he is said to have taught some actors of distinction, including Spranger Barry (of whom he speaks as a pupil, and whose reported ingratitude to him provoked unfavourable comment) and Macklin. At Covent Garden on 12 Jan. 1741 'The Old Bachelor' was played 'for the benefit of Chetwood, late prompter at Drury Lane, and now a prisoner in the King's Bench.' Chetwood states that Mrs. Chetwood was granddaughter to Colley Cibber. This was his second wife. By an earlier marriage he had a daughter, who became an actress and married a Mr. Gemea. The career of Chetwood appears to have been continuously unfortunate. In the dedication of his 'General History of the Stage' he says: 'Tho' my enemies have beat me to the pit (as Brutus said), yet, thank heaven! some few friends have interpos'd and prevented my falling in,' and in the preface he speaks of Mr. Barrington and Miss Bellamy, whose goodness has often 'eas'd an aching heart.' In 1760 a benefit was, according to the 'Biographia Dramatica,' given him in Dublin, at which period he was again a prisoner for debt. He died in poverty on 3 March 1766. Scanty justice has been done to his 'General History of the Stage,' which was published in 1749. It is absurd in scheme, since Chetwood seeks within a few pages to give an account of the stage from 'its origin in Greece down to the present time.' When once on his own ground, however, he is fairly trustworthy, and his descriptions of the actors whom he knew have genuine value. His name has somewhat unjustly become a byword of contempt. With the outspokenness of last-century criticism George Steevens calls him 'a blockhead and a measureless and bungling liar.' Chetwood wrote four dramatic pieces. Of these one only, 'The Lovers' Opera,' a musical trifle, was performed at Drury Lane for the author's benefit on 14 May 1729. It was printed in 8vo the same year. 'The Generous Freemason, or the Constant Lady. With the Humours of Squire Noodle and his Man Doodle,' by the author of 'The Lovers' Opera,' is said to have been played at Bartholomew Fair. This was printed in 8vo in 1731. It is dedicated to the grand master of the freemasons by the author, a freemason. 'The Stock Jobbers, or the Humours of Exchange Alley,' comedy, 8vo, 1720, and 'South Sea, or the Biter bit,' farce, 8vo, 1720, were not acted. They are satires on the mania for gambling then existent, and are not without a little sprightliness. These four plays were printed by J. Roberts, who apparently succeeded to Chetwood's business as a bookseller. They are all four bound in one volume, which is in the British Museum. In 'The Stock Jobbers' Chetwood took the pseudonym of Gargantua Pantagruel. In addition to these works and his 'General History of the Stage,' London, 12mo, 1749 (his best-known work),

Chetwood disputes with B. Victor the authorship of 'The Voyages of Captain R. Boyle,' 1728, 8vo, reprinted 1787, 1797, 1804, and translated into French, and wrote 'The Voyages of Captain R. Falconer,' 12mo, 1724, and 'The Voyages, Travels, and Adventures of Captain W. O. G. Vaughan, with the History of his brother, Jonathan, six years a Slave in Tunis,' London, 1736, 12mo, 1760, 12mo. While in Dublin he gave to the world 'Kilkenny, or the Old Man's Wish. By W. R. Chetwood. Printed for the Author,' 1748, 4to. This is a very flaccid poem in the taste of the day, wishing for modest possessions conducive to comfort and health. It is curious as addressing Ambrose Phillips as 'O awful Phillips,' and contrasting him to his advantage with Pope. Neither Lowndes nor the 'British Museum Catalogue' mentions five new novels, viz.: 1. 'The Twins; or The Female Traveller.' 2. 'The Stepmother; or Good Luck at last.' 3. 'The Inhuman Uncle; or The Repentant Villains.' 4. 'The Virgin Widow.' 5. 'Adrastus and Olinda; or Love's Champion. Written by W. R. Chetwood, Prompter to Her Majesty's Company of Comedians at the Theatre Royal in Drury Lane; and Author of Faulconer, Boyle, and Vaughan's Voyages, &c. London, printed and sold by W. Lewis in Russell Street, Covent Garden' (here follow other booksellers), 'and at the Author's Lodgings, the Golden Ball in May's Buildings, St. Martin's Lane,' 1741. In spite of this address the preface, dated 20 Feb. 1740–1, says the work, like others of Chetwood's, was written in prison. Its stories, which are told in commonplace style, are probably from the Spanish. At the end of a list of subscribers, including Mrs. Clive twelve books (i.e. copies), Mr. Garrick, Mrs. Woffington twelve books, and others known in the theatres, some of whom took fifty copies, is the announcement: 'Shortly will be published: 1. "The Illustrious Shepherdess." 2. "The Banish'd Princess." 3. "The Twin Brothers;" and 4. "The Prince of Albania. Written originally in Spanish by Don Juan Perez de Montalvan, and now first translated into English."' He edited in Dublin a small collection of English plays and editions of single plays by Shirley and Jonson, to which he supplied prefatory matter. The work which has incurred the strongest condemnation is 'The British Theatre. Containing the Lives of the English Dramatic Poets, with an Account of all their Plays,' &c., Dublin, 12mo, 1750. It is indeed a pitiful compilation, in favour of which it can only be urged that it was written and published by Chetwood while in prison with little hope of escape.

[Works mentioned; Hitchcock's Irish Stage; Genest's Account of the English Stage; Baker, Reed, and Jones's Biographia Dramatica; Lowndes's Bibliographer's Manual, &c.; Reed's Notitia Dramatica (MS.)] J. K.

CHETWYND, EDWARD (1577–1639), divine, a native of Ingestre in Staffordshire, entered Exeter College, Oxford, in 1592, where he graduated B.A. in 1595, M.A. in 1598, and B.D. in 1606. He was chosen lecturer to the corporation of Abingdon in 1606, and in the following year lecturer to the corporation of Bristol. In 1613 he was appointed chaplain to Queen Anne. He took the degree of D.D. in 1616, and was appointed dean of Bristol in 1617. He also held the vicarages of Banwell in Somersetshire and Barclay in Gloucestershire. He published 'Concio ad Clerum pro gradu habita Oxoniæ 19 Dec. 1607,' Oxford, 1608, 8vo, and some sermons. His son John is noticed below.

[Wood's Athenæ Oxon. (Bliss), ii. 641.] J. M. R.

CHETWYND or **CHETWIND, JOHN** (1623–1692), divine, eldest son of Dr. Edward Chetwynd [q. v.] and Helena, daughter of Sir John Harington, was born at Banwell, Somersetshire, on 4 Jan. 1623. At the age of fifteen he was admitted a commoner of Exeter College, Oxford, where he took the B.A. degree in 1642. On leaving the university he threw in his lot with the presbyterians, seemingly at the instigation of his uncle, John Harington. He took the covenant, and, returning to Oxford when the visitors appointed by parliament were sitting, received the M.A. degree in October 1648. He then became a joint-pastor for the parish of St. Cuthbert in Wells, and while thus employed published in 1653, in addition to two or three sermons, a book written by his maternal grandfather, and entitled 'A Briefe View of the Church of England in Queen Elizabeth's and King James's Reigne to the yeere 1608.' This work, for which Chetwynd wrote a short introduction, is fairly described on the title-page as 'a character and history of the bishops of those times, and may serve as an additional supply to Doctor Goodwin's catalogue of bishops: written for the private use of Prince Henry upon the occasion of that proverb—

Henry viij pull'd down monks and their cells,
Henry ix should pull down bishops and their bells.'

At the Restoration Chetwynd saw fit to change his theological views, and after taking orders was appointed vicar of Temple in Bristol. He was also presented to a public lectureship in the same city, and later became a

prebendary of the cathedral. Several of his sermons were printed, and show that the popularity with which Chetwynd was credited as a preacher was not undeserved. Chetwynd died on 30 Dec. 1692, and was buried in the chancel of Temple Church. The only non-religious work published by Chetwynd was 'Anthologia Historica, containing 14 Centuries of Memorable Passages and Remarkable Occurrents collected out of the English, Spanish, Imperial, and Jewish Histories,' which appeared in 1674, and, as the title implies, is nothing but a very ordinary commonplace book. In the dedication of this work the compiler describes himself as the poor kinsman of the Lady Gerard, baroness of Gerard Bromeley, of the Right Worshipful Walter Chetwynd [q. v.] of Ingestre, and of William Chetwynd of Ridgeley in Staffordshire.

[Wood's Athenæ Oxon. (Bliss), iv. 375; Brit. Mus. Cat.] A. V.

CHETWYND, WALTER (*d.* 1693), antiquary, was the only son of Walter Chetwynd of Ingestre, Staffordshire, by his marriage on 2 July 1632 to Frances, only daughter of Edward Hesilrige of Arthingworth, Northamptonshire (Nichols, *Collectanea*, v. 218). He represented the borough of Stafford in 1673–4, 1678–9, and 1685, the county in 1689–1690, and served the office of sheriff in 1680. He died in London on 21 March 1692–3 of small-pox, and was buried at Ingestre (Luttrell, *Relation of State Affairs*, iii. 58). On 14 Sept. 1658 he married Anne, eldest daughter of Sir Edward Bagot, bart., of Blithfield, Staffordshire, who died on 6 Dec. 1671, leaving an only daughter, Frances, who died in her infancy (Lord Bagot, *Memorials of the Bagot Family*, pp. 130, 139, 171).

Chetwynd was not only distinguished as an antiquary, but liberally encouraged fellow-students. To him we are indebted for that delightful book, Plot's 'Natural History of Staffordshire.' He introduced the author into the county, and assisted him with money and material. Chetwynd's own collections, which included the papers of William Burton the historian of Leicestershire [q. v.], presented to him by Cassibelan Burton [q. v.], were preserved at Ingestre Hall until its destruction by fire on 12 Oct. 1882. They consisted of two folio volumes, the one a vellum chartulary, containing copies of all the records of the Chetwynd family, with drawings of monuments, seals, &c. The other, the first draft of a survey of Pirehill hundred, not quite finished, but enriched with numerous pedigrees. Of these manuscripts Shaw made copious use (*Hist. of Staffordshire*, i. vi–vii, 389, ii. xxiv–v). In 1673 Chetwynd began to build a new church at Ingestre in place of the old structure, which, from rough usage during the civil war, had fallen to decay. On the day of consecration, three years later, care was taken that every rite of the church, including a baptism, a marriage, and a burial, should be solemnised, and at the close the pious founder offered upon the altar the tithes of Hopton, an adjoining village, to the value of 50*l.* a year, as an addition to the rectory for ever (Plot, *Natural Hist. of Staffordshire*, pp. 297–300). Chetwynd's portrait by Lely formerly hung in the hall at Ingestre; an engraving was taken for Harwood's edition of Erdeswick's 'Survey.' He was elected a fellow of the Royal Society on 31 Jan. 1677–8.

[Erdeswick's Survey of Staffordshire, ed. Harwood, pp. xlix–li and passim; Lodge's Peerage of Ireland (Archdall), v. 154–5; Lists of Members of Parliament (official return of), pp. 528, 538, 555, 569; Duckett's Penal Laws and Test Act, Appendix, 1883, pp. 196, 251, 290; Noble's Continuation of Granger, i. 154; Will reg. in P.C.C. 44, Coker; Wood's Athenæ Oxon. (Bliss), i. 736, iii. 153, 154; Nicolson's Historical Libraries (1776), p. 18; Gent. Mag. lxviii. ii. 920–922, 1009–10, lxxi. i. 17, 126, 321; Gough's British Topography, ii. 229, 230, 239.] G. G.

CHETWYND, WILLIAM RICHARD CHETWYND, third Viscount Chetwynd (1685?–1770), was the third son of John Chetwynd of Ridge in Staffordshire, M.P. for Stafford in 1689, 1700, and 1702, who was younger son of Sir Walter Chetwynd of Ingestre, head of the ancient family of Chetwynd, first of Chetwynd, Shropshire, and then of Ingestre, and younger brother of Walter Chetwynd, M.P. for Stafford and Lichfield 1703 to 1735, who was master of the buckhounds 1705 to 1711, and was created Viscount Chetwynd of Bearhaven, co. Cork, and Baron of Rathdowne, co. Dublin, in the peerage of Ireland, with remainder to his brothers John and William Richard, on 29 June 1717. Chetwynd was educated at Westminster, from which he was elected to Christ Church, Oxford, in 1703, and was appointed resident at Genoa in 1708, through the influence of his brother Walter, who was a member of the whig administration and had powerful parliamentary connections after his succession to the great estate of Ingestre. In 1712, after the accession of Harley and St. John to power, Chetwynd was recalled from Genoa, but in 1714 he was elected M.P. for Stafford, again through the influence of his brother, and in 1717 he became a junior lord of the admiralty in the whig administration. In 1722 he was elected M.P. for Plymouth, but in 1727 he lost both his seat in parliament and his

official position. He re-entered parliament as M.P. for Stafford in 1734, and in the following year his brother John Chetwynd, who had been an M.P. for many years, receiver-general of the duchy of Lancaster, and envoy extraordinary to Madrid in 1717, succeeded to the Irish viscounty under the patent of limitation, and to the family estates. On 29 Dec. 1744 Chetwynd was appointed to the lucrative post of master of the mint, which he retained until 3 June 1769, but he retained his seat for Stafford until his death on 3 April 1770. On 21 June 1767 he succeeded his brother John as third Viscount Chetwynd, but the Ingestre manor and estates went to his niece, who had married the Hon. John Talbot, second son of Lord-chancellor Talbot, and great-grandfather of the eighteenth Earl of Shrewsbury and Talbot, in whose family it still remains. The third Viscount Chetwynd married Honora, daughter of John Baker, English consul at Algiers, by whom he left two sons, the elder of whom succeeded as fourth viscount.

[Welch's Alumni Westmonasterienses, ed. 1852, p. 243; Lodge's Irish Peerage, vol. v.; Gent. Mag. 1770.] H. M. S.

CHEVALIER, JOHN (*fl.* 1651), chronicler of Jersey about the period of the civil war, was a *vingtenier*, or tything man, of the town of St. Heliers. He was somewhat superstitious, and a moderate royalist. The events which he relates happened during his lifetime. His narrative is divided into three parts: the first opens with the dissensions of Dean Bandinel [q. v.] with the lieutenant-governor about a royal grant of the great tithes of St. Saviour's parish, and ends with the death of Sir Philip de Carteret [q. v.] in 1643; the second contains the journal of Major Lydcott's government, and of the sieges of the castles, and includes a space of scarcely three months; the last is the most voluminous, and contains a minute account of the administration of Sir George de Carteret [q. v.], which lasted eight years, during which he governed the island with unlimited power and almost independent of his sovereign.

[Falle's Account of Jersey (Durell), p. 299.] T. F. H.

CHEVALIER, THOMAS (1767–1824), surgeon, was born in London on 3 Nov. 1767. His paternal grandfather was a French protestant, resident at Orleans, and escaped from France in an open boat on the revocation of the edict of Nantes. On the death of his mother in 1770 Chevalier was brought up by her brother, Thomas Sturgis, a general practitioner in South Audley Street, London. He studied anatomy under Matthew Baillie (see Dedication to Lectures, 1823), and appears to have obtained a university degree of M.A. (probably at Cambridge, where the name of Thomas Chevallier is recorded as A.B. of Pembroke College, 1792). He became a member of the London Corporation of Surgeons, and in 1797 defended it in a pamphlet written to promote the movement for transforming the corporation into a college [see CLINE, HENRY]. In this pamphlet Chevalier gives a learned sketch of the history of surgery. He was appointed surgeon to the Westminster Dispensary and lecturer on surgery. In 1801 he published an 'Introduction to a Course of Lectures on the Operations of Surgery,' and in 1804 a 'Treatise on Gunshot Wounds,' which had obtained the prize of the College of Surgeons in 1803, and which reached a third edition in 1806. It also secured him the appointment of surgeon extraordinary to the Prince of Wales, and a present of a diamond ring from the czar of Russia. In 1821 Chevalier delivered an able Hunterian oration (published in 4to, 1823); he also gave excellent courses of lectures at the College of Surgeons, as professor of anatomy and surgery, in 1823, on the 'General Structure of the Human Body and the Anatomy and Functions of the Skin;' these were also published in the same year.

Chevalier was highly esteemed, not only as a surgeon and anatomist, but as a man of linguistic and theological erudition. He translated into English Bossuet's 'Universal History' and Pascal's 'Thoughts,' and made numerous contributions to periodical literature. He wrote the preface to Bagster's Polyglot Bible, and compiled the collection of texts and various readings. His last publication was 'Remarks on Suicide,' 1824, in which he urges that suicide is often one of the earliest symptoms of insanity, as shown by the history of those who have failed in the attempt, and he recommends verdicts of 'suicide during insanity' in the majority of cases. He died suddenly on 9 June 1824. He had been an active member (for many years deacon) of the Keppel Street (Russell Square) baptist chapel.

[Discourse occasioned by the death of Thomas Chevalier, by Rev. G. Pritchard, 1824; Chevalier's Works.] G. T. B.

CHEVALLIER, ANTHONY RODOLPH (1523–1572), Hebraist and French protestant, born on 16 March 1522–3 at Montchamps, near Vire in Normandy, was descended from a noble family. He studied Hebrew under Francis Vatablus at Paris; embraced the protestant faith; came to England in Edward VI's reign, about 1548; was

entertained, first by Fagius and Bucer, and afterwards by Archbishop Cranmer, with whom he resided for more than a year. Subsequently he settled at Cambridge; gave free lectures in Hebrew; lodged with Emanuel Tremellius, the Hebrew professor; was pensioned by Cranmer and Goodrich, bishop of Ely; and married Elizabeth de Grimecieux, Tremellius's stepdaughter, on 1 Dec. 1550. His eldest child, Emanuel, was born at Cambridge on 8 Sept. 1551. Cranmer recommended Chevallier to the king's notice, and he was granted letters of denization and the reversion to the next vacant prebend at Canterbury. He has also been identified with the 'Mr. Anthony' who taught the Princess Elizabeth French. On Edward VI's death in 1553 Chevallier fled to Strasburg, where he was appointed Hebrew professor in 1559, but removed in the same year to Geneva and confirmed his intimacy with Calvin, whose acquaintance he had made before 1554 (*Orig. Letters*, 1537–58, Parker Soc. p. 716). Ultimately he settled at Caen, near his native place, and in 1568 revisited England to solicit Queen Elizabeth's aid for the French protestants. He was in no hurry to return to Normandy; agreed to become Hebrew lecturer at St. Paul's Cathedral; and in May 1569 received, at the suggestion of Archbishop Parker and Bishop Grindal, the appointment of Hebrew professor in the university of Cambridge. He matriculated on 3 Aug. 1569, and on 5 Sept. complained to Parker that his stipend as professor had been reduced. John Drusius and Hugh Broughton were his pupils, and the latter was enthusiastic in his praises of him. Laurence Gordon, son of Anthony, bishop of Galloway, boarded with him in August 1571, paying three French crowns monthly (*Bannatyne Miscellany*, iii. 143). Chevallier became prebendary of Canterbury in 1569–70, and on 24 March 1571–2 received leave of absence from Canterbury for two years without prejudice to his emoluments. His life was menaced in the St. Bartholomew's massacre at Paris, but he escaped to Guernsey, intending to return to England, and died there in October of the same year. In his will dated 8 Oct. he acknowledges his indebtedness to the archbishops of Canterbury and York and to Tremellius, whom he entreats to take care of his wife and children, at the same time expressing a hope that the queen would pension them.

Chevallier's chief writings were first published in Bryan Walton's great Polyglot Bible of 1657. In that work appear Chevallier's translation from the Syriac into Latin of the Targum Hierosolymitanum, his Latin version of the Targum of Pseudo-Jonathan on the Pentateuch, and corrections of Jonathan's Targum on Joshua, Judges, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. Chevallier's other works are: 1. 'Rudimenta Hebraicæ Linguæ accurate methodo et brevitate conscripta,' which includes a Hebrew letter by Tremellius commending the book, and a Syriac and Latin version by the author of St. Paul's Epistle to the Galatians, Geneva, 1560, 1567, 1591, and 1592, Wittenberg, 1574, Leyden, 1575; 'cum notis P[etri] Cevallerii,' Geneva, 1590; the British Museum possesses a copy of this last edition with copious manuscript notes by Isaac Casaubon. 2. Emendations on Pagninus's 'Thesaurus Linguæ Sanctæ,' Leyden, 1575, and Geneva, 1614; in the Cambridge University Library there is a copy of Pagninus (ed. 1529) with some of Chevallier's manuscript notes. 3. 'Alphabetum Hebraicum ex A. C. . . . recognitione,' 1566, 1600. 4. Hebrew verses on Calvin's death, printed in Beza's poems. Chevallier intended to publish an edition of the Bible in four languages, but did not finish it, and nothing is now known of it.

[Cooper's Athenæ Cantab. ii. 308, 558; Parker Correspondence (Parker Soc.), 349; Strype's Annals, I. ii. 552; Zurich Letters (Parker Soc.), 97; Niceron's Mémoires; Haag's La France Protestante, iii. 440; Brit. Mus. Cat.] S. L. L.

CHEVALLIER, JOHN, M.D. (*d.* 1846), physician and agriculturist, was youngest son of the Rev. Temple Fiske Chevallier of Aspall Hall, rector of Badingham, Suffolk, who died 24 Oct. 1816 (*Gent. Mag.* 1816, ii. 470). After qualifying as physician, he took orders and presented himself to the living of Aspall, which was in his own gift, in 1817. For many years he received deranged patients into the hall. He was much interested also in agriculture, and has the credit of having first cultivated and introduced to practical agriculture the celebrated Chevallier barley. He died on 14 Aug. 1846.

[Gent. Mag. 1846, new ser. xlvi. 499.] G. T. B.

CHEVALLIER, TEMPLE (1794–1873), astronomer, was the eldest son of the Rev. Temple Fiske Chevallier, rector of Badingham, Suffolk. He was born on 19 Oct. 1794; was educated by his father and at the grammar schools of Bury St. Edmunds and Ipswich; entered Pembroke College, Cambridge, in 1813; obtained one of the Bell scholarships in 1814, and graduated in 1817 as second wrangler and second Smith's prizeman. He was elected a fellow of Pembroke College, and afterwards fellow and tutor of St. Catharine's

Hall. In 1818 he was ordained by the bishop of Ely, and held the living of St. Andrew the Great, Cambridge, from 1821 to 1834. He proceeded M.A. in 1820 and B.D. in 1825. He published two volumes of sermons, delivered by him at this church. He held the appointment of Hulsean lecturer in 1826 and 1827, during which he published his lectures in two volumes, the second being entitled 'Of the Proofs of Divine Power and Wisdom derived from the Study of Astronomy, and on the Evidence, Doctrines, and Precepts of Revealed Religion' (1835). It is affirmed that this volume suggested to Whewell the fundamental idea of his Bridgewater treatise upon astronomy and general physics. Chevallier was not only a mathematician and lecturer of great ability, but an able classical scholar. While at Cambridge he acted as moderator in 1821–2 and 1826 in the mathematical tripos, and as examiner in the classical tripos for 1826. He was appointed professor of mathematics at Durham in 1835, and also professor of astronomy in 1841. He held this appointment until 1871, and during nearly all this time he also filled the office of reader in Hebrew. Chevallier about 1835 became perpetual curate of Esh, near Durham. In a short time he was made honorary canon of Durham Cathedral (2 Oct. 1846), sub-warden of the university, rural dean, and eventually, in 1865, became a canon of Durham. He published in the journals of the Astronomical Society eighteen papers, thirteen of these being the results of his astronomical observations, and five of them on physical inquiries. He was also associated with Rümker in three papers, and with Thompson in two, one of these being 'Observations on the Planet Neptune.' Among these contributions to science we find 'Observations of the Planets Flora, Isis, and Neptune,' 'Diameters of the Sun,' and 'On a Method of finding the Effect of Parallax at different places, upon the time of disappearance and reappearance of a Star occulted by the Moon.' Chevallier also published translations of the 'Epistles' of Clement of Rome, of Polycarp, and of Ignatius, and the 'Apologies' of Justin Martyr and Tertullian. He edited as well an edition of 'Pearson on the Creed' (1849), and for the Society for Promoting Christian Knowledge he produced 'Easy Lessons on Mechanics.

Chevallier was especially desirous of introducing scientific studies into education. In November 1837 he assisted in framing regulations for a class of students in civil engineering and mining in the university of Durham. This class was opened in January 1838, Chevallier taking a very active part in its direction. It was not successful, mainly through the contemporary system of apprenticeship; gradually declined in numbers, and practically came to an end in about six or seven years. In 1865 an attempt was made by the university of Durham to establish a department of physical science at Durham, in which Chevallier was much interested; but it was virtually abandoned after some years. In 1871 the still existing College of Science was established at Newcastle, connected with and largely supported by the university of Durham. Chevallier was greatly interested in this experiment. In the same year, however, he resigned his professorship and other appointments, owing to his declining health and infirmities.

In person, Chevallier was rather under the middle size, of considerable activity, and of prepossessing appearance. He invariably showed considerable zeal and industry together with great kindness and benevolence. He died on 4 Nov. 1873. Chevallier married, 4 Oct. 1825, Catharine, fourth daughter of Charles Apthorpe Wheelwright, esq., by whom he had several children.

[Astronomical Society's Memoirs; Astronomical Society's Monthly Notes; Royal Society's Catalogue of Scientific Papers; Men of the Time, 1868; British Association Reports; Records of the University of Durham; private information from relatives and friends.] R. H–t.

CHEWT, ANTHONY. [See CHUTE.]

CHEYNE or CHIENE, CHARLES, VISCOUNT NEWHAVEN (1624?–1698), son of Francis Chiene of Cogenho, descended from an old Northamptonshire family, and of Anne, daughter of Sir William Fleetwood, was born about 1624. He succeeded his father in 1644. He married Lady Jane Cavendish [see CHEYNE, LADY JANE], eldest daughter and coheiress of William Cavendish, first duke of Newcastle [q.v.], with whom he obtained an immense fortune. With her dowry Cheyne purchased from the Duke and Duchess of Hamilton the estate of Chelsea in 1657, and the manor of the same in 1660, disposing at the time of his paternal estate of Cogenho. He was chosen member of parliament for Agmondisham in 1660, and created a Scotch peer by the style of Viscount Newhaven and Lord Chiene on 17 May 1681. As a Scotch peer he was eligible for election to parliament, and was chosen member for Newport, Cornwall, in 1695. He made the manor of Chelsea his principal residence, and did much to promote the improvement of the district. His own mansion house he extended and embellished, introducing the latest inventions for comfort and convenience. Evelyn narrates in his 'Diary:' 'I made my Lord

Cheney a visit at Chelsea, and saw those ingenious waterworks invented by Mr. Winstanley, wherein were some things very surprising and extraordinary.' Cheyne died on 30 June 1698, and was interred at Chelsea, where in the parish church is a monument to his memory. His first wife dying in 1669, he remarried after 1685 Isabella, widow of John Roberts, first earl of Radnor. By his first wife he left one son, William, who succeeded him, and two daughters, Elizabeth and Catharine.

William, second viscount, born in 1657, was M.P. for Buckinghamshire under Anne, lord-lieutenant of the county in 1712, and was removed from that office on George I's accession in 1714. He sold the manor of Chelsea to Sir Hans Sloane in 1712, but several streets are still called after his family. With his death, 14 Dec. 1738, the peerage became extinct.

[Nisbet's Heraldry, i. 220; Faulkner's Chelsea, i. 331–9 and passim; Burke's Extinct Peerage.] T. F. H.

CHEYNE, GEORGE, M.D. (1671–1743), physician, was born in 1671 at Methlick, Aberdeenshire (Irving, *Book of Scotsmen*) He received a classical education, being at first intended for the ministry. Nothing certain is known of his family, except that he was related to Bishop Burnet, and that his half-brother was a clergyman of the church of England, who died vicar of Weston, near Bath. Cheyne became tutor in a gentleman's family (perhaps that of the Earl of Roxburghe), but was induced by the advice of Dr. Archibald Pitcairn to embrace the profession of medicine. He became a student under Pitcairn, who was at that time professor of medicine at Edinburgh, and the chief representative of the so-called iatromathematical school of medical science. Cheyne, who was a good mathematician, eagerly embraced the doctrines of his master, and soon had the opportunity of taking part in a controversy which arose between the adherents and the opponents of Pitcairn's system respecting some points in the treatment of fevers. The dispute was being carried on by the Scotch physicians with a fervour characteristic of their age and nation, when Cheyne was moved by his 'great master and generous friend' to write a statement of the latter's views, under the title of 'A New Theory of Fevers,' which, though composed in haste and without much aid from books, was at once ordered for the press. In after years Cheyne spoke of this work (which was anonymous) as a raw and inexperienced performance. The first edition was probably printed at Edinburgh in 1702, but a second edition appeared at London in the same year. The originator of the controversy, Dr. Charles Oliphant, appears to have replied, and Cheyne published an anonymous rejoinder, entitled 'Remarks on two late Pamphlets written by Dr. Oliphant against Dr. Pitcairn's Dissertations and the New Theory of Fevers' (Edin. 1702). Long afterwards, in the preface to his 'Essay on Health,' Cheyne regretted and honourably apologised for the personalities which he introduced into this pamphlet. At this time, or immediately after, he came to London, and was elected fellow of the Royal Society 18 March 1701–2. Having obtained the degree of M.D. (from what university cannot be discovered), he commenced practice in London, though without belonging to the College of Physicians. Some years afterwards (5 May 1724?) he received an honorary diploma from the Edinburgh College (*History of Royal College of Physicians, Edinburgh*, p. 16, Edin. 1882). Cheyne's mathematical bias was shown in his next work, 'Fluxionum Methodus Inversa' (Lond. 1703, 4to), a treatise on the mathematical method then called fluxions, known in its modern improved form as the integral calculus; a method set forth as applicable to medical as well as to mechanical science. This work called forth in 1704 some criticisms from the celebrated mathematician, Abraham De Moivre [q. v.], to which Cheyne replied under the title 'Rudimentorum methodi Fluxionum Inversæ specimina, adversus Abr. de Moivre' (Lond. 1705). The bitter tone of this pamphlet was, as in the former case, deeply regretted by Cheyne in after life, and it was his last essay in what he calls 'these barren and airy studies.' Still occupied with scientific rather than medical subjects, he published in 1705 'Philosophical Principles of Natural Religion,' a treatise on natural theology, the physical part of which is taken from Newton and other standard authorities. It was composed originally for the use of his pupil John, earl (afterwards duke) of Roxburghe, and is said by the author to have been used as a textbook in both universities. There is little or nothing original in it. The barren speculations of an obsolete school of medical thought possess now only an historical interest, but Cheyne was to produce in after years works of more permanent value, the history of which is strangely interwoven with that of his own life, graphically told by himself in 'The English Malady.' Having been from his youth accustomed to sedentary and temperate habits, he, on coming up to London, suddenly changed his manner of life. He frequented the society of 'the younger gentry and free

livers,' with whom he became extremely popular, not only for his learning and accomplishments, but for his genial temper and ready wit. He found this gay life not only pleasant in itself, but of use in bringing him professional business; and blessed with a sound constitution and strong head, he bore without harm for some years a course of tavern dinners and other social festivities. But after a time his health gave way, and the aggravation of a natural tendency to corpulence, with other troubles, caused him great distress. Complete abandonment of his free habits of living (actual vice or intemperance, as then understood, he had not to reproach himself with) and rigorous moderation of diet brought some alleviation, but cost him also the loss of all his 'holiday companions,' who 'dropped off like autumnal leaves,' and his prosperous career suffered a severe check. Under these circumstances of moral and physical distress Cheyne passed through a crisis which coloured the whole of his subsequent life. He acquired more serious views of things and a deeper sense of religion. His health was finally re-established only by a course of the Bath waters; and he was thus led to pass his winters at Bath and his summers in London, diligently occupied in the practice of his profession. After some years he permanently resided at Bath, and the history of his life henceforth is chiefly the history of his writings.

His next work was the sequel to a previous one. The title 'Philosophical Principles of Religion, pt. ii., containing the nature and kinds of Infinites, their Arithmetic and Uses, and the Philosophical Principles of Revealed Religion' (Lond. 1715), shows its character. The intention is excellent, but the mathematical will-o'-the-wisp once more misled Cheyne (not for the last time) into mingling theology and mathematics in a manner too fantastic to bear exposition. To this was added a second edition of the work on natural religion, and the two were afterwards published together. In a more strictly professional work, the 'Observations on Gout and on the Bath Waters,' which was extremely popular, passing through seven editions in six years, he pursued his favourite theme—the evils of luxury and the benefits of moderate, and especially of vegetable, diet—in this instance, doubtless, with complete justification. Cheyne's own case was again destined to point the same moral. Having gradually relinquished an abstemious for a moderate diet (though moderation in those days did not mean exactly what it does now), he found his old enemy, corpulence, gain upon him, so that he weighed thirty-two stone and was hardly able to walk. From this condition he recovered chiefly through the use of 'a milk and vegetable diet,' to which he confined himself for the rest of his life. His later works are hence mainly designed to preach the merits of temperance and to recommend vegetarianism. The 'Essay of Health and Long Life' was the most popular. 'The English Malady' (so called, says Cheyne, in derision by our continental neighbours) is a treatise on nervous diseases, spleen, vapours, lowness of spirits, &c., i.e. what we now call hypochondria. This, like the last, is addressed essentially *ad populum*, not *ad clerum*. It was, with the former, highly eulogised by Samuel Johnson, who had much reason to be a good judge of such a work (*Croker's Boswell*, ed. 1853, vi. 145); but it received more modified approval from the medical profession. Cheyne's next work, 'An Essay on Regimen, together with five Discourses, Medical, Moral, and Philosophical' (London, 1740), was much less successful, so that the author had to indemnify his publisher for a large stock of unsold copies. Cheyne thought it the best book he ever wrote, and in disgust vowed he would publish no more (*Letter to Richardson*, 18 Dec. 1740). But he was easily induced to break this resolution, and in the next year brought out 'The Natural Method of Cureing the Diseases of the Body, and the Disorders of the Mind depending on the Body,' &c. (London, 1742). It was dedicated to Lord Chesterfield, whose letter to the author, apparently referring to this work, is published in his miscellaneous works. It was much more popular than the last, running to five editions, and was translated into French.

Cheyne's popular medical works are open to the common reproach of addressing scientific arguments to a public little able to criticise them. But they are among the best books of their class, and they had the great merit of preaching temperance to an intemperate generation. He carried his vegetarian views to great extremes, as when he maintains that God permitted the use of animal food to man only to shorten human life by permitting the multiplication of diseases and sufferings, which should conduce to moral improvement. His scientific and philosophical works, on which he chiefly prided himself, have now no value; but his literary and argumentative powers are generally admitted. All contemporary testimony gives a very favourable idea of his personal character. His reputation with the public was immense, and he was intimate with the most eminent physicians and other persons of note in his time. His letters to Richardson, the novelist, were published in

'Original Letters edited by Rebecca Warner' (London, 1817). His portrait, painted by Van Diest, was finely copied in mezzotint by J. Faber, 1732, also engraved in smaller form by Tookey.

Cheyne died at Bath on 13 April 1743. He married Miss Margaret Middleton, sister of Dr. Middleton of Bristol, and had by her several children. His only son, John, died vicar of Brigstock, Northamptonshire, 11 Aug. 1768 (*Gent. Mag.* xxxviii. 398).

The dates of his principal works are as follows: 1. 'New Theory of Fevers,' 1st edition, Edinburgh (?), 1702; 2nd edition, London, 1702; 4th edition (with author's name), London, 1724, 8vo (Latin by Vater, Wittemberg, 1711, 4to). 2. 'Philosophical Principles of Religion,' part i., London, 1705, 8vo; both parts, London, 1715, 1726; 4th edition, London, 1734; 6th edition, 1753 (?). 3. 'Observations on the Gout,' London, 1720; 8th edition, London, 1737. 4. 'Essay of Health and Long Life,' London, 1724; 7th edition, 1726; 9th edition, 1754, 8vo; also London, 1823, 1827, 12mo. In Latin, 'Tractatus de Infirmorum sanitate tuendâ,' &c., London, 1726 (translated by John Robertson, M.A.) In French, Brussels, 1726, 8vo. In German, Frankfort, 1744, 8vo (Haller). 5. 'De Natura Fibræ, ejusque laxæ sive resolutæ morbis tractatus, nunc primum editus' (Latin by J. Robertson), London, 1725, 8vo; Paris, 1742, 8vo (Haller). 6. 'The English Malady,' London, 1733, 8vo, Dublin, 1733; 6th edition, London, 1739. 7. 'Essay on Regimen,' London, 1740, 8vo; 3rd edition, London, 1753. In Italian, Padua, 1765, 8vo (Haller). 8. 'The Natural Method of Cureing Diseases,' &c., in three parts, London, 1742, 8vo; 5th edition, London, 1753. In French, Paris, 1749, 2 vols. 12mo. 9. 'Historical Character of the Hon. George Baillie, Esq.,' by G. C., M.D., F.R.S., in 'Gent. Mag.' viii. 467 (1738).

[Biog. Brit. (Kippis), iii. 494; Haller's Bibliotheca Med. Pract. 1778, iv. 435; Cheyne's Account of himself and his writings, extracted from his various works, London, 1743; Life of Dr. George Cheyne (by Dr. W. A. Greenhill), Oxford and London, 1846.] J. F. P.

CHEYNE or LE CHEN, HENRY (*d.* 1328), bishop of Aberdeen, was the nephew of John Comyn, lord of Badenoch, killed by Robert Bruce in 1305, and the brother of Sir Reginald le Chen, baron of Inverugie, and great chamberlain of Scotland. He succeeded Hugh de Benham, or Benhyem [q. v.], bishop of Aberdeen, who died in 1282, but the date of his election is not known. He was one of the prelates who attended the parliament at Brigham, near Roxburgh, on 17 March 1289. On 23 Feb. 1295 his seal was attached to the treaty between John Baliol and the French. In 1291 he swore fealty to Edward I at Berwick-on-Tweed, which oath he repeated in 1296 at Aberdeen, and afterwards at Berwick; and he was one of Edward's guardians of the sheriffdom of Aberdeen in 1297. On 24 Feb. 1309 he attended a great meeting of the clergy held at Dundee, whence they issued their declaration in favour of Robert Bruce, and on 29 Oct. he attested the treaty concluded at Inverness between Bruce and the ambassadors of the king of Norway. These undoubted facts seem to contradict the statement of Boece, that the bishop after the death of Comyn fled to England with others of that faction when fortune declared for Bruce. If he did flee to England, it must have been at a subsequent date; and the offence which required the formal restitution to the royal favour granted to him by parliament on 18 Dec. 1318 was probably connected with the sending of the papal bull to Bruce commanding a truce for two years between Scotland and England. According to tradition the bishop applied the rents which had accumulated during his absence from his see in building the Gothic bridge with one arch over the Don at Baldownie, near Aberdeen; but according to the charter of Sir Alexander Hay in 1605, bequeathing an annual sum for its support, the bridge was erected at the order and expense of King Robert, although it is possible he applied the rents of the bishopric to this purpose. The death of Cheyne occurs in the church register in 1328, but Boece, apparently for rhetorical effect, places it in the following year, 1329. 'Qui annus,' he says, 'erat Roberto regi vitæ ultimus.'

[Acta Parl. Scot. vol. i.; Ragman Roll; Boece, Vit. Pont. Aberd.; Keith's Scottish Bishops (Russell). pp. 109–10; Registrum Episcopatus Aberdonensis (Maitland Club), 1845, i. preface, pp. xxvi–xxviii, ii. 278; Fasti Aberdonenses (Spalding Club).] T. F. H.

CHEYNE, JAMES (*d.* 1602), philosopher and mathematician, was son of the laird of Arnage or Arnagies in Aberdeenshire, who belonged to an ancient Scottish family. After having learned grammar and philosophy in the university of Aberdeen he studied divinity under John Henderson, a famous theologian, with whom at the period of the Reformation he withdrew to France. He had previously been ordained priest. For some time he taught philosophy in the college of St. Barbe in Paris, whence he proceeded to the Scotch college at Douay, where he was

professor of philosophy and mathematics. Subsequently he was made rector of the Scotch college. He was also grand penitentiary and canon of the cathedral church of Tournai, and according to one account he was a canon of St. Quentin (HEMORRÆUS, *De dec. et canon. S. Quintini*, 168, cited by Tanner). He died on 27 Oct. 1602, and was buried in the cathedral of Tournai under a marble monument, with a Latin inscription. Thomas Dempster, who was his scholar at Douay for three years, describes him as a person of singular learning, great probity, candour, and sweetness of disposition.

His works are: 1. 'De priore Astronomiæ parte, seu De Sphæra, libri duo,' Douay, 1575, 8vo. Dedicated to Louis de Berlaymont, archbishop and duke of Cambrai. 2. 'De Sphæræ seu Globi Cœlestis Fabrica brevis præceptio,' Douay, 1575, 8vo. 3. 'Orationes rhetoricæ, Douay, 1576, 8vo. 4. 'De Geographia libri duo,' Douay, 1576, 8vo. 5. 'Analysis et scholia in Aristotelis xiv libros de prima et divina philosophia,' Douay, 1578, 8vo; Hanover, 1607. 6. 'Succincta in Physiologiam Aristotelicam Analysis,' Paris, 1580, 8vo. Dedicated to Mary Queen of Scots. 7. 'Scholæ duæ de perfecto philosopho, et de prædictionibus astrologorum,' Douay, 1587, 8vo. 8. 'Analysis in logicam, physicam, et ethicam Aristotelis,' printed at Paris according to Dempster. 9. 'Analysis in Aristotelis metaphysicam.' 10. 'De laudibus philosophiæ.'

[Dempster's Hist. Ecclesiastica Gentis Scotorum (1829), i. 193; Mackenzie's Writers of the Scots Nation, iii. 447; Conæus, De duplici statu Religionis apud Scotos, 167; Tanner's Bibl. Brit. 176.] T. C.

CHEYNE, LADY JANE (1621–1669), dramatist, was the eldest daughter of William Cavendish, first duke of Newcastle [q. v.], by his first wife, Elizabeth, widow of Henry Howard, son of the Earl of Suffolk, and sole heiress to her father, William Bassett of Blore, Staffordshire. Lady Jane Cavendish was born in 1621, and passed her childhood at Welbeck. In 1643, her mother being just dead, and her father occupied with the royalist army, she and one of her sisters were left in charge of a small garrison at Welbeck, and, after holding the place for some time, were taken prisoners and very roughly handled, notwithstanding which, when their gaoler was subsequently condemned to death, Lady Jane begged for his life. She tried in vain to get a pardon for her father during his exile; but she succeeded in getting favour shown to two of her brothers who had fled with him. She succeeded also in securing some of the tapestries and Vandycks after the despoiling of Welbeck and Bolsover. She sent her father 1,000*l.* of her own fortune derived from her grandmother, Lady Ogle, and sold her jewels and chamber-plate to get money for his support abroad. Being resolved not to marry into any non-royalist family, she remained single till 1654, when she married Charles Cheyne [q. v.] (variously Chiene, Cheney, and Cheiney) of Cogenho, Northamptonshire, who bought Chelsea manor with her dowry in 1657, and they went to this new estate to reside (FAULKNER, *Chelsea*, i. 329). In 1667 Lady Jane re-roofed Chelsea church at her sole cost, and her other gifts and charities made her much beloved. She had three children; became epileptic in 1668; died on 8 Oct. 1669, aged 48; and was buried in Chelsea church on 1 Nov. Her husband (created Viscount Newhaven some years after her death) employed Bernini to execute the monument to her which still exists (*ib.* 219, 223).

Lady Jane Cheyne was a poetess, and she filled some volumes with pious meditations. A play, 'The Concealed Fansyes,' was written by her in conjunction with her sister, Lady Elizabeth, and is in manuscript in the Bodleian (*Notes and Queries*, 2nd series, x. 127, *ib.* 3rd series, iv. 506). Her works have not been published. Her portrait is in one of Diepenbeke's illustrations of her father's 'Horsemanship,' 1658, and it is in the same artist's frontispiece to her stepmother's 'Nature's Pictures,' 1656. A letter from Charles Cheyne, her husband, is in 'Letters and Poems to the Newcastles,' 1678 (pp. 78, 79). Watt (*Bibl. Brit.*) calls this lady Lady Jean Hollis. Granger thinks she was with her father during part of his exile (*Biog. Hist.* iii. 309).

[Funeral Sermon, by Adam Littleton; Faulkner's Chelsea; Life of Duke of Newcastle, by Margaret, his duchess, pp. 55, 90, 91, 105, 156; Wilford's Memorials, pp. 112 et seq., Appendix, pp. 3, 4.] J. H.

CHEYNE, JOHN, M.D. (1777–1836), medical writer, was born in 1777 at Leith, where his father was a general practitioner. Several other members of his family belonged to the medical profession [see CHEYNE, GEORGE]. His primary education was not altogether successful. He was sent to the grammar school at Leith, to the high school at Edinburgh under Dr. Adam [see ADAM, ALEXANDER] (of whom he gives a very unpleasant and unfavourable description in his 'Autobiography'), and to a private tutor; but he did not learn very much, and in his thirteenth year he began his medical studies by attending to his father's poor patients. In June 1795 (by the assistance, as he says, of a celebrated 'coach' of that day, and with a very superficial know-

ledge of his profession) he took his medical degree at Edinburgh, and having also procured a surgeon's diploma he became attached as assistant surgeon, and afterwards as full surgeon, to a regiment of artillery. He served in various parts of England and Ireland for four years, and spent his time in frivolous dissipation. At last he became dissatisfied with his prospects and with the deficiencies of his professional acquirements, and in 1799 he left the army and returned to Scotland, where he had the charge of the ordnance hospital in Leith Fort, and also acted as assistant to his father. Here he remained for ten years, working steadily at his profession, and becoming for the first time a real medical student. He directed his attention principally to the diseases of children and to acute and epidemic diseases. In 1801–2 he published two 'Essays on the Diseases of Children:' (1) 'On Cynanche Trachealis or Croup,' and (2) 'On the Bowel Complaints more immediately connected with the Biliary Secretion;' in 1808 a third essay 'On Hydrocephalus Acutus, or Dropsy in the Brain;' and in 1809 a work on 'The Pathology of the Membrane of the Larynx and Bronchia.' Some of these volumes are illustrated with beautifully executed coloured plates by Sir Charles (then Mr. Charles) Bell [see Bell, Sir Charles], with whom he became intimately acquainted while he was living at Leith, and of whom he says in his 'Autobiography' that 'as an example of diligence in study he could not be surpassed, and it was already manifest that he was a man of genius.' During this period of his life he married. He had for several years resolved to attempt to establish himself as a physician in a large city, whenever he should think himself fit for the undertaking. Accordingly at the age of thirty-two, 1809, he left Scotland and settled in Dublin. There he remained for more than twenty years, and he eventually (1820) became physician-general to the forces in Ireland, an office (since abolished) which was conceived at that time to confer on the possessor the highest medical rank in Ireland. His progress was, however, at first very slow, and during a period of about six months, from November 1810 to May 1811, his fees amounted to no more than three guineas. Part of his time during this period of enforced idleness was employed in preparing his 'Cases of Apoplexy and Lethargy, with Observations upon the Comatose Diseases,' which were published in London in 1812. In 1811 he was appointed physician at the Meath Hospital, and shortly afterwards professor of the practice of physic at the College of Surgeons, which appointments he held for about four years, till he received from the lord-lieutenant that of physician to the House of Industry. It was while Cheyne held this post that the fever which ravaged Ireland for upwards of two years became epidemic in Dublin in 1817, and the House of Industry was converted into a depôt for fever patients, of whom upwards of seven hundred were accommodated in its wards. No more fitting person, therefore, than Cheyne could be found to publish, in conjunction with Dr. F. Barker, 'An Account of the Rise, Progress, and Decline of the Fever lately Epidemical in Ireland,' London, 1821, 2 vols. Cheyne's average professional income for about ten years at this period of his life was 5,000*l.* per annum, with the probability of still increasing; but in 1825 his health began to fail, and he became affected with a species of nervous fever, from which he never entirely recovered. As the active practice of his profession became more and more burdensome to him, he determined to relinquish it altogether. Accordingly in 1831 he left Dublin, to the great regret both of his patients and also of his professional brethren, and retired to an estate which he had purchased at Sherington, near Newport Pagnel in Buckinghamshire. Here he passed the remainder of his life, and died 31 Jan. 1836 of a general breaking up of his constitution, which had long been progressing secretly, and at last exhibited itself definitively in mortification of the lower extremities. Cheyne was a man of great excellence of character, and very highly esteemed by all who knew him; and though his exterior deportment bore the appearance of indifference to the pains and sorrows which were daily brought before him, yet he was in reality deeply grieved by them, and to an extent which latterly tended to injure his health. During the early part of his residence at Sherington he tried to utilise his great professional experience by giving medical assistance to the poor in his neighbourhood, and also by contributing some articles to Forbes's 'Cyclopædia of Practical Medicine.' One of the last subjects that engaged his attention was the futility of attempting to cure insanity (especially religious insanity) by moral discipline, before the bodily disorder with which it is connected has been relieved. His remarks were published after his death (Dublin, 1843) with the title, 'Essays on Partial Derangement of the Mind in supposed Connexion with Religion,' and show (what all who knew him intimately were well aware of) that he was a devout and sincere christian. To these essays is prefixed a short but very interesting 'Autobiographical Sketch,' which he wrote shortly before his death, with the hope that it 'might suggest useful hints to the junior

members of the medical profession, to whom it was addressed.' Cheyne's wife and several children survived him.

[Autobiographical Sketch; Dublin Journal of Medical Science, vol. ix. 1836; Dublin Univ. Mag. 1843, October.] W. A. G.

CHEYNE, Sir WILLIAM (*d.* 1438?), judge, was recorder of London as early as 1378–9, but does not appear as a pleader before 1406–7, after which date his name occurs in the year-books in that character with some frequency until 1410, when he was called to the degree of serjeant-at-law. Five years later he was appointed to a judgeship in the king's bench, which he retained on the accession of Henry VI (1422), and exchanged for the chief justiceship of the same bench in 1424. In 1425–6 he was knighted at Leicester, in company with William Babington and John Juyn, the latter of whom succeeded him as chief justice of the king's bench in 1438–9. The Escheat Rolls do not enable us to fix the date of his death even approximately. The family of De Cheyne was originally seated in Hertfordshire, but subsequently spread into Kent, Sussex, Somersetshire, Devonshire, Buckinghamshire, and Cheshire. That the judge did not belong to the Hertfordshire stock seems to be certain, but there the certainty ends. Philipott (*Villare Cantianum*, p. 25) mentions one William Cheyne of Shurland in the Isle of Sheppey, who was sheriff of Kent in 1412–1413, and the following year, and again in 1423–4, and who was knighted in 1430–1; and Berry (*County Genealogies, Kent*, p. 125) says that this William Cheyne of Shurland was the son of Richard Cheyne of the same place by Elizabeth, daughter of Robert Cralle of Cralle, Sussex, and grandfather of Sir John Cheney, who was raised to the peerage in 1488–9. He also identifies this William Cheyne with a Sir William Cheyne who was buried in the church of St. Benet, Paul's Wharf, in 1442, and whose will, a model of brevity and simplicity, is included by Nicolas in his 'Testamenta Vetusta,' p. 249. The will, however, which does not read like that of a lawyer, contains nothing which serves to connect the testator with Kent, while it refers to property held by him at Stoke and Trapeseles. A William Cheyne of Sheppey is known to have died about 1441, as his will was then proved in the prerogative court of Canterbury (Marshall, *Genealogist*, iv. p. 327); and one William Cheyne of Sheppey is distinguished from the judge in the list of contributories to the expenses of the French war drawn up in 1436. A Sir William Cheyne, knight, is also mentioned as tenant of the manor of Brambletye in Sussex, in 1428–9. It is of course possible that there was more than one William Cheyne of Sheppey, and that the judge is to be identified with the person mentioned by Philipott; but if so, it is singular that neither he nor Morant, the historian of Kent, who gives a kind of history of the family, should have noticed the fact.

[Mun. Gild. Londin. (Rolls Series), iii. App. 424–5, 426, 428; Year-books, 8 Hen. IV, Mich. ff. 1, 16, 9 Hen. IV, Mich. ff. 18, 23, 10 Hen. IV, Mich. f. 2, 11 Hen. IV, Hil. f. 6, 14 Hen. IV, Mich. f. 6, Hil. f. 32; Dugdale's Chron. Ser. 57, 58, 59, 62; Proceedings and Ordinances of the Privy Council, iii. 5, 132, iv. 290, 328; Gregory's Chronicle (Camden Society), p. 160; Clutterbuck's Hertfordshire, iii. 509; Collinson's Somersetshire, ii. 375; Coll. Top. et Gen. iii. 103; Sussex Archæological Collections, xx. 135; Foss's Judges of England; Lysons's Magna Britannia, vi. pt. i. clxiii.] J. M. R.

CHEYNELL, FRANCIS (1608–1665), fanatic, was the son of John Cheynell, an Oxford physician, some time fellow of Corpus Christi College. He lost his father when very young, was probably educated at a grammar school in Oxford, and became a student at Merton College in 1623. Through the interest of his mother, who after the death of his father had married Allen, bishop of Salisbury, and so was connected with Dr. Brent, then warden of Merton, Cheynell became a probationer fellow in 1629, and afterwards obtained a fellowship. After proceeding to the degree of M.A., he was admitted to orders, and held a curacy in or near Oxford, in conjunction with his fellowship. He continued to reside at Merton until qualified for the degree of B.D., for which he was denied the necessary grace, having, contrary to the king's injunction, disputed concerning predestination. Upon this refusal he reflects in the dedication to his book, 'Chillingworth Novissima,' wherein he also alludes bitterly to a visitation by which he suffered the 'plundering of my house and little library.' This was probably on account of the open way in which he had espoused the cause of the parliament, and had denounced bishops and ecclesiastical ceremonies. About 1640 he was presented to a valuable living near Banbury, where he had some dispute with Archbishop Laud, of which no particulars have been discovered. In 1641 Cheynell avowed himself a presbyterian, and an enemy to liturgies and ceremonies; his knowledge of books and his acute intellect causing his adhesion to be gladly welcomed by the puritans. Upon the outbreak of the civil war he openly chose the side of the parliament, and exerted himself to promote the interests of his party, and,

atter taking the covenant, he was nominated one of the members of the Westminster assembly. This, coupled with the violence of his temper, drew upon him the hatred of the cavaliers, and, his living being in the vicinity of a royalist camp, the troops plundered and drove him from his house. He was then non-resident for so long that his living was held to have been forfeited, and he retired to a hamlet in Sussex, in which county he complained that religion was neither preached nor practised.

In 1643 he was chosen three times to preach before the parliament, and during the November of that year, while on a journey to Colchester, with a guard of sixteen soldiers, the party was attacked by about two hundred cavaliers, whom Cheynell's generalship put to flight. During this journey he met with Chillingworth, who was then in the custody of some parliamentary soldiers, and with whom he kept up an incessant and acrimonious dispute. He, however, tended Chillingworth during his illness with assiduous kindness, and after his death procured for him the rites of christian burial, which most of the presbyterians were anxious to deny him; but at the funeral he took occasion to express his detestation of the dead man's Socinian opinions in no measured language (Des Maizeaux, *Life of Chillingworth*, p. 360, ed. 1725).

About this time Cheynell became a chaplain in the army of the Earl of Essex, and is said to have gained such skill in the art of war as to be consulted by the colonels. In recognition of the value of these services, the parliament in 1643 conferred on him the valuable living of Petworth in Sussex. When in 1646 the parliament resolved on the reformation of the university of Oxford, he was one of the ministers chosen to 'prepare the way' for a visitation. He was authorised to preach in any pulpit he might choose, and, besides availing himself fully of this permission, he instituted a meeting for the settlement of scruples, which became known throughout Oxford as the 'scruple shop.' During this year he had his famous dispute with Erbury as to whether in the christian church the office of minister is committed to any particular persons, and also one with Henry Hammond [q. v.], the author of the 'Practical Catechism.' In the following year, parliament having resolved that the 'reformation of the university be proceeded with,' Cheynell was nominated one of the body of visitors. He was the most detested, as well as the most active and meddlesome of all. Upon the appointment of the Earl of Pembroke to the chancellorship of the university, Cheynell was selected to present him with the seals of office, and shortly after obtained the degree of B.D., which he had previously been refused. He seems to have proceeded to D.D. almost immediately afterwards, and about the same time to have been invested with the office of president of St. John's College, upon Dr. Bailey's deprivation, of whose lodgings he took possession by the summary process of breaking open the door. He was also, by the recommendation of the committee of parliament, made Lady Margaret professor. Of his large powers he made such excessive use that Wood states he was called 'archvisitor.' His unrestrained zeal and bitter temper led him to exercise great severity against any whose views did not coincide with his own, and to increase his authority he persuaded about half a dozen members of the parliament to meet privately and constitute themselves a committee, and then to grant the visitors the extraordinary power of forcing the solemn league and covenant and the negative oath upon all members of the university they might think proper, as well as to prosecute such as did not appear to a citation. By these means he was enabled to oust a large number of university officials from their places, which he filled up with persons of his own opinions, without overstrict examination into their educational qualifications. He was directed by parliament in 1649 to draw up a confutation of the Socinian denial of the Trinity, and in the following year another against the tenets advanced by John Fry, a member of the House of Commons, who had been expelled for his Socinian opinions. In 1650 he either resigned, or was dismissed from, the presidency of St. John's, and his professorship, on account of his refusal to take the 'engagement' (Calamy says because he was found 'an improper person,' presumably as the holder of a valuable living), and retired to his rectory at Petworth, where he is said (Calamy, *Non. Mem.*) to have been a zealous and successful minister. Cheynell was deprived of his living some short time before the general ejection of the nonconforming ministers, possibly on account of occasional fits of insanity, but this is uncertain (see Neal, *Hist. Pur.* ed. 1736, iii. 404), and after this deprivation resided at Preston in Sussex, on an estate which was either patrimonial (*Gent. Mag.* April 1755), or which he had purchased (*Athenæ Oxon.*) In 1655 he represented to the authorities the need of increasing the number of soldiers in Sussex, on account of the numerous cavaliers in the county, and the general fear of a foreign invasion (Thurloe, *State Papers*, iii. 324), and from this time till his death, which occurred in 1665, nothing further is known about him. He was buried at Preston. Bishop Hoadly

says of Cheynell that he was exactly orthodox, and as pious, honest, and charitable as his bigotry would permit, and Eachard allows that he had considerable learning and great ability, and this dictum is corroborated by his writings. He was, however, obstinate, violent, and revengeful, yet not self-seeking; for although he had many opportunities, he never attempted to benefit his own fortunes, which suffered from his habits of lavish hospitality. Wood states that he died distracted, but this Calamy denies, affirming that he was 'perfectly recovered before his death.' Many of Cheynell's writings are interesting as examples of the points of view taken by the more narrow-minded among the presbyterians. The following is a list of the more important: 1. 'Sion's Memento and God's Alarum,' 1643. 2. 'The Rise, Growth, and Danger of Socinianisme, together with a plaine Discovery of a desparate Designe of corrupting the Protest Religion,' 1643. 3. 'Chillingworth Novissima, or the Sicknesse, Heresy, Death, and Buriall of W. Chillingworth (in his own phrase), Clerk of Oxford, and in the conceit of his fellow-soldiers, the Queen's Arch-Engineer and Grand Intelligencer,' &c., 1643. 4. 'Aulicus; his Dream,' 1644. 5. 'The Man of Honour,' 1645. 6. 'A Plot for the good of Posterity,' 1646. 7. 'Truth triumphing over Errour and Heresie; or a Relation of a Publicke Disputation at Oxford . . . between Master Cheynell and Master Erbury' &c., 1646. 8. 'Account given to the Parliament by the Ministers sent by them to Oxford,' 1647. 9. 'Copy of some papers passed at Oxford between the author of the Practical Catechism (H. Hammond) and Mr. Cheynell,' 1647. 10. 'Divers Letters to Dr. Jasp. Mayne concerning False Prophets,' 1647. 11. 'The Divine Trinunity of the Father, Son, and Holy Spirit . . . declared,' &c., 1650. 12. 'The Beacon flaming with a Non-obstante,' &c., 1652. 14. 'A new Confession of Faith . . . represented by a Committee of Divines, Francis Cheynell, and others . . . unto the Grand Committee for Religion,' 1654. The following are believed to be also by Cheynell: 1. 'The sworne Confederacy between the Convocation at Oxford and the Lover of London,' 1647. 2. 'A Discussion of Mr. Frye's Tenets, lately condemned by Parliament, and Socinianism proved to be an unchristian Doctrine,' no date.

[Wood's Athenæ Oxon. ed. Bliss, vol. ii.; Neal's Hist. of Puritans (ed. 1736), vol. iv.; Des Maizeaux's Life of Chillingworth; Brook's Lives of the Puritans; Calamy's Nonconf. Mem. ii. 467; Gent. Mag., March and April 1755 (the articles are by Dr. Johnson); Thurloe's State Papers, iii. 324; Burrows's Parliamentary Visitation of Oxford.] A. C. B.

CHEYNEY, JOHN (*fl.* 1677), writer against quakerism, is believed to have been at one time an episcopalian clergyman, and to have succeeded Samuel Mather at Burton Wood, near Warrington, in 1671. In August 1694, however, he preached before the Cheshire meeting of united brethren (presbyterians and congregationalists) at Knutsford, and in 1676 he had a dispute, which resulted in a shower of pamphlets, with Roger Haydock, a quaker. His works show him to have been a bitter and unscrupulous controversialist. He was son-in-law to Samuel Eaton, presbyterian minister at Stand, Lancashire, who died in 1710. He wrote: 1. 'A Skirmish made upon Quakerism,' &c., 1676. 2. 'The Shibboleth of Quakerism.' 3. 'Quakerism proved to be gross Blasphemy and Antichristian Heresie,' 1677. 4. 'A Call to Prayer,' 1677. 5. 'Quakerism subverted,' 1677. 6. 'A Warning to Souls to beware of Quakers and Quakerism.' 7. 'A Vindication of Oaths and Swearing in weighty Cases,' &c., 1677. 8. 'Justification of the Dissenters,' &c., 1705.

[Smith's Catalogue of Friends' Books; Cheyney's and Haydock's Works; manuscript information communicated by Rev. Alex. Gordon; Some short Account or Brief Hints of . . . the several Meetings of the Cheshire Ministers, 1691.] A. C. B.

CHEYNEY, RICHARD (1513–1578), bishop of Gloucester, born in London, according to Strype, in 1513, was a scholar of Christ's College, Cambridge, where he proceeded B.A. in 1528–9. In 1530 he was elected fellow of Pembroke Hall; was ordained subdeacon 24 Feb. 1531–2, and priest 21 Sept. 1534; commenced M.A. in 1532 and B.D. in 1540. He supported Sir John Cheke [q. v.] in the controversy on Greek pronunciation. He received the livings of Maids Moreton, Buckinghamshire, of Bishop's Hampton, Herefordshire, of Plainsford, Gloucestershire, and of Halford, Warwickshire; but the dates of institution are unknown. He was, he tells us, much about the court in King Edward's time, and on 3 Feb. 1551–2 he was appointed archdeacon of Hereford, and afterwards one of the keepers of the spiritualities of the see of Hereford during a vacancy. As archdeacon he attended the convocation of Canterbury at the beginning of the reign of Queen Mary (October 1553). According to Heylyn very few of 'King Edward's clergy' were present. By the command of the queen the convocation proceeded to vote a proposition declaratory of transubstantiation in the eucharist. Against this six divines offered to dispute, viz.: Phillips, dean of Rochester; Haddon, dean of Exeter; Philpot, archdeacon of Winchester; Aylmer, archdeacon of Stow; Cheyney, archdeacon of

Hereford; and one other whose name is not recorded. Haddon and Aylmer were at first unwilling to comply with the conditions proposed for the discussion, but Cheyney at once commenced it, and, the others afterwards coming to his assistance, it was continued for four days before a large auditory. His disputation is printed in Foxe's 'Acts.' Although the archdeacon had thus made himself conspicuous by defending what were then highly dangerous opinions, it appears that he did not resign his archdeaconry until 1557, and became canon of Gloucester 14 Nov. 1558. Cheyney held Lutheran views on the subject of the Eucharist, which were not so displeasing to Queen Mary's divines as the views held by Cranmer and the majority of the reformed divines. But he probably owed his immunity from trouble during the reign of Queen Mary to his having retired for a time to his living of Halford in the diocese of Worcester. This diocese, under Bishop Pate, was one of those which were exempted from executions for heresy under Queen Mary. The living was rated at 10*l.* in the king's books (*Liber Valorum*, 1536). Cheyney contrived to live, though he had to pay the priest whom he employed to perform the services the sum of ten pounds per annum. Probably, however, there was a glebe attached to the benefice which he farmed, and this would explain the complaint which he made to Queen Elizabeth. On her accession Cheyney appears to have started at once on a preaching tour, and, having considerable power as an orator, did his best to recommend the restoration of the reformed doctrines. During his absence on this work the ecclesiastical visitors employed to carry out the queen's injunctions of 1559 visited Halford, where they found the rector absent, and the priest in charge probably quite of the old way. They amerced the absent incumbent and seized upon his corn. Cheyney was well known to Cecil, and was very soon (6 April 1560) invited to preach before the queen. He then told her that her visitors ought rather to be called takers, as they had taken a quantity of corn from him and impoverished his living. Soon afterwards, in a letter to Cecil, he complained 'that he was in his younger days employed at the court, but he thought he must now make an end at the cart,' though many who had done far less were now favourites. The reproach was unjust as far as Cecil was concerned. On 21 June 1560 Cheyney was appointed canon of Westminster, and the provostship of Eton being vacant by deprivation, Archbishop Parker recommended Cheyney for the post as 'a good, grave, and priestly man.' This promotion he did not however receive, but in the next year (1562) he obtained by Cecil's influence the bishopric of Gloucester, to which he was consecrated April 19, and by letters patent bearing date April 29 was allowed to hold the see of Bristol *in commendam*. On 3 May the archbishop issued a commission to Cheyney, as commendatory of the see of Bristol, to visit the diocese, appointing him his vicar-general in spirituals. At this period the teaching of Calvin was in high repute in England, and with this theology Cheyney had no sympathy. He held strongly the doctrine of the freedom of the will. Three of his sermons (preached 22 Aug., 29 Aug., 1 Sept. 1568) gave such offence at Bristol that he was answered in the cathedral by Dr. James Calfhill [q. v.], and also by Mr. Northbrook, a preacher of Bristol (*State Papers of Elizabeth*, Domestic, xlviii. 11; extracts from the sermons are in Strype's 'Annals'). On another visit to Bristol the bishop again preached on the freedom of the will and on the corporal presence in the Eucharist. Upon this the citizens of Bristol made a formal complaint to Cecil, and the case was brought before the council. The archbishop had previously withdrawn his commission for Bristol diocese from Cheyney, and appointed John Cotterell in his place 23 May 1563. The bishop, much annoyed, wrote to Cecil, complaining of the encouragement thus given to puritanism which was rampant in his diocese, and expressing his wish to resign his see. Cecil was willing to translate Cheyney to Chichester in 1568, but the archbishop objected. On 19 Aug. 1568 Parker wrote to Cecil: 'We of this order learn by experience what rule Gloucester maketh in his people. He is so old [? odd] that he would bring his people to their contemplations, which he laboureth to do, but spyeth that he shall never, and thereupon wisheth that he were discharged, which he hath pretended a long time. But he meaneth another thing' (*Parker Correspondence*, p. 332). The bitterness apparent in this letter was no doubt due to the opposition which Cheyney had made to the Thirty-nine Articles of 1563. We learn from a letter (22 Dec. 1566) of Bishop Guest to Cecil that Cheyney was greatly offended by the insertion of the word 'only' in Article XXVIII on the Eucharist, and that he found it impossible to subscribe to this statement of doctrine. This article was drawn up by Bishop Guest, who defended it against Cheyney, but without success (*State Papers of Eliz.* Dom. xli. 51). In 1569 the degree of D.D. was conferred on Cheyney at Cambridge. In 1571 it became obligatory on all the bishops and clergy to subscribe the articles. Cheyney refused to attend the convocation or to sign. Upon this

it was unanimously resolved that he was contumacious and ought to be excommunicated. Accordingly the sentence of excommunication was pronounced by the archbishop (20 April), and was entrusted to the archdeacon of Gloucester, accompanied by the queen's pursuivant, to be published in the cathedral of Gloucester. Two or three days after a chaplain of the bishop appeared for him as proxy and requested absolution. This was granted, but only to the next meeting of convocation, when it would be necessary for the bishop to attend and give explanations. He apparently submitted, and was absolved on 12 May 1571. But he seems to have remained under a sort of ban, and was so far isolated from his brethren that the jesuit Campion, who had received special marks of kindness from Cheyney, thought him a favourable subject to work on with a view to conversion. In his letter to Cheyney, by whom he had been ordained, he commends him for dealing gently with Romanists in his diocese, and earnestly exhorts him to embrace the Romish communion. The letter produced no effect. Cheyney had been a leading antagonist to Rome, and was not inclined to accept her claims. Cheyney continued to act as bishop of Gloucester, becoming very popular by his liberality. 'He affected good housekeeping,' says Strype, 'and kept many servants, which ran him much into debt.' The crown had then the power to take episcopal manors, and about October 1576 process issued out of the exchequer to seize his lands and goods for 500*l.* due to the queen for arrears of tenths. The principles of the bishop were such as Elizabeth would sympathise with, as he was for retaining pictures and crucifixes in churches, and held the highest views on the Eucharist. But her majesty was not inclined to forego her money claims for this reason. The bishop, however, begged for time, and the request seems to have been granted. Strype says of him that 'he was an excellent man, and preserved his palace and farms in good case and condition.' He was the only one among the Elizabethan bishops who held what are generally known as Anglo-catholic views. Cheyney died on 29 April 1579 at the age of sixty-five, and was buried in his cathedral of Gloucester.

[Strype's Annals of Reformation, chaps. xxi. xxv. (Oxford, 1824); Parker Correspondence (Cambridge, 1853); State Papers of Elizabeth (Domestic), vols. xli. xlviii; Cooper's Athenæ Cantabrigienses, i. 400–2, and the authorities there cited.] G. G. P.

CHIBALD, WILLIAM (1575–1641), divine, a native of Surrey, entered Magdalen College, Oxford, as a chorister on 10 Oct. 1588. He proceeded B.A. (16 Feb. 1595–6) and M.A. (19 Feb. 1598–9), took holy orders, preached in London, and on 26 April 1604 was admitted rector of St. Nicholas Cole Abbey in Old Fish Street, London. He died on 25 Feb. 1640–1, and was buried in his church. His son JAMES, born in 1612, matriculated as a chorister at Magdalen on 4 June 1624, proceeded B.A. on 10 Dec. 1630, succeeded his father in the rectory of St. Nicholas Cole Abbey, and 'for his loyalty was sequestered in the late rebellion' (*Mercurius Rusticus*, p. 256).

The elder Chibald was the author of: 1. 'A Tryall of Faith by the Touchstone of the Gospel,' London, 1622. 2. 'A Cordial of Comfort to preserve the Heart from fainting with Grief or Fear for our friends or oure visitation by the Plague,' together with 'A humble Thanksgiving to Almighty God for His Staying of the Plague,' London, 1625. 3. 'Sum of all (namely) God's Service and Man's Salvation, and Man's Duty to God concerning Both, by way of Dialogue,' London, 1630. 4. 'An Apology for the Trial of Faith,' London, 8vo, n.d. Chibald was also the author of many separate sermons. Wood says that 'his edifying way of preaching' was much admired.

[Bloxam's Register of Magdalen Coll. Oxf. i. 25, 37; Wood's Athenæ Oxon. (Bliss), ii. 674–5; Fasti Oxon. (Bliss), i. 269, 278; Bullen's Cat. Brit. Mus. Books before 1640.] S. L. L.

CHICHELE or CHICHELEY, HENRY (1362?–1443), archbishop of Canterbury, son of Thomas Chichele, who is said on doubtful authority to have been 'a broker or draper' (SYMONDS, *Hist. Notes, Harl. MS.* 991, f. 27), and who at the time of Henry's birth was a yeoman of Higham Ferrers, Northamptonshire, and Agnes, daughter of William Pyncheon, a gentleman entitled to use arms, must have been born about 1362, as in 1442 he describes himself in writing to Pope Eugenius IV as eighty years of age. Local tradition asserts that William of Wykeham met Chichele, then a lad, as he was keeping his father's sheep, that he was pleased with his intelligence, and undertook the care of his education (J. COLE, *History of Higham Ferrers*, 103). Chichele was sent to the college of St. John Baptist at Winchester in 1473 (St. Mary's College was not built till somewhat later), and thence to the bishop's new college of St. Mary Winton at Oxford, where he took the degree of B.C.L. in 1389–1390 (HOOK). In 1390–1 he suffered from a severe attack of illness, and received an augmented allowance of 16*d.* a week during its continuance. In 1391 he appears to have

held the living of Llanvarchall in the diocese of St. Asaph, and the next year was ordained subdeacon by the Bishop of Derry, acting for the Bishop of London. On 30 March 1396, when he had taken the LL.D. degree, he was presented to the rectory of St. Stephen's, Walbrook, by the prior and convent of St. John of Colchester (Newcourt), on 26 May he was ordained deacon, and on 23 Sept. priest (Hook), and the same year was admitted an advocate in the court of arches. Having been employed as a lawyer by Richard Mitford, bishop of Salisbury, he was on 3 Sept. 1397 appointed to the archdeaconry of Dorset, with a prebend of Salisbury, and resigned the rectory of St. Stephen's. His right to the archdeaconry, which was claimed by one Walter Fitzpers, was established by sentence of the archbishop's court about 1402. From Guy de Mohun, bishop of St. David's, he received a canonry in the collegiate church of Abergwilly in 1400, and on 2 Oct. of that year was admitted canon of Lichfield. On 10 June 1402 he was collated to the archdeaconry of Salisbury, and on 14 Dec. 1404 exchanged it for the chancellorship of the church, together with the living of Odiham, in the diocese of Winchester. Having done some business for the pope, he was in 1402 nominated by provision to a prebend of Salisbury and to canonries in the churches of Wilton and Shaftesbury, and he is further said to have held a prebend in Lincoln. He was presented to the living of Melcombe in the diocese of Salisbury, and exchanged it for Sherston, in the same diocese. He was appointed executor under the will of his friend and patron the bishop of Salisbury, who died in 1407.

His first public employment was on a mission to Innocent VII, to whom he was sent in company with Sir John Cheyne in July 1405. On 5 Oct. of the same year he was one of the commissioners appointed to treat for peace with the king of France, and in April 1407 he was sent on an embassy to Gregory XII, who was then at Siena (*Fœdera*, viii. 446, 452, 479). While he was at Gregory's court the Bishop of St. David's died, and the pope, with the approval of Henry IV, appointed Chichele as his successor by provision, and on 17 June 1408 himself consecrated him at Lucca. On Chichele's return to England in the following August he renounced all claims prejudicial to the royal authority. He had not visited his diocese when in January 1409 he was chosen by the convocation of Canterbury to accompany Robert Hallam, bishop of Salisbury, to the council of Pisa. The English ambassadors did not arrive at Pisa until 27 April, immediately before the sixth session of the council. In the Michaelmas term of this year Chichele was cited by writ of *quare impedit* to show cause why he should continue to hold his Sarum prebend, to which the king claimed to appoint as vacant by his promotion to a bishopric. The case was heard by Chief-justice Thirning, who refused to allow the plea that the pope had given Chichele license to hold his other preferments along with his bishopric, and gave judgment for the crown (*Year-Book* 11 *Hen. IV*, 37, 59, 76). Chichele accordingly determined to resign the preferments he held *in commendam*, and obtained leave from Alexander V to nominate those who should succeed him in them, the royal license for bringing the bull into England and acting upon it being dated 28 April 1410 (*Fœdera*, viii. 632). The chancellorship of the church of Sarum he conferred on his nephew, William, son of his brother William Chichele, sheriff of London. In May he was sent on an embassy to France to treat for a renewal of the truce, and succeeded in arranging terms that were granted on 23 Dec. (*ib.* 636, 668). When this business was accomplished he went down to St. David's, where he was at last enthroned on 11 May 1411, and where he devoted some time to the affairs of the diocese. On the accession of Henry V he was again employed as an ambassador, being sent to France in July 1413, in company with the Earl of Warwick. The representatives of the two kings met at Lenlinghen, and agreed on a truce to last until the ensuing Easter (Monstrelet, c. 106).

On the death of Archbishop Arundel [q. v.] on 19 Feb. 1414 the king nominated Chichele to the see of Canterbury; he was elected on 4 March, received the temporalities 30 May, and the pall 24 July. Hall in his account of the parliament held at Leicester on 30 April 1414 makes Archbishop Chichele warmly advocate war with France, in the hope of foiling the attacks made by the Lollard party on the church (Hall, *Chron.* 35). This passage, which forms the basis of the speech given to the archbishop by Shakespeare ('Henry V,' act i. sc. 2), must not be accepted as accurate, for, as Dr. Stubbs points out (*Const. Hist.* iii. 83), 'Chichele did not sit as archbishop in the Leicester parliament,' nor indeed does his name occur in the roll of its proceedings (*Rot. Parl.* iv. 15). At the same time there is no reason to doubt that he belonged to the war party, and when hostilities began Chichele and the clergy generally exerted themselves to find the means for its prosecution, a line of action, however, which certainly does not bear the charge brought against

them of instigating the king to embark on it in order to serve their own purposes. The archbishop paid over the money collected as Peter's pence to the crown, and the clergy of his province voted two-tenths. Moreover, during the king's absence in France he ordered the clergy of his diocese to arm themselves for the defence of the country. He was appointed by the king a member of the council to assist the Duke of Bedford in the administration of the kingdom. Before Henry set sail Chichele went down to Southampton to bid him farewell on 10 Aug., and on his return after the campaign of Agincourt he met him at Canterbury. He officiated at St. Paul's on the occasion of the king's entrance into London, and arranged a special service of thanksgiving to be used throughout his province. To commemorate the heavenly aid granted to the army he ordered in convocation that the feast of St. George should be observed as 'a greater double,' and made changes in the observance of certain other festivals. Himself a lawyer of no mean repute, and having the famous canonist William Lyndwood for his vicar-general, Chichele was active in all the legislative and judicial duties of his office, and, indeed, in the general administration of his province. Church synods were frequently called, and though they were often held concurrently with the sessions of parliament, a large number of them are not to be reckoned as meetings of convocation, for they were not called by lay authority (Wake, *State of the Church*, 359, 360). Among the enactments of the early years of Chichele's rule are that no one except graduates might be presented to a benefice, that no married clerk might exercise jurisdiction, and that barbers should abstain from work on Sundays. Explicit directions were also published in 1416 for the searching out of heretics and such as had 'suspected books written in English,' who were to be proceeded against (Wilkins, *Concilia*, iii. 368, 378). A long notice of one of these processes held the year before presents the archbishop presiding in St. Paul's at the trial of John Claydon, a skinner, who had caused a certain book, entitled 'The Lanterne of Light,' to be copied. Claydon was condemned as a relapsed heretic, handed over to the secular arm, and burnt at Smithfield (*ib.* 374; Gregory, 108). Again on 11 Feb. 1422 Chichele presided in person at the trial of William Taillour. He in person degraded him from the priesthood in the presence of the Duke of Gloucester and a vast assembly of people gathered in St. Paul's, and delivered him over to be burned. While, however, he kept Lollardism down with a firm hand, he pursued a far more moderate policy than had been carried out by his predecessor Arundel.

When Sigismund, king of the Romans, visited England in May 1416, Chichele ordered special prayers and processions to be performed. Before the king left on 15 Aug. he concluded a strict alliance with Henry at Canterbury, and it may safely be held that Chichele thoroughly approved the policy pursued by the English and Germans at the council of Constance. In this, and indeed generally throughout the reign of Henry V, he seems to have been in perfect accord with the king. During the month of September he was engaged in arranging a truce with France. In the spring of 1418 Chichele heard that Martin V purposed to make Henry Beaufort, bishop of Winchester [q. v.], a cardinal, and appoint him legate *a latere* for life. Accordingly on 6 March he wrote a vigorous letter to the king, who was then in France, representing the wrong that would be done the realm by such a legation. Henry refused to allow the bishop to accept the pope's offer. Towards the end of the year Chichele joined the king in France, and in January 1419 interceded with him to allow the besieged citizens of Rouen to reopen negotiations; he spent four days in arranging the terms on which the citizens finally agreed to open their gates to the king. He returned to England in August. On 10 June of the next year he again crossed over to France to congratulate the king on his marriage, and while there took steps to restore the national system of spiritual jurisdiction, rendering the Gallican church wholly independent as far as the authority of his own see was concerned. On his return to England he officiated at the coronation of the queen, which took place at Westminster on 26 Feb. 1421. On the following 6 Dec. he baptised the king's son Henry. By the death of the king, which happened in August 1422, Chichele lost not only a master he loved, but a support he greatly needed. As long as Henry V lived, the archbishop successfully carried out a national church policy. The national energy that was aroused by the personal influence of the king and by the French war found expression in ecclesiastical as well as in civil affairs, and the rights of the church of England were triumphantly vindicated by the king's refusal to allow the legatine authority of the see of Canterbury to be overridden. When Henry V was no longer at hand to strengthen him, the archbishop found himself unable to withstand the assaults made upon him as the representative of the national church. The disorganisation of the reign of Henry VI left

the church defenceless before the attacks of Rome, and her humiliation was to be effected through the humiliation of her chief metropolitan. Unable to see the future, Chichele, in the discourse he made at the opening of the first parliament of Henry VI, declared that men might expect the new reign to be prosperous, for the number six was of good omen.

In 1423 he held a visitation of the dioceses of Chichester and Salisbury, and in 1424 of the diocese of Lincoln. In the course of his Lincoln visitation he came to Higham Ferrers, his native village, and there dedicated a college he had begun to build two years before for eight secular priests or fellows, of whom one was to be master, four clerks, of whom one was to be grammar master and another music master, and six choristers. For the endowment of this college he gave certain land which had fallen to the crown by the suppression of the alien priories, and which he had bought of the king. Besides this foundation he also built a hospital for twelve poor men, and provided it with an endowment which was increased by the gifts of his brother Robert, the lord mayor, and William, one of the sheriffs of London. Both in 1421 and 1422 Martin V had vainly tried to procure the abolition of the statutes of provisors and præmunire, which limited the exercise of the papal authority in England. Foiled in these attempts, he now attacked the archbishop, who had proclaimed an indulgence to all who should in 1423 make a pilgrimage to Canterbury. In a violent letter he declared that this was a presumptuous imitation of the papal jubilee; he compared the archbishop's conduct to the attempt of the fallen angels, and ordered him to withdraw his proclamation. Chichele was afraid to resist, and the pope succeeded in his attack on the independence of the national church (Raynaldus, xxvii. 573; Creighton, *History of the Papacy*, ii. 25). As archbishop, Chichele was a prominent member of the council, and by an ordinance of July 1424 his salary as councillor was fixed at 200*l.* a year, the same sum as that paid to Beaufort. For ecclesiastical, if for no other, reasons, he was opposed to Beaufort, and upheld Gloucester against him. At the same time he was not a violent partisan, and on several occasions acted as mediator. In the disturbance in London of October 1425 he and the Duke of Coimbra interfered, to make peace between the two rivals [see Beaufort, Henry], and in January 1426 he, with other lords of the council, endeavoured to pacify Gloucester and persuade him to attend the council. When in March 1427 the Protector demanded that the lords in parliament should declare the extent of his power, the archbishop read, and probably drew up, their answer (*Rot. Parl.* iv. 326). Beaufort's acceptance of the cardinalate and the legatine commission in 1426 was a serious injury to him and to the national church. Martin V followed up the blow in 1427 by peremptorily ordering him to procure the abolition of the statutes of provisors, complaining at the same time that the crown had disregarded the papal reservations. Chichele defended himself and the Protector from the charge of being hinderers of the liberty of the church; for himself he declared that he was the only man in England that would speak of the matter. In a wrathful answer to this letter the pope said that he had not spoken of the Protector, and that the archbishop must show his obedience by deeds, not words; he suspended him from the office of legate which pertained to his see. Against this violation of his rights Chichele made an appeal to the judgment of a future council, and at the bidding of the crown Geoffrey Lowther, the constable of Dover, made the pope's collector give up his master's letters, and so the suspension did not take effect. Then the bishops, the university of Oxford, and divers temporal lords, wrote letters to the pope declaring how greatly the archbishop was honoured, and interceding for him. Nevertheless Martin still persisted in his demands, and in 1428 Chichele appeared before the commons, in company with the Archbishop of York and other bishops, and with tears in his eyes set before them the danger of withstanding the pope. The commons, however, would not give up the statutes, and sent a petition to the council representing that the pope had acted to the prejudice of the archbishop, and 'of our aller mother the church of Canterbury, and praying that the council would have the archbishop recommissed.' Accordingly ambassadors were sent to Rome to pacify the pope, and the matter dropped (Raynaldus, xxviii. 57; *Concilia*, iii. 471–86; *Rot. Parl.* iv. 322; *Fœdera*, x. 405). Although the statutes were not repealed, the pope had succeeded in humiliating the head and representative of the national church.

With the policy adopted by Gloucester with reference to the cardinalate and legatine commission of Beaufort the archbishop was of course in full sympathy, and he was present at the meeting of the council in November 1431 at which writs of præmunire and attachment were sealed against the cardinal. In spite of the defeats Chichele had suffered from Rome he made a complaint to his provincial synod in 1438 when Euge-

nius IV granted the succession to the see of Ely to the Archbishop of Rouen. Happily the grantee died before the bishop, and so the grant had no effect. The next year, however, he was subjected to a fresh slight. Kemp, the archbishop of York, was created a cardinal, and claimed precedence of Chichele even in parliament. As far as the House of Lords was concerned the claim was of course vain, and as to its validity elsewhere an appeal was made to the pope. Both by letters and by proctors Chichele argued that in his own province at all events no one could have precedence of him. Nevertheless Eugenius decided in Kemp's favour, and Chichele was forced to yield. As an ecclesiastical lawyer Chichele took thought for the spiritual jurisdiction of the church. In 1432 he framed a constitution on a petition of the clergy, forbidding any one save a graduate in law from acting as a judge in a spiritual court, and in a speech delivered before a synod held in London in November 1439 he declared that many wrongs were inflicted on ecclesiastical judges by the interpretation put by the common lawyers on the statute of præmunire. A petition was accordingly presented to parliament asking that the operation of the statute should be limited to those who invoked the interference of foreign courts (*Concilia*, iii. 533). In July 1441 Chichele sat in St. Stephen's Chapel, Westminster, to hear the charges brought against Eleanor Cobham, duchess of Gloucester. On the reopening of the case after the adjournment on 21 Oct. he was unable from sickness to attend in person. The last few years of his life were much occupied in carrying out his foundation at Oxford. He was already a benefactor to the university, for, moved by the poverty of some of the students, he had given two hundred marks for their relief. This sum was placed in a chest called 'Chichele's chest,' and the university and each college were allowed to borrow 5*l.* from it in turn. To New College he also gave a like sum, and therefore it did not participate in the common fund. Besides his foundations at Higham Ferrers he had been a considerable benefactor at Canterbury, spending much money on the cathedral church and library. At Lambeth also he built and repaired much, his chief work there being the water tower, which in the eighteenth century received the erroneous name of the Lollards' tower. The needs of the poor students at Oxford, and the knowledge that he, as visitor, had of the condition of the university, stirred him up to a greater work than any of these, and he bought five acres of land, the site of St. John's College, intending to build a college there. He was, however, led to prefer another site, and freely gave this land to the Cistercians for the use of their scholars, and built them a college upon it. For his own secular college he purchased the land whereon it now stands on 14 Dec. 1437, and on 10 Feb. following laid the foundation-stone of the building. The society he founded consisted of a warden and forty fellows. He called his college All Souls, for he ordained that its members should give themselves to prayer as well as to learning, and he endowed it with lands to the value of 1,000*l.*, which he had bought of the crown, and which were part of the property of the alien priories. He obtained the royal charter of incorporation on 30 May 1438, and sent to Eugenius IV asking him to confirm it. The pope granted his request in July 1439, and exempted the college from the operation of any future interdict. Chichele lived to see the buildings virtually completed, and early in 1443, attended by four of his suffragans, visited Oxford, where he was received with great honour, and opened the college and consecrated the chapel. On 10 April 1442 he wrote to the pope, saying that his age and infirmities rendered him unable to discharge the duties of his office; he prayed that he might be allowed to resign his archbishopric, and that John Stafford, bishop of Bath, might be his successor. At the same time the king wrote to ask that a sufficient pension might be set apart from the rents of the see for his maintenance. Before his intended resignation could be accomplished Chichele died on 12 April 1443. He was buried on the north side of the presbytery of his cathedral church, in a tomb erected in his lifetime, which presents him lying in his pontifical robes, while underneath is his skeleton wrapped in a shroud.

Portraits of Chichele are at Oxford and Lambeth; one, in a window of the great hall at Lambeth, is very beautifully executed.

[Chichele's life in Dean Hook's Archbishops of Canterbury, v. 1–129, contains much information, and the writer owns his obligations to it; at the same time it occasionally gives the archbishop a more prominent place in affairs than seems warranted by original authorities. The Life by Arthur Duck is of great value; the English translation, 1699, is somewhat fuller than the Latin original, 1617. O. L. Spencer's Life, 1783, contains little additional matter; Godwin, De Præsulibus, 125; Le Neve's Fasti (Hardy). For Chichele's place in church history, Wilkins's Concilia, iii.; Raynaldus, Eccl. Annales, xxvii, xxviii; Creighton's History of the Papacy, ii. 25–8. For his part in affairs of state: Rymer's Fœdera, viii. ix. x., ed. 1709; Ordinances of the Privy Council, ii–v, ed. Sir H. Nicolas; Rolls of Parliament, iv. Notices will be found in the Cor-

respondence of Bishop Beckington, ed. Williams, Rolls Series; Redman's Vita Henrici V; Elmham's Liber Metricus, and Versus Rhythmici in Memorials of Henry V, ed. C. A. Cole, Rolls Ser.; in An English Chronicle, 1856, Historical Collections of a Citizen of London, 1876, and Three Fifteenth-century Chronicles, 1880, Camden Society; in Gesta Henrici V, Eng. Hist. Soc.; in Monstrelet's Chronicle (ed. Johnes), and other chronicles. For Chichele's benefactions and foundations see Anstey's Munimenta Academica, 291, Rolls Series; Wood's Antiquities of Oxford (Gutch), i. 578, and Colleges and Halls (Gutch), 252; Dugdale's Monasticon, v. 745, vi. 1424; T. Cole's History of Higham Ferrers; J. C. Browne's Lambeth Palace, 20, 49, 221–6.]

W. H.

CHICHELEY, Sir JOHN (*d.* 1691), rear-admiral, a lineal descendant in the eleventh generation of William Chicheley or Chichele, sheriff of London, younger brother of Henry, archbishop of Canterbury [q. v.], entered the navy after the Restoration, and in 1663 was appointed captain of the Milford. In 1665 he commanded the Antelope, one of the red squadron in the action off the Texel, 3 June (Penn, *Life of Penn*, ii. 317), and was shortly afterwards knighted. In 1666 he commanded the Fairfax, also in the red squadron, in the four days' fight off the North Foreland (*S. P.* Dom. Charles II, clvii. 99). In 1668 he commanded the Rupert, in the Mediterranean, with Sir Thomas Allin [q. v.], and on Allin's returning to England in 1670, remained, commanding in the second post under Sir Edward Spragge, and with the local rank of vice-admiral. In 1671 the squadron was withdrawn from the Mediterranean, and on the breaking out of the Dutch war in 1672, Chicheley was appointed to command the Royal Catherine of 76 guns. In the battle of Solebay, the ship, newly commissioned and with a crew wholly undisciplined, was boarded and taken; afterwards, however, her men rose, overpowered the prize crew, and recovered the ship. In the following year Chicheley was advanced to be rear-admiral of the red, and with his flag in the Royal Charles took part in the several indecisive actions with the Dutch. In 1674 he had his flag flying for a short time on board the Phœnix; and in 1675 he was appointed one of the commissioners of the navy, an office which he held till 1680. In 1679 he was also appointed one of the commissioners for executing the office of master-general of the ordnance, and on 4 July 1681 was appointed one of the lords commissioners of the admiralty. He continued at the admiralty till May 1684, and on 5 March 1688–9 was again appointed a member of the board, from which he retired 5 June 1690. He died in May 1691, leaving a son John. In 1694 an Isabella Chicheley was corresponding on friendly terms with Sir Richard Haddock, then comptroller of the navy (*Eg. MS.* 2521, ff. 77, 79). Whether this was Sir John's widow or not, there seem no means of determining.

[Charnock's Biog. Navalis, i. 84; Luttrell's Relation of State Affairs, passim.] J. K. L.

CHICHELEY, Sir THOMAS (1618–1694), master-general of the ordnance, sixth in direct descent from Henry Chicheley, who took up his residence at Wimple or Wimpole in Cambridgeshire, was eighth in descent from William Chichele, sheriff of London, a younger brother of Henry Chichele [q. v.], archbishop of Canterbury and founder of All Souls College, Oxford. The family was one of the wealthiest in Cambridgeshire, and many of its members served the office of high sheriff, while Wimple was one of the finest seats in the eastern counties. Thomas Chicheley was high sheriff in 1637, and was elected M.P. for Cambridgeshire in 1640 to the Long parliament, but as a zealous royalist who fought for the king he was disabled from sitting in 1642. He was severely punished as a malignant in the time of the Commonwealth, and had to compound for his estate of Wimple by a heavy payment. After the Restoration he was, however, restored to favour, and was elected M.P. for Cambridgeshire again in 1661, when he showed himself once more to be a faithful royalist. He was further made one of the commissioners for administering the office of master-general of the ordnance, with John, lord Berkeley of Stratton, and Sir John Duncombe, in 1664. On 10 June 1670 he was knighted, sworn of the privy council and made master-general of the ordnance, but resigned that post in 1674, when he was succeeded, by the king's special license, by his elder son, Sir John Chicheley, knight. According to Pepys (see esp. *Diary*, ed. Lord Braybrooke, iii. 398), Sir Thomas Chicheley lived in great style in Queen Street, Covent Garden, and it was probably owing to his extravagance that he was obliged to sell the old family estate of Wimple to Sir John Cutler in 1686. He sat again, however, in parliament for the borough of Cambridge in 1678, 1679, 1685, and 1689, and died in 1694, at the age of seventy-six.

[Stemmata Chicheleiana; Pepys's Diary; Lysons's Cambridgeshire. In Mrs. Green's Calendar of State Papers for the reign of Charles II there are many documents signed by Chicheley relating to his position at the ordnance office.]

H. M. S.

CHICHESTER, EARLS OF. [See PELHAM.]

CHICHESTER, ARTHUR, LORD CHICHESTER of Belfast (1563-1625), lord deputy of Ireland, was the second son of Sir John Chichester of Rawleigh, near Barnstaple, by his wife Gertrude, daughter of Sir William Courteney of Powderham (PRINCE, *Worthies of Devon*). The date of his birth can be assigned to the end of May 1563, from the statement in his father's 'inquisitio post mortem' (court of wards), that he was five years and a half when his father died on 30 Nov. 1568. He was educated at Exeter College, Oxford. The entry of his matriculation (communicated by the Rev. C. W. Boase), which took place on 15 March 1583, states correctly that he was then nineteen, being, in short, not very far from twenty, a most unusual age in those times. According to a tradition preserved by Grainger (*Biog. Hist.* i. 395) he fled to Ireland, having 'robbed one of Queen Elizabeth's purveyors, who were but little better than robbers themselves.' If the lad retook what he held the purveyor to have unjustly seized, no moral depravity is to be inferred from the action. Our knowledge of the remainder of Chichester's early career is almost entirely derived from an account of his life written by Sir Faithful Fortescue (printed for private circulation by Lord Clermont), who derived his information from his own father, who was a companion of Chichester in his attack on the purveyor, and who shared in his subsequent flight to Ireland.

In Ireland—to give the main points of Fortescue's story—the two young men stayed with Sir George Bourchier, another Devonshire man. Having obtained the queen's pardon, Chichester was made captain, under Lord Sheffield, of one of the queen's best ships in the fight with the Armada in 1588. In 1595 he commanded 'one of the queen's ships with five hundred men' in Drake's last expedition. In 1596 he was a volunteer in the Cadiz voyage, when Essex gave him a company in the place of a captain who had been killed. In 1597 he was sergeant-major-general of the force sent under Sir Thomas Baskerville to the assistance of Henry IV, and was wounded at the siege of Amiens and subsequently knighted by the king. He afterwards served as a captain in the Low Countries, and was in garrison at Ostend when Sir Robert Cecil picked him out for employment in Ireland, and sent him thither in command of a regiment of twelve hundred men.

One or two points require notice in the preceding story. Fortescue speaks of the young Chichester staying with Bourchier, 'who was then master of the ordnance in Ireland,' and as afterwards fighting against the Armada. Bourchier, however, was not master of the ordnance till 1592, but this attribution of a later office out of date is only what may be expected in a memoir written in a subsequent generation. Again, though Fortescue speaks of Chichester as commanding a ship in Drake's last voyage, his name is not mentioned in the narrative of that voyage in Hakluyt (iii. 583), and it does not occur in the list of captains given by Monson (CHURCHILL, *Collection of Voyages*, iii. 182). It must, however, be remembered that Fortescue had already spoken of Chichester as captain under Lord Sheffield in the fight with the Armada, so that he uses the term as applicable to a subordinate position. Further, there is reason to conjecture that Chichester was employed in a military command in Drake's voyage. On that occasion the whole military force was commanded by Sir Thomas Baskerville [q. v.], and two years later Chichester was sergeant-major-general, or third in command of the army under the same Baskerville—a sudden leap from the command of a company at Cadiz, which is most easily accounted for by the supposition that Baskerville knew his man from experience, an experience which can hardly have been acquired except in Drake's expedition. With respect to the approximate dates of the later occurrences mentioned, the siege of Amiens occupied the summer of 1597, coming to an end 15–25 Sept. According to Fortescue, Chichester arrived in Dublin a second time when Loftus and Gardiner were lords justices, that is to say, at some time between 16 Nov. 1597 and 15 April 1599, and probably much nearer to the latter date than to the former.

To continue Fortescue's account, Chichester was sent with his regiment to Drogheda. When Essex arrived, 'hearing much in praise of Sir A. Chichester,' and, it may be added, having known something of him at Cadiz, he went to review his regiment. So well had Chichester's men been drilled, that Essex, in the excitement of the moment, thought fit to charge the pikemen at the head of the cavalry. Chichester took the matter seriously, and repulsed the horsemen as if they had been enemies. The earl had to wheel about with a scratch inflicted on his person by one of the pikemen.

The occurrence to which this anecdote refers must have taken place in the first days after Essex's arrival at Dublin. In his despatch of 28 April the earl announced that he had appointed Chichester to be governor of Carrickfergus and the adjacent country.

When Essex, baffled and discontented, made his desperate return to England, he singled out Chichester for the post of sergeant-major-general of the English army in Ireland. On 14 Nov. Chichester wrote to Cecil expressing his preference for his old post of danger at Carrickfergus. 'This enemy,' he declared, 'can never be beaten but by dwelling and lodging near him, and in his own country. Journeys are consumptions of men more hurting ourselves than those we seek to offend.' Having thus foreshadowed the tactics which, in the hands of Mountjoy, proved ultimately successful, and having the good word of his superiors as a thoroughly efficient officer, he was allowed, some time after Mountjoy's arrival, to have his way, and on 22 May 1600 he again wrote from Carrickfergus, though he was subsequently again made major-general when the war, being carried on in Ulster, enabled him to attend to the duties of the post without abandoning active service (Fortescue, 13). In June he was obliged to visit England on private business, when he carried with him a letter from Mountjoy to Cecil, commending him to the secretary in the warmest terms as being the ablest and most unselfish of her majesty's servants in Ireland.

On 21 Oct. Chichester was back in Ireland. He took a subordinate but active part in the war of extermination which was being waged against Tyrone and his adherents in the north. His letters show him ready to deal fairly and mercifully with all, Irish or English, who supported the queen's cause, but with his heart hardened against 'rebels.' On 2 Oct. 1601 Mountjoy repeated his good opinion of the governor of Carrickfergus: 'You must make,' he wrote to Cecil, 'one governor of all Ulster, and the fittest man that can be chosen in England or Ireland is Sir Arthur Chichester.'

Of any sympathy with the Irish character there is no trace in Chichester's letters. Like every Englishman of that day, he had no other recipe for Irish misery than the enforced adoption of English habits. 'We follow,' he wrote on 5 Oct., 'a painful, toilsome, hazardous, and unprofitable war, by which the queen will never reap what is expected until the nation be wholly destroyed or so subjected as to take a new impression of laws and religion, being now the most treacherous infidels of the world, and we have too mild spirits and good consciences to be their masters. He is a well-governed and wary gentleman whom their villany doth not deceive. Our honesty, bounty, clemency, and justice make them not any way assured to us; neither doth the actions of one of their own nation, though it be the murder of father, brother, or friend, make them longer enemies than until some small gift or buying [?] be given unto the wronged party.' With these sentiments Chichester had nothing but commendation to bestow on Mountjoy's mode of carrying on the war. 'I wish,' he wrote on 14 March 1602, 'the rebels and their countries in all parts of Ireland like these, where they starve miserably, and eat dogs, mares, and garrons where they can get them. No course . . . will cut the throat of the grand traitors, subject his limbs, and bring the country into quiet, but famine, which is well begun, and will daily increase. When they are down, it must be good laws, severe punishment, abolishing their ceremonies and customs in religion, and lordlike Irish government, keeping them without arms more than what shall be necessary for the defence of the honest, and some port-towns erected upon these northern harbours that must bridle them, and keep them in perpetual obedience.'

The first part of this programme Chichester was for some time longer actively employed in carrying out. A plot which he seems to have favoured in December 1602 for the murder of Tyrone would, were it successful, at least bring to an end the wholesale starvation of Tyrone's followers (Sir G. Fenton to Cecil, 14 Dec. 1602, *State Papers*, Ireland). Irish rebels were in those days regarded, like foxes in England, as noxious beasts to whom no law was to be allowed. The war, however, if war it is to be named, was brought to an end shortly before Elizabeth's death without Tyrone's murder. On 19 April 1603, shortly after the accession of James, Chichester was admitted to the Irish privy council, and on 15 Oct. 1604 he was called on—no doubt through the influence of Mountjoy, who was now earl of Devonshire, and James's chief adviser on Irish affairs—to carry out the second part of his programme as lord deputy of Ireland.

On 3 Feb. 1605 Chichester entered upon the duties of his new office. Three proclamations gave evidence of the spirit in which he intended to govern. On 20 Feb. he revoked by one of them the greater number of the existing commissions for the execution of martial law, and by another he directed, with certain special exceptions, the disarmament of the population. Of greater importance was the third, issued on 11 March, in which, after promising to protect the poor, the new lord deputy abolished the loose payments exacted by the Irish chiefs, and declared the tenants to be free and immediate subjects of his majesty, 'to depend wholly and immediately upon his majesty . . . and not upon any other inferior lord or lords,

and that they may and shall from henceforth rest assured that no person or persons whatever, by reason of any chiefry or seignory, or by colour of any custom, use, or prescription, hath, or ought to have, any interest in the bodies or goods of them, or any of them.' On the other hand, the tenants were to pay to their lords 'such respects and duties as belong and appertain unto the said lords, according to their several degrees and callings, due and allowed unto them by the laws of the realm.'

Chichester's proclamation has been objected to in modern times as subverting too rapidly one organisation before there was time to replace it by another. Such an objection was not likely to occur to an Englishman in the seventeenth century, and the plan of the lord deputy was at least better than an attempt to rule by force alone, and was based on the hope that the hearts of the bulk of the Irish people might be gained by attention to their material interests. In his visit to Ulster in the summer of 1605, where the Irish customs were most difficult to eradicate, he attempted to win over the chiefs to the new order of things by inducing them to create freeholders—that is to say, to content themselves with fixed payments in the place of uncertain ones. Some of them gave way, but as it was a question not merely of the material interests of the chief, but also of his political position, Chichester's plan failed to meet with general assent among them. Tyrone especially resented all interference with his tribal independence.

Such an experiment could only be carried out with any prospect of success, if the sentiments of the people, and especially their religious sentiments, had been left unassailed. In those days religion and politics were closely intertwined, and Chichester, impelled by James, found himself embarked on an attempt to lessen the influence of the Roman catholic church in Ireland. A Roman catholic judge was removed from the bench, and the Dublin aldermen who refused to attend the protestant service were fined by the Castle chamber, a court which answered to the Star-chamber in England. An attempt was made to enforce upon poorer Roman catholics the payment of the shilling fine for absence from church. The spirit aroused by these harsh measures told on Chichester, whose mind was always open to practical difficulties. 'In these matters of bringing men to church,' he wrote on 1 Dec. 1606, 'I have dealt as tenderly as I might, knowing well that men's consciences must be won and persuaded by time, conference, and instructions, which the aged here will hardly admit, and therefore our hope must be in the education of the youth; and yet we must labour daily, otherwise all will turn to barbarous ignorance and contempt. I am not violent therein, albeit I wish reformation, and will study and endeavour it all I may, which, I think, sorts better with his majesty's ends than to deal with violence and like a puritan in this kind.' In the summer of 1607 Chichester's advice was taken, and the persecution was relaxed. The lord deputy did his best to walk in the better way which he preferred, by recommending for ecclesiastical benefices as they fell vacant persons of good life and conversation, more important, as he observed, in such a country, than 'depth of learning and judgment,' and he urged on the translation of the common prayer-book into Irish, taking an active part in dispersing it through the country, as soon as the work was accomplished in 1608.

The difficulty of bringing the north of Ireland into order was still formidable. Chichester again visited Ulster in 1606, but the irritation of Tyrone and Tyrconnell at the course which events were taking was a standing obstacle in his way. A dispute had arisen between Tyrone and one of his dependents, O'Cahan. In May 1607 O'Cahan appealed to Chichester. The contending parties were summoned before the lord deputy. Tyrone, unable to brook this sign of his subordination to the crown, snatched from O'Cahan's hands the papers which he was reading in the presence of the representative of the king, and tore them up before his face. On this, apparently with the consent of both parties, Tyrone and O'Cahan were summoned to England that their case might be decided by James in person. Tyrone, if he had seriously given his consent to the plan, was soon frightened, believing that he would be thrown into the Tower as soon as he landed in England. He therefore resolved to fly to the king of Spain for protection, and on 25 Sept. he, together with Tyrconnell, left Ireland for ever.

On 17 Sept. Chichester sketched a plan for the future settlement of Ulster, on the lines which he had adopted in his proclamation on the subject of Irish tenancies. The fugitive earls having forfeited their right, every native Irishman of note or good desert was to receive his share of the land thus placed at the disposal of the crown. Only when the natives had been satisfied was the remainder to be made over to English and Scottish colonists to whom the surplus lands might be given on condition of building and garrisoning castles on them. The actual plantation of Ulster was carried out on a different principle, and the forfeited country was treated as a sheet of white paper, to be

divided between the new settlers and the native Irish as most convenient to the government, and the consequence was that the natives were driven away from their homes and arbitrarily settled in spots which were either inferior to their old habitations, or which, at all events, seemed to them to be inferior.

For all this Chichester was not responsible. He carried out the instructions of the government, and this work, together with the repression of O'Dogherty's rebellion in 1608, occupied some years. On 23 Feb. 1613 he was raised to the Irish peerage as Lord Chichester of Belfast.

One result of the colonisation of Ulster was that it made it possible to summon an Irish parliament in which the representatives of the native Irish should be in a permanent minority. This parliament met in 1613, and at once broke into open discord. The subjects in dispute were referred to the king, and in February 1614 Chichester was summoned to England to give an account of the state of the country. On his return, instructions dated 5 June were issued to him, commanding him to recur to the policy of driving the Irish by persecution into the protestant church. Chichester, however, seems to have had sufficient influence to obtain their practical modification, and some approach was made to an understanding between the Irish Roman catholics and the government. On 22 Aug., however, James ordered the dissolution of parliament. On 29 Nov. Chichester was recalled. Though no reason was publicly assigned for terminating his career as lord deputy, there are reasons for believing that the real motive lay in his opposition to any new attempt to enforce the persecuting laws against the Roman catholics. He was, however, recalled with every show of honour, and was rewarded for his services by the post, more dignified than influential, of lord treasurer of Ireland.

Some years were passed by Chichester in honourable retirement. In 1622 he was sent on a useless mission to the palatinate, to exercise a supervision over the forces employed in favour of the elector palatine, with the view of inducing them to keep the peace while James carried on negotiations. When he arrived in May he found that no one would listen to proposals of peace, and his military eye told him that Frederick's armies were too undisciplined to have a chance against the imperialists. For some months he continued to address remonstrances to both parties to which no attention was paid, and was only relieved from his invidious position after the fall of Heidelberg in September.

Soon after his return, on 31 Dec., Chichester became a member of the English privy council. In January 1624 he incurred Buckingham's displeasure by refusing to vote for a war with Spain without further information than Buckingham had vouchsafed to give (Hacket, *Life of Williams*, i. 169 ; *Cabala*, 197). Nevertheless, he was a member of the council of war which was instituted on 21 April to give military and naval advice on the subject of the coming war. On 19 Feb. 1624–5 (Lodge, *Peerage of Ireland*, art. 'Donegal') he died, and was buried at Carrickfergus.

Chichester married Letitia, daughter of Sir John Perrot, and widow of Vaughan Blackham. He had no children, and his estates devolved on his brother Edward, father of Arthur Chichester, first earl of Donegal [q.v.]

[The main source of information on Chichester's career after his appointment as governor of Carrickfergus is the correspondence in the Record Office among the State Papers, Ireland, and, for his mission to Germany, the State Papers, Germany. For mention of the war in Ulster at the end of Elizabeth's reign see Fynes Moryson's Hist. of Ireland. More particular references to the principal documents relating to his early career will be found in Gardiner's Hist. of England, 1603–42.] S. R. G.

CHICHESTER, ARTHUR, first Earl of Donegal (1606–1675), governor of Carrickfergus, born on 16 June 1606, eldest son of Edward, viscount Chichester, by Anne, daughter of John Coplestone of Eggesford, Devonshire, received a captain's commission in the Irish army in 1627, which he still held in 1641. He sat as member for county Antrim in the parliament of 1639. On the outbreak of the rebellion of 1641 (23 Oct.), he displayed considerable energy in raising and arming troops at Carrickfergus, and marched at the head of three hundred men to Belfast, where his force was augmented by a hundred and fifty men from Antrim. On 27 Oct. he effected a junction with Lord Montgomery at Lisburne, and on 1 Nov. was appointed, jointly with Sir Arthur Tyringham, to the chief command in Antrim. In 1643 he was made governor of Carrickfergus. He refused to take the covenant prescribed by the parliament in the ensuing year, and published the proclamation against it directed by the lords justices. Accordingly he withdrew from Ulster. In recognition of his loyalty he was recommended by Ormonde for a peerage in 1645, and was created Earl of Donegal by patent of 30 March 1647. He was one of the hostages given by Ormonde for the performance of his part of the treaty of that year for the surrender of Dublin. He took his seat in the House of Lords on 25 June 1661. He was replaced in

the command of Carrickfergus, where in 1666 his garrison mutinied, but were compelled to surrender at discretion by Lord Arran. In 1668 he established a mathematical lecture at Trinity College, Dublin. He died at Belfast on 18 March 1674–5, and was buried at Carrickfergus on 25 May following. He married thrice: first, Dorcas, daughter of John Hill of Honiley, Warwickshire; secondly, Mary, daughter of John Digby, first earl of Bristol; thirdly, Letitia, daughter of Sir William Hicks of Rorkholt, Essex. He was succeeded in the title by his nephew.

[Temple's Irish Rebellion (Brydale), xxxi. 27; Lists of Members of Parliament (official return of); Carte's Life of Ormonde, i. 493, 588, 603, ii. 327; Archdall's Irish Peerage (Lodge).]

J. M. R.

CHICHESTER, Sir CHARLES (1795–1847), lieutenant-colonel, belonged to the Calverleigh branch of that ancient house, of which some interesting particulars will be found in Sir A. P. Bruce Chichester's 'Hist. of the Chichester Family' (London, 1872), pp. 117 et seq. He was second son of Charles Joseph Chichester of Calverleigh Court, Devonshire, by his wife Honoria, daughter of Thomas French of Rahasane, co. Galway, and was born 16 March 1795. After receiving his education at the Roman catholic seminary, Stonyhurst, he was appointed ensign in the 14th foot in March 1811, and became lieutenant therein the year after. He served with the second battalion of that regiment in Malta, Sicily, Genoa, and Marseilles, and, after it was disbanded at Chichester in December 1817, was transferred with most of the other effectives to the 1st battalion, with which he served some years in India, exchanging in 1821, as lieutenant, to the 2nd (then light infantry) battalion of the 60th, in America, in which corps he became captain in 1823 and major in 1826. After commanding the depôt of the 2nd battalion, at the time lately transformed into a rifle corps, for several years, he obtained a lieutenant-colonelcy, unattached, 12 July 1831.

In 1835, Chichester was appointed brigadier-general in the British auxiliary legion in Spain, commanded by General De Lacy Evans, with which he fought at Ernani on 30 Aug., where he received two wounds, and at the relief of Bilbao in the same year. He commanded a brigade at Mendigur and at Azua in January 1836, and in the action on the heights above St. Sebastian on 5 May and the passage of the Urmia on 28 May following (medal). He commanded at Alza when that place was attacked by the Carlists in June 1836, and the legion behaved with distinguished gallantry. Chichester was also engaged at Ametza in October the same year, and in the operations of 10–15 March 1837, where his horse was killed under him, and in the general action of 16 March, where he had two horses killed and was himself wounded. In the absence of General Evans through illness, he commanded the whole legion, then reduced to a division of two brigades, in the action of 14 May 1837, and in the attack and capture of Irun on 16–17 May (medal), upon which occasion he received the Carlist commandant's sword and the keys of the town, which are now in the possession of the family. Owing to the expiration of its engagements, the original legion was disbanded in 1838, and Chichester, whose services to the queen of Spain were recognised with the grand cross of San Fernando, and the third and first class decorations of Isabella the Catholic and Charles III, returned home.

He was appointed lieutenant-colonel 81st foot on 25 Oct. 1839, and was knighted at St. James's Palace in 1840. He commanded the 81st for several years in the West Indies and America, during which time he acted as lieutenant-governor of Trinidad from 8 Aug. 1842 to 3 May 1843. In 1826 Chichester married his cousin, Mary Barbara, eldest daughter of Sir Clifford Constable, bart., by whom he had a numerous family. He died at Toronto, Upper Canada, after a few days' illness, on 4 April 1847. A fine soldier, in every sense, a genial, large-hearted man, ever ready and unselfish in encouraging merit in any grade, and with ideas of tactical instruction far in advance of the practice of his day, Chichester was reputed one of the best regimental commanding officers in the British army. That his system was a good one was proved by the fact, remarked by a shrewd observer, that there was no desertion from his regiment, even in that hotbed of desertion, the Canadian frontier.

[Burke's Landed Gentry, under 'Chichester-Nagle;' Sir A. P. Bruce Chichester's Hist. of the Chichester Family (London, 1872); Hart's Army Lists; A. Somerville's Hist. British Auxiliary Legion (London, 1839); Sir J. E. Alexander's Passages in the Life of a Soldier, i. 96–7; Gent. Mag. new ser. xxviii. 208.] H. M. C.

CHICHESTER, FREDERICK RICHARD, called by courtesy Earl of Belfast (1827–1853), author, was second son of George Hamilton Chichester, third marquis of Donegal, by his first wife, Lady Harriet Anne Butler, eldest daughter of Richard, first earl of Glengall. He was born 25 Nov. 1827, and educated at Eton. From boyhood he evinced a taste for literature, art, and music.

The proceeds arising from his earliest musical compositions were devoted to the relief of the famine of 1846–7. He was president of the Classical Harmonists' Society established at Belfast in 1852. About 1851 he brought forward a scheme for the establishment of an Athenæum in Belfast. To the working men's association in the same town he delivered in the winter of 1852 a series of lectures on the 'Poets and Poetry of the Nineteenth Century.' His health was for some years declining, and he died at Naples 15 Feb. 1853, aged only twenty-six. He was the author of: 1. 'Two Generations, or Birth, Parentage, and Education,' 1851, 2 vols.; and 2. 'Poets and Poetry of the Nineteenth Century, a course of lectures,' 1852, both of which bore his own name. The following books are also ascribed to him: 3. 'Masters and Workmen, a Tale,' 1851, 3 vols. ('by Lord B——'). 4. 'The Farce of Life,' 1852, 3 vols. 5. 'Wealth and Labour,' 1853, 3 vols. 6. 'The County Magistrate,' 1853, 3 vols. 7. 'Naples, Political, Social, and Religious,' 1856, 2 vols.; and 8. 'The Fate of Folly,' 1859, 3 vols. (all 'by Lord B******,' or 'the author of "Masters and Workmen"'). But the authorship of those numbered 3, 4, 5, and 6 has been questioned by his relatives. To the 'Northern Magazine' he contributed, under the signature of 'Campana,' two articles, 'A Spirit's Wanderings, a Tale,' December 1852, pp. 297–304, and 'Twelfth-day at Cannes,' February 1853, pp. 338–42.

[Gent. Mag. April 1853, p. 428; Northern Mag. June 1852, p. 117.] G. C. B.

CHICHESTER, ROBERT (*d.* 1155), bishop of Exeter, described without any satisfactory reason as a native of Devonshire, was dean of Salisbury when in April 1138 he was elected bishop of Exeter, receiving consecration on 18 Dec. following. The next year, in company with Archbishop Theobald and other bishops, he attended the council held at Rome. He made other journeys to Rome, gave largely, it is said, to the building of his cathedral church, and enriched it with many relics. He died 28 March 1155, and was buried on the south side of the high altar of Exeter Cathedral.

[Gervase, col. 1346 (Twysden); Cont. Flor. Wig. ii. 105, 114; Le Neve's Fasti (Hardy), i. 267; Fuller's Worthies, i. 276 (Nichols); Prince's Worthies of Devon, p. 135; Godwin, De Præsulibus, p. 402.] W. H.

CHIFFINCH, THOMAS (1600–1666), keeper of Charles II's jewels and his majesty's closet, comptroller of the excise, &c., born at Salisbury in 1600, was brought to the court of Charles I by Brian Duppa, bishop of Salisbury (1641). In 1644 Sir E. Walker, Garter king-at-arms, gave a grant of arms gratis to Chiffinch, who was at that time one of the pages of his majesty's bedchamber and holding other offices. Duppa, tutor to the Prince of Wales, and afterwards bishop of Winchester (1660), was zealously careful about the character of the prince's companions, as was shown at Barnstaple in 1645, when he caused the expulsion of Wheeler (Clarendon, *History*, bk. ix. par. 53, note). From this date Chiffinch continued in attendance on Prince Charles. He appears to have belonged to the Chiffinches of Staplehurst in Kent, and married Dorothy Thanet of Merionethshire, by whom he had one son, Thomas. They went abroad with Charles II after his father's execution, and continued with him until the Restoration. Thus we find record that from 22 April 1656 until 7 Feb. 1657–8 he was at Bruges, his name and allowance being entered on a list at the hôtel de ville: 'Le Seignieur Hugh Griffith et Le Sr. Thomas Chiffinch, Pages de la Chambre du Lict du Roy' (*Archæologia*, xxxv. 242, 1853). At the Restoration Chiffinch was appointed keeper of the king's jewels, &c., and his wife Dorothy became laundress and sempstress to the king on 30 May 1660. On 9 April or 9 Sept. 1663 the king granted to him, conjointly with Thomas Ross, the office of receiver-general of the revenues of the foreign plantations in America and Africa (*Egerton MS.* 2395, fol. 370). He was trusted fully in delicate money matters, and seems to have been honest and loyal in all transactions, far more so than his brother William, with whom he is often confounded, each being successively closet keeper and page of the backstairs [see Chiffinch, William]. His autograph appears on his receipt for 3,000*l.* from Sir John Shaw, 9 Aug. 1661 (*Addit. MS.* 23199, Plut. ccccxlvii. E). A still more interesting document, but in another hand, is the list of twenty-two pictures received for the king's use, at stated prices, signed by him, 'Thomas Chiffinch,' to the value of 600*l.* Among them were an 'Adoration of the Shepherds,' and three others, by Tintoretto, one being the painter's own portrait; works by Giorgione, Palma, Guido Reni, Spagnoletto, Vandyke, Teniers, Paul Brill, and Holbein's Henry VIII when young. Chiffinch's name is also appended to another list of fifty pictures, purchased for his majesty, costing 2,086*l.*, 20 Aug. 1660 (*ib.*) He consulted John Evelyn as to the arrangement in 'fit repositories of those precious treasures and curiosities committed to Chiffinch's charge' at Whitehall, so as to preserve the collection entire, and render it accessible 'to great princes and curious

strangers' (see the answer of Evelyn in his *Correspondence attached to the Diary*, iii. 283, 1879 ed.) Evelyn dined with Chiffinch at his house-warming in St. James's Park on 28 Nov. 1661, and notes in his 'Diary' that Chiffinch was 'his majesty's closet-keeper, and had his new house full of good pictures,' &c. (*ib.* ii. 139). He died on 6 April 1666. Samuel Pepys was startled by the event: 'The court full this morning of the newes of Tom Cheffin's death, the king's closett-keeper. He was well last night as ever, playing at tables [i.e. backgammon] in the house, and not very ill this morning at six o'clock, yet dead before seven: they think of an imposthume in his breast. But it looks fearfully-among people now-a-days, the plague as we hear encreasing everywhere again' (*Diary*, iii. 422, ed. 1876). Chiffinch was buried under a gravestone in Westminster Abbey, not far removed from Chaucer's monument, with the following inscription: 'Hic situs est Thomas Chiffinch, serenissimi Caroli Secundi a teneris annis, in utrâque fortunâ Fidus Assecla, ac proinde a Regis cimeliis primo constitutus, Vir notissimi candoris et probitatis. Obiit vi. Id. April. A.D. 1666.' His widow was also buried there, 3 April 1680. His son and only grandson of the same name were in turn appointed searchers at Gravesend, one dying in 1681, and the other in 1764.

[Inedited MSS. at the British Museum, Egerton 2395, fol. 370; Addit. MSS. 23199 and 5520, fol. 4; Crull's Antiquities of St. Peter's, or the Abbey Church of Westminster, edited by J. R., 3rd ed. ii. 60, 1722; Memorials preserved at Bruges of Charles II's residence at that city, referred to in a letter by George Steinman-Steinman, F.S.A., in Archæologia, xxx. 242, 1853; Hasted's Hist. and Topog. Survey of Kent, 2nd edit. 1797, iii. 307 et seq.; Pepys's Diary; John Evelyn's Diary and Correspondence, &c.] J. W. E.

CHIFFINCH, WILLIAM (1602?–1688), closet-keeper to Charles II, was only brother of Thomas Chiffinch [q. v.], to most of whose offices he succeeded in 1668, as page of his majesty's bed-chamber and keeper of the king's private closet. But his employment showed itself to be of disreputable nature as time wore on, for he was a time-server and libertine, wasteful, unscrupulous, open to bribery and flattery, ingratiating himself into the confidence of courtiers and mistresses, delighting in intrigue of every kind except political plots, though even with these he sometimes meddled, but seldom skilfully. Above all predecessors he carried the abuse of backstairs influence to scientific perfection. Nearly all the allusions in contemporary records to 'Chiffinch' (without initial), connected with waste of money and the smuggling into the palace of objectionable persons (compare 'Peveril of the Peak'), must be understood to refer solely to William, and never to the far more respectable Thomas. In 1666 he assisted the Duchess of Cleveland in her plot to cause the king to surprise the Duke of Richmond in company with 'La Belle Stuart' (as related in the last chapter of De Grammont's 'Memoirs'). He married Barbara Nunn, by whom he only had one daughter, also named Barbara, who in turn was married in December 1681 to Edward Villiers, first earl of Jersey (1656–1711). In an undated letter to Sir John Shaw, Charles II writes thus: 'Saturday. I have had so much businesse these two dayes past as I could not gett time to speake with your man that is come over, but now if you will send him to Will Chifines at 7 this evening, he will bring him privately into my closett.—C. R.' As a useful go-between and lively companion he appears to have been known to everybody about the court. His portrait at Gorhambury (a woodcut copy of it is in the Abbotsford edition of the 'Waverley Novels,' vii. 515, 1845) shows a not unpleasing countenance, tolerably frank and open, smooth-skinned, not servile or insinuating. Pepys frequently mentions him, being taken with Sir John Menzies to see the 'great variety of brave pictures' in the king's closet, which Chiffinch knew how to commend, and sometimes they held together a backstairs revel over wines and pickled herring or cold chickens (*Diary*). More than fifty entries of money paid to William Chiffinch, sometimes considerable sums, which occur in the list of secret service money of Charles II and James II, between 30 March 1679, when he received 300*l.*, and 25 Dec. 1688, when he received 500*l.*, prove his activity and influence. Purchase of wines, presents of hawks, payments for flowers, red coats for falconers, paving Windsor, curious clocks, dog-kennels, 'pump work and water carriage in Hyde Park,' provisions (once), but generally designated simply 'bounty,' a total of 13,792*l.* went through his hands. Of this, 2,300*l.* was marked for his majesty's own private use. He was also the receiver of the secret pensions paid by the court of Louis XIV to the king (*Duke of Leeds Letters*, 1710, pp. 9, 17, 33). Anthony à Wood mentions him (calling him 'Cheffing') as holding the greatest trust in harbouring the royal supper-companions. He is often indicated in the manuscript lampoons of his day, as also in some of the printed libels, such as 'Sir Edmondbury Godfrey's Ghost,' 1678 (reprinted in 'Poems on Affairs of State,' 1697, i. 97, 1703 edition):—

It happen'd, in the twilight of the day,
As England's monarch in his closet lay,
And Chiffinch stepp'd to fetch the female prey,
The bloody shape of Godfrey did appear . . .
And in sad vocal sounds these things declare, &c.

He attended the famous loyal feast of the apprentices at Saddlers' Hall, 4 Aug. 1681, and continued in favour under James II, whose fall he did not survive, dying at the end of 1688. To his house at Whitehall the Duke of Monmouth had been brought after the Sedgmoor flight in 1685, and continued there with Lord Grey until they were taken to the Tower (*Bramston's Autobiography*, p. 186).

[Family papers cited in connection with Thomas Chiffinch; Hasted mentions that Iden Green, at the south end of Staplehurst, Kent, was formerly the property of the Chiffinches, but passed to Brian Fausett of Heppington (Hist. and Topog. Survey of Kent, vii. 126); Mynors Bright's edition of Pepys's Diary; Luttrell's Brief Historical Narration, i. 114, 1857; Count Grammont's Memoirs, ed. Sir Walter Scott, p. 413, ed. 1846; Harleian MS. 1220, art. 10, &c.; Bramston's Autobiography, 1845 (Camden Soc.); Akerman's Secret Services of Charles II and James II (Camd. Soc.), 1851.] J. W. E.

CHIFNEY, SAMUEL (1753?–1807), jockey, was born in Norfolk about 1753, and, entering Foxe's stables at Newmarket 1770, soon learned the rudiments of the art of horse-racing. He says of himself: 'In 1773 I could ride horses in a better manner in a race to beat others than any other person ever known in my time, and in 1775 I could train horses for running better than any person I ever yet saw. Riding I learnt myself and training I learnt from Mr. Richard Prince, training groom to Lord Foley.' In 1787 he was riding for the Duke of Bedford, and two years afterwards won the Derby on Skyscraper for that nobleman. For Lord Grosvenor he gained the Oaks on Ceres in 1782, and on Maid of the Oaks in 1783. For Lord Egremont in 1789 he won the Oaks on Tagg, and took the same race in 1790 on Hypolita for the Duke of Bedford. His theory of riding was to keep a slack rein, a method which has never found much favour, but which in his hands led to very satisfactory results. He was one of the first to ride a waiting race, coming towards the finish with a tremendous rush. He was long considered the best horseman of his time; he was 5 feet 5 inches high, and could ride 7 st. 12 lbs. On 14 July 1790 he was engaged as 'rider for life' by the Prince of Wales to ride his running horses at a salary of two hundred guineas a year. Immediately after his riding the prince's horse Escape at Newmarket on 20 and 21 Oct. 1791, insinuations against the character of the prince and his jockey were very general. Chifney was called up before the Jockey Club, when nothing was proved against him; but in consequence of a resolution passed by them, the Prince of Wales sold off his stud and severed his connection with the turf. In 1795, when in reduced circumstances, Chifney wrote and published, or probably had written for him, a work entitled 'Genius Genuine, by Samuel Chifney of Newmarket.' This book, although only an octavo of 170 pages, was sold for 5*l*. The sale must have been considerable, for a second edition appeared in 1804. In the meantime (1800) he brought out 'The Narrative or Address of Samuel Chifney, Rider for Life to his Royal Highness the Prince of Wales, price 2*s*. 6*d*.' In 1799 he was again much blamed for his riding of Mr. Cookson's Sir Harry, but it afterwards became apparent that in this case the horse and not the rider was in fault. He quitted Newmarket for London in 1806, never to return to it. In 1806 he sold his annuity of two hundred guineas allowed him by the Prince of Wales for the sum of 1,260*l*. He was the inventor of a bit for horses, still in use and called after his name. It consisted of a curb with two snaffles, and afforded a greater bearing on the sides of the horse's mouth. It is sometimes described as an Uppingham bit with Pelham cheeks and a snaffle mouth (*Patents*, 1805, No. 2809). In connection with this bit he became indebted to a saddler named Latchford for 350*l*., and after being in confinement for a considerable time died, aged 52, in a wretched lodging in Fleet Lane, within the rules of the Fleet prison, on 8 Jan. 1807. He was buried in St. Sepulchre's churchyard. He had two sons, both well-known men. The elder, WILLIAM CHIFNEY, born at Newmarket in 1784, was all his life engaged in the care of racehorses in the neighbourhood of Newmarket. On 31 May 1803 he publicly thrashed Lieut.-colonel George Leigh, an equerry to the Prince of Wales, for abusing his father, and was for that assault imprisoned for six months at Cambridge. He died in Pancras Square, Pancras Road, London, 14 Oct. 1862. The younger son, SAMUEL CHIFNEY, was born in 1786. He first rode for the Prince of Wales at the Stockbridge meeting in 1802. He continued the slack-rein system inaugurated by his father, and during his career 'the Chifney rush' passed into a proverb. He was five times winner of the Oaks, on Briseis in 1807, on Sorcery in 1811, on Landscape in 1816, on Shoveller in 1819, and on Wings in 1823. Twice he took the Derby Stakes—on Sam, a horse called after

himself, in 1818, and on Sailor in 1820. The One Thousand Guineas also fell to him in 1843, when he rode Extempore, being at the time fifty-seven years old. He had training stables of his own at Newmarket, where with his brother WILLIAM he had the care of Mr. Thornhill's and Lord Darlington's horses. The two brothers also had a small stud of their own, but this led them into difficulties, and the horses had to be sold in June 1834. On Mr. Thornhill's death in 1843 he left Chifney his Newmarket house and stables. Here he resided until November 1851, when he removed to Hove, Brighton, where he died on 29 Aug. 1854. The daughter of Samuel Chifney, senior, married Mr. Butler, and became the mother of the well-known jockey Frank Butler.

[Sporting Review, vii. 416 (1842), portrait, xxxii. 231, 312, xxxiii. 31, 401, xxxiv. 5, 75 (1854–5), xlviii. 410 (1862); Corbet's Tales of Sporting Life (1864), pp. 176–82; Rice's British Turf (1879), i. 64–85; Post and Paddock, by the Druid (1885), pp. 81–99, 102–4; Quarterly Review, October 1885, pp. 451–2.] G. C. B.

CHILCOT, THOMAS (*d.* 1766), organist and composer, was appointed in 1733 organist of Bath Abbey. The few works which he published show that he was a good musician. His chief compositions are a set of twelve songs to words by Shakespeare, Marlowe, Anacreon, and Euripides, and six concertos dedicated to Lady Elizabeth Bathurst. The latter work appeared in 1756. Chilcot died at Bath in November 1766. His wife had predeceased him, in June 1758.

[Dict. of Musicians, 1827; Gent. Mag. 1758; Bath Chronicle, 11 Nov. 1766; Brit Mus. Music. Cat.] W. B. S.

CHILD, SIR FRANCIS, the elder (1642–1713), banker and lord mayor of London, son of Robert Child, clothier, of Headington in Wiltshire, was born in 1642. He came to London at an early age, and was apprenticed in March 1656 to William Hall, a goldsmith of London, for a term of eight years, on the expiration of which he was admitted, 24 March 1664, to the freedom of the Goldsmiths' Company, and on 7 April 1664 to that of the city of London. The firm of Child & Co. takes its origin from a family of London goldsmiths named Wheeler. John Wheeler, who carried on his business in Chepe, died in 1575. His son, also named John, moved into Fleet Street, and died in 1609. After him William Wheeler, probably his son, moved from his old shop to the Marygold, hitherto a tavern, next door to Temple Bar. He had a son, likewise named William Wheeler, who was admitted a member of the Goldsmiths' Company by patrimony on 27 April 1666. Child married Elizabeth, sister of the younger William Wheeler, aged 19, on 2 Oct. 1671. Her father, the elder William Wheeler, had died in 1663, and his widow married Robert Blanchard, who succeeded to the business at the Marygold, and took Child into partnership, probably about the time of his marriage in 1671. In the little London Directory of 1677 the names of 'Blanchard and Child at the Marygold' are found among the goldsmiths 'that keep running cashes.' On the death of Blanchard in 1681, Child inherited the bulk of his fortune, and also that of the Wheelers, and in July of the same year the firm became Francis Child and John Rogers. Child was the first banker who gave up the goldsmith's business, and he is called by Pennant 'the father of the profession.' Previous to 1690 the old ledgers of the firm were full of goldsmiths' and pawnbroking accounts mixed up with banking transactions. The sign of the marygold may still be seen in the water-mark of the present cheques, and the original sign is preserved in the front shop over the door which leads into the back premises. It is made of oak, the ground stained green, with a gilt border surrounding a marygold and sun, and the motto 'Ainsi mon ame.' Mr. J. G. Nichols, in the 'Herald and Genealogist' (iv. 508), gives an engraving of the sign. It was probably painted about 1670.

The Devil tavern, which adjoined the Marygold in Fleet Street, was pulled down in 1787, having been purchased by Messrs. Child & Co. for 2,800*l.*, and in the following year the row of houses now known as Child's Place was built upon the site. The meetings of Ben Jonson's club had been held in the tavern, and among the relics of the club possessed by Messrs. Child & Co. are a board containing the rules of the club in gold letters, and the bust of Apollo which was formerly placed over the entrance door. Oliver Cromwell is said to have been a customer of the Wheelers, and in later times Nell Gwyn, Titus Oates, Archbishop Tenison, Barbara Villiers, duchess of Cleveland, and many other celebrated persons. For many years Messrs. Child & Co. were tenants of the chamber over Temple Bar, for which they paid the corporation 21*l.* per annum, until the removal of the structure in 1878. They kept here their old ledgers and other books, which amounted in weight to several tons. It has been usual for the firm upon all state occasions to accommodate the lord mayor and corporation with the use of their premises while waiting for royalty at Temple Bar.

On 6 Jan. 1681 Child was returned after a contest as a representative for St. Dunstan's precinct of the ward of Farringdon without in the court of common council, one of his opponents being Mr. Taylor of the Devil tavern. It is stated in the 'London Gazette' of 3 Dec. 1683 that the subscriptions towards the lottery of the late Prince Rupert's jewels, valued at 20,000*l.*, were paid in to Mr. Child at Temple Bar. The king himself is said to have taken a great interest in the matter, and personally counted the tickets at Whitehall. It is also stated that Child was appointed by the Bishop of London to receive the collection made in February 1681–2 for the restoration of St. Albans Abbey. In October 1689 Child was elected alderman of the ward of Farringdon without, and on the 29th of the same month he was knighted by William III at Guildhall on the occasion of the mayoralty banquet. Child was a whig, and now acted as one of the leaders of that party in the corporation. In 1690 the elections of mayor, sheriffs, and chamberlain were contested on strictly political grounds, the church party putting forward Sir W. Hedges and Thomas Cook for the shrievalty, who were opposed by Child and Sir Edward Clark on behalf of the whigs. Child headed the poll by a narrow majority. On 29 Sept. 1698 he was elected lord mayor for the following year. His inauguration took place on 29 Oct., and the pageant, prepared for the occasion by Elkanah Settle at the expense of the Company of Goldsmiths, was published in folio, with plates, under the title 'Glory's Resurrection, being the Triumphs of London revived, for the inauguration of the Right Honourable Sir Francis Child, Kt., Lord Mayor of the City of London,' 1698. This pageant is now very scarce; a copy is preserved in the Guildhall Library.

The procession is described in the 'London Gazette,' and appears to have been of more than usual grandeur. The ambassadors who were in town went into the city to see the sight, and on the return from Westminster the civic barges stopped at Dorset Stairs, where the lord mayor and aldermen disembarked and were entertained by the Earl of Dorset. The procession afterwards landing at Blackfriars proceeded to Guildhall, accompanied by the lords justices, who were attended by the life guards and the horse grenadiers. Child is said by Luttrell (iv. 577) to have been 4,000*l.* out of pocket by the expenses of his year of office. The emoluments of the mayoralty at that time chiefly consisted of the money realised by the sale of such city offices as fell vacant during the year. During his mayoralty he took measures to regulate the price of corn, and appointed officers to attend daily at Queenhithe and post up the prices to prevent imposition upon the public. Child held the post of jeweller to the king, which he resigned in 1697, his successor being Sir Stephen Evans. His vast wealth enabled him to lend the government large sums of money. In August 1692 he joined Sir J. Herne and Sir S. Evans in an advance of 50,000*l.* to the crown to meet the expenses of the government of Ireland. Child was admitted a member of the Hon. Artillery Company in February 1689–90, and in March 1693–4 he was elected by the court of lieutenancy one of the six colonels of the city trained bands. These elections were political. Child's party were again successful in 1702, but had to give way to their opponents in 1707.

The election of members of parliament for the city in December 1700 gave rise to an exciting struggle. Child, who was now a member of the tory party, was not successful, the four whig candidates carrying the seats. He obtained one of the seats two years later in the first parliament of Anne, which was dissolved in April 1705. In 1708 the whig candidates were again successful, and in 1710 he was returned for Devizes as a colleague of Serjeant Webb. Child was master of the Goldsmiths' Company in 1702, and appears from the state papers to have been connected in 1711 with the receipt of the land tax for Wiltshire (*Treasury Papers*, 1708–14, p. 279). He was a great benefactor to Christ's Hospital, and in 1705, while president, rebuilt the ward over the east cloister at his own cost. His portrait hangs in the hall of the hospital, and another portrait exists at Osterley Park, taken in 1699 in his lord mayor's robes. For many years he lived at Fulham, in a mansion called East End House, which he built for himself on the east side of Parson's Green. About 1711 he purchased the family seat of Osterley Park; but his son, Sir Robert Child, is said to have been the first of the family who lived there. Child died on 4 Oct. 1713, and was buried in Fulham churchyard, where a monument was erected to his memory. Lady Child survived her husband a few years, and was also buried at Fulham, 27 Feb. 1719–20. Child had twelve sons and three daughters, and was succeeded in the firm and also as alderman of Farringdon without by his sons Robert and Francis [q. v.], both of whom were afterwards knighted. His daughter Elizabeth married Tyringham Backwell, son of Alderman Edward Backwell [q. v.], the great goldsmith, who was ruined by the closing of the exchequer by Charles II in 1672. Two of the sons from this marriage, Barnaby and William, after-

wards became partners in Childs' bank, and among the most valuable of the documents now in the possession of the firm are the old books of Alderman Backwell, who carried on business in Lombard Street, and acted as banker to Charles II, his queen, the queen mother, the Duke of York, the Duke of Monmouth, Prince Rupert, Samuel Pepys, and many other celebrities (PRICE, *Marygold*, p. 42).

By his will, proved 2 Dec. 1713 in the Prerogative Court, Canterbury, Child left legacies to the poor of his native town of Headington, and of the parishes of Fulham and St. Dunstan-in-the-West. By the alliances of his descendants he was an ancestor of the Earls of Jersey and Westmorland.

[The account of Child given by the historians of London and writers on banking is extremely meagre and full of errors, and has been copied by one after another down to the present time. Mr. F. G. H. Price first gave fuller particulars in his account of 'Y^e Marygold,' and 'Handbook of London Bankers,' and has obligingly given new information to the writer. Thanks are also due to Mr. T. C. Noble, whose 'Memorials of Temple Bar' gives some original information. The following sources have also been used: Will of Sir Francis Child; Records of the Goldsmiths' Company and of the Chamberlain's Court, Guildhall; London Gazette, 3 Dec. 1683, and 27–31 Oct. 1698; Nichols's Literary Anecdotes, iv. 70; Le Neve's Calendar of Knights, pp. 424–5; Gent. Mag. 1825, i. 421–2; Herbert's Great Livery Companies, ii. 220; Cal. Treasury Papers, 1555–1696, p. 329, 1708–14, p. 279; Names of Members returned to serve in Parliament, 1878: Nichols's Herald and Genealogist, iv. 508; Trollope's Christ's Hospital, 118, 353; Faulkner's Fulham, 302; Lysons's Environs, Fulham and Heston; Strype's Stow; Orridge's Citizens of London; Luttrell's Diary.] C. W–H.

CHILD, SIR FRANCIS, the younger (1684?–1740), banker and lord mayor, a younger son of Sir Francis Child the elder [q. v.], was born probably in 1684, as the record of his admission to the freedom of the city of London is dated 12 March 1705. On the death of his elder brother Sir Robert Child in 1721, Child became the head of the banking firm, which was then carried on under the style of Francis Child & Co. He was also elected on 10 Oct. in the same year to succeed his brother and father as alderman of the ward of Farringdon without, and the following year he became sheriff, with Alderman Humphrey Parsons as his colleague. In 1722 he served the office of master of the Goldsmiths' Company, and was returned to parliament as one of the representatives of the city of London. In the next parliament, which met in 1727, he was elected one of the members for Middlesex, and also in the succeeding parliament which met in 1734. He purchased in 1726 an estate at Northall for 19,501*l.*, which now forms part of the Osterley estate. From 1727 to 1740 he was president of Christ's Hospital, and his portrait is preserved in the board-room of that institution; another portrait, painted in his robes as lord mayor, is to be found at Osterley Park. In 1729 Child introduced a new form of promissory note, with a picture of Temple Bar in the left-hand corner. These were worded very similarly to the Bank of England notes of the present day, and were discontinued, as Mr. F. G. H. Price considers, before 1800 (*Account of y^e Marygold*, p. 25). Child became lord mayor in 1731, and appointed as his chaplain Dr. John Middleton, rector of St. Peter's, Cornhill. Towards the close of his mayoralty, on 28 Sept. in the following year, he attended with the court of aldermen, sheriffs, and other officials to congratulate George II on his safe return from Hanover. On this occasion the king conferred the honour of knighthood upon the lord mayor, Alderman John Barnard, and Alderman Henry Hankey, one of the sheriffs; addresses to the king and queen were read by Mr. Baron Thompson, the recorder, and their majesties returned gracious answers. Child was elected a director of the East India Company in the year of his mayoralty, and was re-elected in 1732. He died on 20 April 1740, and was buried at Fulham on 28 April. He does not appear to have married, and was succeeded in the banking firm as senior partner by his brother Samuel, whose descendants have retained the position of senior partner to the present day (PRICE, *Account of y^e Marygold*).

[In addition to the authorities mentioned under Sir Francis Child the elder, grateful acknowledgment must be made to Mr. T. C. Noble, author of 'Memorials of Temple Bar,' who has placed his notes upon both the Francis Childs at the writer's disposal. See also Names of Members returned to serve in Parliament, 1878, ii. 65, 76; Nichols's Lit. Anecd. i. 431 *n.*; Gent. Mag. i. 171, ii. 719, 977, x. 204; Lysons's Environs of London, ii. 385.] C. W–H.

CHILD, JOHN (1638?–1684), baptist preacher, born at Bedford about 1638, was apprenticed to a handicraft; after a while he adopted another calling, and removed to Newport Pagnel, Buckinghamshire, where he lived for some years, married twice, had several children, and increased in wealth. He held 'the baptism of believers,' joining himself to the baptists, or, as they were then generally called, 'anabaptists,' and for some years was in the habit of preaching occasionally. About 1679 he removed to London. Fear of perse-

cution and anxiety to better his position led him in 1682 to publish 'A Second Argument for a more Full and Firm Union amongst all good Protestants,' in which he argued against dissent from the church of England and 'slandered his brethren.' He appears to have published an earlier book of the same character, but neither of his pamphlets has been discovered by the writer of this notice. The idea that he had acted the part of a traitor preyed upon his mind. He fell into religious mania, and hanged himself in his house on the night of 13 Oct. 1684. A broadside was published the same year on the subject of his death, and after the declaration of indulgence and the subsequent increase in strength of the dissenting interest, pamphlets on Child's 'fearful estate' obtained a large circulation.

['A Warning from God to all Apostates . . . wherein the fearful states of Francis Spira and John Child are compared,' broadside, 1684. 'The Mischief of Persecution exemplified by a true Narrative of Mr. John Child,' 1688; the writers, Thomas Plant and Benjamin Dennis, ministers, add a postscript to the effect that this book had been written before, but could not be published until the king, 'to his immortal honour,' put forth the Declaration of Indulgence. 'A Relation of the Fearful Estate of Francis Spira . . . as also . . . of Mr. John Child,' 1715, 1718, 1734 12mo, 1770 24mo; the preface to the reader is signed B. H. (Benjamin Harris, printer?); the first part is a reprint of 'A Relation of the Fearful Estate of Francis Spira,' 1640, with preface signed N. B. (Nathaniel Bacon), and dated 5 April 1638.] W. H.

CHILD, Sir JOHN (*d.* 1690), governor of Bombay, was a brother of Sir Josiah Child [q. v.] Child appears to have been sent to India before he was ten years old, and to have spent the following eight years of his life at Rajahpur under the charge of an uncle named Goodshaw, then superintendent of the East India Company's factory at Rajahpur. Child is said to have subsequently been instrumental in procuring the dismissal of his uncle from his appointment for dishonesty, and to have succeeded him as superintendent of the factory. In 1680 he was appointed agent of the company at Surat, at that time their principal factory in Western India. Surat had previously been a presidency, and was restored to that position in 1681, when Child was appointed president, with a council of eight, one of whom he was authorised to appoint deputy governor of Bombay. In 1683 a somewhat serious insurrection occurred at Bombay, a Captain Richard Keigwin, the commander of the troops and a member of the council, seizing the deputy-governor and those councillors who adhered to him, and proclaiming that the authority of the company in the island of Bombay was annulled, and that the island was placed immediately under the protection of the king of England. Child proceeded to Bombay and endeavoured unsuccessfully to bring the rebels to reason by negotiation. Eventually the matter was settled by the despatch of a king's ship to Bombay, Keigwin surrendering under promise of a pardon. In August 1684 Child was appointed captain-general and admiral of the company's sea and land forces. He was made a baronet in February 1684–5, and in 1685 the seat of government was transferred from Surat to Bombay. In 1686 Child was vested with supreme authority over all the company's possessions in India, with instructions to proceed to Fort St. George, and, if necessary, to Bengal, 'to bring the whole under a regulated administration.' The island of Bombay having been made over to the company by Charles II, who had received it from the crown of Portugal as part of his wife's dowry, the court of directors in 1689 determined to constitute Bombay the chief seat of their trade and power, and at the same time to 'consolidate their position in India on the basis of territorial sovereignty in order to acquire the political status of an independent power in their relations with the Mughals and Mahrattas' (Sir George Birdwood, *Report on the Miscellaneous Old Records of the India Office*, 1 Nov. 1878). It was in pursuance of this policy, which, though not proclaimed, had been resolved on some years previously, that Child engaged in hostilities with the emperor of Delhi, which involved the company in serious difficulties, and resulted in their having to pay an indemnity of 150,000 rupees. One of the stipulations made by the emperor, Árangzíb, on this occasion was that Child should be removed from India. While the question was pending, Child died at Bombay on 4 Feb. 1690.

Of Child's character and conduct as a public man the accounts vary very much. Bruce, the annalist of the company, writes of him in terms of the highest praise. According to him 'the precaution and public principles on which Sir John Child acted under critical circumstances discover a high sense of duty and a provident concern for the interests of the company.' He describes Child as having been for many years, 'by his firmness and integrity, the real support of the company's interests in India,' and 'alone capable of extricating them from the difficulties in which they were involved.' Hamilton, on the other hand, in his 'New Account

of the East Indies,' published in 1727, has not a good word to say for Child. He characterises the governors of Bombay as having been 'tolerable good' until 'Sir John Child spoilt it.' In another passage he says: 'After General Child had gotten the reins of government again into his own hands, he became more insupportable than ever.' It seems clear that in the case of Thorburn, one of the mutineers with Keigwin, Child acted in a tyrannical manner. Thorburn, after the authority of the company had been restored, was imprisoned at Bombay for debt, and, although in bad health, was allowed no attendance, and even his wife, notwithstanding the most urgent entreaties addressed by her to Child, was prevented from visiting him until within thirty-six hours of his death. To such an extent was Child's enmity carried in this case that the captain of an Indiaman who married Thorburn's widow shortly after her husband's death was deprived by Child of his appointment. Anderson, in his book on the 'English in Western India,' attributes Child's errors to his zeal in promoting the interests of his company. Adverting to certain questionable proceedings which Child took against the native authorities at Surat, Anderson observes that 'as their (the company's) policy was unprincipled, he (Child) was quite ready to make it his. They had become deeply involved in debt, they owed 281,250*l.* to natives of Surat, and it had become inconvenient to discharge even the interest of such a sum. Instead, therefore, of following the old-fashioned way, and paying, they were resolved to discover some other means of escaping from their obligations. The two Childs were the men to devise and execute such a plan. We do not see any ground for accusing Child of that selfishness and peculation in which many of the servants of the company indulged, to their lasting disgrace; not that he neglected his own interests, but that he identified them with the company's.'

Another question connected with Child, upon which there appears to be some doubt, is that of the official designation which was given to him when he was invested with authority over the other presidencies as well as Bombay. Sir George Birdwood, in the report already alluded to, describes Child's appointment as that of 'governor-general,' a title which was not subsequently given to any Indian governor until the time of Warren Hastings. In the books quoted in this article Child is called indiscriminately 'governor' and 'general,' but the term 'governor-general' is not used. In the despatches of the court of directors he was usually designated 'our general.' In the commission of his successor, Sir John Goldsborough, the term 'governor-general' does not occur.

[Mill's Hist. of British India, vol. i.; Bruce's Annals of the East India Company, vol. ii.; Hamilton's New Account of the East Indies, Edinburgh, 1727; Anderson's English in Western India, London, 1856; Birdwood's Report on the Old Miscellaneous Records of the India Office, 1 Nov. 1878.] A. J. A.

CHILD, Sir JOSIAH (1630–1699), writer on trade, the second son of Richard Child, merchant, was born in London in 1630. Beginning as a merchant's apprentice, he rapidly made his way in business, and about 1655 was engaged at Portsmouth in furnishing stores for the navy. In various documents of the time he is described as 'victualler,' 'deputy treasurer of the fleet,' and 'agent to the navy treasurer.' At Portsmouth he remained for many years, and became mayor of the town. His later life in London is well known from Macaulay's account of him (*Hist.* iv. 134 et seq.) He received a baronetcy in 1678; he had made a fortune which Evelyn in 1683 says was estimated at 200,000*l.*; he was a director and afterwards chairman of the East India Company, and for a time he ruled over the company as absolutely as if it had been his private business. The course of its future greatness, indeed, was in great part marked out by his ambition. Imitating 'the wise Dutch,' as he called them, he strove incessantly to extend its political power, and he was supported by his brother, Sir John Child [q. v.], the military governor of the British Indian settlements, in carrying out a rigorous and not very scrupulous policy. When Sir John's successor talked of governing according to law, Sir Josiah is said to have declared that the laws of England were 'a heap of nonsense, compiled by a few ignorant country gentlemen, who hardly knew how to make laws for the good government of their own families, much less for the regulating of companies and foreign commerce' (Hamilton, *Account of the East Indies*, ch. xix.) His despotic rule made him many enemies, who wrote very freely about him, accusing him, evidently with reason, of using his position in the company to forward unduly the interests of himself and his relatives, and of removing opposition to his policy by means of bribery. 'By his great annual presents he could command both at court and in Westminster Hall what he pleased' (*Some Remarks upon the present State of the East India Company's Affairs*, 1690). In 1673 he bought Wanstead Abbey, and went to

'prodigious cost in planting walnut-trees about his seate, and making fish-ponds, many miles in circuit' (EVELYN, *Diary*, 16 March 1683). He died 22 June 1699. He was married three times, and had many children. His son, Sir Richard Child, was made Viscount Castlemain in 1718, and Earl of Tylney in 1731 (OGBORNE, *Essex*, p. 68).

In the year of the plague, 1665, Child wrote a short essay on trade, which he afterwards expanded, and which attracted a great deal of attention (editions in his lifetime: 1668, 1670, 1690, 1693; see WALFORD, *Insurance Cyclopædia*. French translation in 1754; 'a new edition' in 1775. To the later editions is appended 'A small Treatise against Usury,' written by Sir Thomas Culpepper). Its full title (ed. 1775) will indicate its character: 'A New Discourse of Trade: wherein are recommended several weighty points relating to companies of merchants, the act of navigation, naturalisation of strangers, and our woollen manufactures; the balance of trade, and the nature of plantations, with their consequences in relation to the kingdom, are seriously discussed; methods for the employment and maintenance of the poor are proposed; the reduction of interest of money to 4*l.* per cent. is recommended; and some proposals for erecting a court of merchants for determining controversies relating to maritime affairs, and for a law for transference of bills of debts, are humbly offered.' Child's main purpose was to advocate the reduction of the legal rate of interest from six per cent. to four per cent. He contended that a high rate of interest hindered the growth of trade, encouraged idleness and luxury, and discouraged navigation, industry, arts, and invention. The Dutch were taking away our trade; and why? Because their rate of interest was at least three per cent. lower than ours. 'The Dutch low interest, through our own supineness, hath robbed us totally of all trade, not inseparably annexed to this kingdom by the benevolence of divine Providence, and our act of navigation.' Child's theory was criticised in a pamphlet called 'The Treatise of Money mistaken,' wherein it was justly argued that he had mistaken an effect for a cause. He maintained his view, however, with much ingenuity, though admitting that from different aspects the same thing might be regarded as cause and effect. His other proposals for improving English trade (see especially chapters viii. ix. and x.) throw much light on the restrictive policy of the time, coming as they do from one who had stronger leanings towards free trade than most of his contemporaries. The answer which he makes to the argument that it is dearness of wages that spoils the English trade deserves to be noticed. 'Wherever wages are high,' he says, 'universally throughout the whole world, it is an infallible evidence of the riches of that country; and wherever wages for labour run low, it is a proof of the poverty of that place' (see FIELDING, *Causes of the late Increase of Robbers*, sect. iv., for a curious criticism of this passage). Child's proposals concerning the relief and employment of the poor (chap. ii.; reprinted in 'Somers Tracts,' xi. 606) are also deserving of attention, some of them having been carried into effect. (A summary of the 'Discourse on Trade' will be found in Anderson and Macpherson's 'Hist. of Commerce,' ii. 543–54. In a 'Discourse concerning the East India Trade,' in 'Somers Tracts,' x. 634, Child's arguments are turned against the monopoly of the East India Company.) Child is said to have written 'A Treatise wherein it is demonstrated that the East India Trade is the most national of all Foreign Trades,' &c., by *Φιλόπατρις*, 1681 (see MACPHERSON, ii. 567, and M'CULLOCH, *Lit. of Pol. Econ.* p. 99); and many of the papers written in defence of the company after the revolution were no doubt composed by him (see GRANT, *Hist. of the East India Company*, p. 100).

[Ogborne's Essex; Grant's Sketch of the History of the East India Company; Pepys and Evelyn; M'Leod's Dict. of Political Economy; State Papers, Dom., 1655–1667; Macaulay's History, vol. iv.] G. P. M.

CHILD, WILLIAM (1606?–1697), musician, born at Bristol in 1606 or 1607, was educated as a chorister under Elway Bevin, and on 8 July 1631 took the degree of Mus. Bac. at Oxford, where his name was entered at Christ Church. On 19 April 1630 he was elected a lay clerk of St. George's Chapel, Windsor, and shortly after he seems to have acted as organist jointly with Nathaniel Giles. On 26 July 1632 a stipend known as the exhibition of St. Anthony was assigned to him, and at this date he is referred to in the chapter records as 'organista.' About this time he is said to have been appointed one of the organists at the Chapel Royal, Whitehall. On 4 April 1634 it was resolved by the dean and chapter of St. George's Chapel that since he had for some time fulfilled the duties of both organists, he should in future enjoy the stipend of both. Child had presumably taken Giles's duty as well as his own; Giles died in 1633–4, and from the time of his death there has only been a single organist at the chapel. Child was already known as a composer, for John Playford (*Introduction to the Skill of Musick*,

ed. 1683) says that Charles I 'often appointed the service and anthem himself, especially that sharp service composed by Dr. William Child.' In 1643, the whole establishment of St. George's Chapel was expelled. It is said that during the rebellion Child retired to a small farm, where he wrote many services and anthems, among which were several, such as 'O Lord, grant the king a long life,' expressive of his loyalty to the royalist cause. At the Restoration, Child, with the other organists of the royal chapels, Christopher Gibbons and Edward Low, was present at the coronation of Charles II (23 April 1661), and on 4 July of the same year he was appointed composer to the king, in the place of Alfonso and Henry Ferabosco, deceased. His salary in this post was 40*l.* per annum, besides an allowance for livery. He also held the post of chanter at the Chapel Royal. On 8 July 1663, Child proceeded Mus. Doc. at Oxford; his exercise, an anthem, was performed in St. Mary's Church on the 13th of the same month. On 21 Dec. 1663 Pepys found Captain Cooke, Child, and others practising an anthem for the king's chapel, and on 26 Feb. 1665–6 records how on a visit to Windsor with Lord Sandwich they called on Dr. Child, who took them into the chapel and 'had this anthem and the great service sung extraordinary, only to entertain us.' Shortly after the Restoration the dean and canons of St. George's recovered the arrears of their stipends due since they had been expelled. It was said that these sums amounted to between 7,000*l.* and 8,000*l.* apiece. The minor canons and clerks also made application for arrears due to them, but were unsuccessful in obtaining anything, and for four years the whole establishment of the chapel seems to have been in a constant state of discontent. In 1666 an augmentation of stipends was granted, and a deed was drawn up in settlement of all disputed claims. Dr. Child was one of the signatories of this document. It has always been stated that after this settlement he showed his gratitude by paving the choir of the chapel in fulfilment of a conditional promise made by him while the dispute was pending. But a document in the chapter records shows that this is incorrect. This manuscript (written only twenty years after Child's death) states, on the authority of a Dr. Wickart, 'that y^e^ Ld Clarendon paved the floor all about the altar in our chapel, and that the occasion of Dr. Child y^e^ organists paving the rest of the Choir in like manner was this: Dr. Child having been organist for some years to the king's chapel in K[ing] Ch[arles] 2^nds^ time had great arrears of his salary due to him, to the value of about 500*l.*, which he and some of our canons discoursing of, Dr. Child slited [i.e. slighted], and said he would be glad if anybody would give him 5*l.* and some bottles of wine for; which the canons accepted of, and accordingly had articles made hand and seal. After this King James 2 coming to the crown, paid off his B[rothe]rs arrears; w^ch^ much affecting Dr. Child, and he repining at, the canons generously released his bargain, on condition of his paving the body of the choir w^th^ marble, w^ch^ was accordingly done, as is comemorated on his grave-stone.' At the coronation of James II, Child walked in the procession in his academical robes, as the father of the Chapel Royal, and he appeared in a similar capacity at the coronation of William and Mary. In May 1690 his name occurs among a list of the chapel of St. George's drawn up for the purpose of assessment under an act of parliament for raising money by poll. In this he is assessed at one shilling, and 'for 300*l.* in ready money and debts' at 1*l.* 10*s.* He died at Windsor, in the ninety-first year of his age, 23 March 1696–7. This date is recorded on his tombstone, which is still in the north aisle of St. George's Chapel, though within the last five years it has been moved a few yards further west from its original position. The date of his death given in the 'Cheque Book of the Chapel Royal' is 24 March. By his will he bequeathed 50*l.* to the corporation of Windsor for charitable purposes; he had previously given 20*l.* towards building the town hall. Child published in 1639 a setting of twenty anthems, the words taken from the Psalms. These were reprinted in 1650, and again in 1656 with a changed title. Other compositions by him occur in contemporary collections, and several of his anthems and services in Boyce and Arnold's collections and in Stafford Smith's 'Musica Antiqua.' Manuscript works are to be found in the British Museum, the Fitzwilliam Collection, Cambridge (where are twenty-three anthems in Blow's autograph), the Peterhouse Collection, Cambridge, the Music School and Christ Church Collections, Oxford, and at Canterbury, York, Lichfield, and Chichester cathedrals. Child forms a link between the old style of church music, of which Gibbons was the greatest master, and the school of the Restoration, of which Purcell is the great representative. But musically he remained true to the school in which he was educated, and his compositions are remarkable for simplicity and melody. It is said that at one time the choir of St. George's ridiculed them on this account, whereupon Child wrote his celebrated service in D to prove to them that the simplicity of his

music arose from design and not from incapability. There is a fine full-length portrait of Child in his academic robes in the Music School Collection at Oxford. The head from this was engraved by J. Caldwall for Hawkins's 'History of Music.'

[Grove's Dict. of Music; Cheque Book of Chapel Royal, ed. Rimbault; State Papers, Charles II, Docquet Book, 1661–2; Pepys's Diary, ed. Braybrooke; Hawkins's History of Music, ed. 1853, 713; Wood's Fasti, ed. Bliss, i. 459, ii. 265; Musical Standard for 1884, 254; Boyce's Cathedral Music, ed. Warren, i. 30; Arnold's Cathedral Music, ed. 1790, i. 39; Add. MSS. 4847 (ix. 49, 86, 163), 31460; Child's tombstone; Act Books, &c. of St. George's Chapel; Catalogues of Royal Coll. of Music, Music School, Fitzwilliam, Christ Church, and Peterhouse Collections.] W. B. S.

CHILDE, ELIAS (*fl.* 1798–1848), landscape painter, was a very prolific artist, painting both in oil and in water colours. He first exhibited in 1798, when he appears to have been residing at 29 Compton Street, Soho, together with James Warren Childe [q. v.], who was probably his brother. From the first he always confined himself to landscape, and achieved considerable success in this line of art. In 1825 he was elected a fellow of the Society of Artists, and exhibited upwards of five hundred pictures at the exhibitions of that society, the Royal Academy, and the British Institution. His pictures were very popular, and always commanded a good sale. He particularly excelled in moonlight effects, and there is an example of this style in the National Gallery of British Art at South Kensington. He exhibited for the last time in 1848, after which date he cannot be traced.

[Redgrave's Dict. of English Artists; Graves's Dict. of Artists, 1760–1880; Arnold's Magazine of the Fine Arts; Catalogues of the Royal Academy, &c.] L. C.

CHILDE, HENRY LANGDON (1781–1874), inventor of dissolving views, born in 1781, is chiefly known in connection with the magic lantern,' a piece of apparatus which he was largely instrumental in advancing from a mere toy to a valuable means of recreation and scientific research. At the time when Childe made his first lantern—somewhere near the close of the last century—no real advance had been made in the construction of that instrument since its invention by Kircher, a century earlier. By the use of achromatic lenses and an improved oil-lamp, a considerable improvement was soon effected; but when the lime-light (then known as the 'Drummond' light, from its inventor) was made to replace the oil-lamp, the increase in size and brilliancy of the pictures exhibited was so great that the lantern could be used as a means of entertainment in the largest halls. In addition to the practical construction of magic lanterns Childe learned, while still quite a young man, to paint on glass with great skill and effect. In this way he was able to prepare slides for his lantern, and the series illustrating astronomy, natural history, costumes of all nations, &c., which he painted and exhibited in his improved lantern, caused his name to stand high as a popular exhibitor during the early years of the present century. Among other places we read of Childe's exhibitions with his magic lantern at the Sanspareil Theatre, which stood on or near the site of the present Adelphi Theatre; and when the latter was built in 1806 Childe frequently took part in the entertainments given there.

In exhibiting pictures by the aid of a single lantern, the change from one picture to the next is made abruptly; and one slide is seen to push the other out of the way, or else there is an interval of darkness. To obviate these objections, Childe invented, in 1807, his famous method of 'dissolving views,' by which one picture appeared gradually to fade away, while another as gradually took its place. This method requires the use of two lanterns, which are slightly inclined toward each other, so that their discs of light coincide upon the screen. Each lantern is provided with a thin metallic shutter, terminating in comb-like teeth, by which the light can be gradually cut off from one lantern while it is being turned on in the other; and in this way by turning a handle the operator causes one picture to melt, insensibly as it were, into another. Childe improved and completed this invention in 1818, and it has continued to hold high popularity down to the present time. The taste for popular lectures on scientific and general subjects set in early in the present century, and we read of the queen (then the Princess Victoria) with her mother, the Duchess of Kent, attending Childe's entertainment of dissolving views at the Adelphi. During Lent of the years 1837–40 Childe was engaged with his lanterns to illustrate a series of lectures on astronomy given at Her Majesty's Theatre by Mr. Howell. After the opening of the Colosseum in 1824 Childe was a frequent exhibitor there, and remained connected for a number of years with that institution, which was finally taken down in 1875. It is in connection with the Polytechnic that Childe's name will be best remembered. That well-known building was opened with his 'grand phantasmagoria' in 1838, and he, or his pupils, took an

active part in its management until it closed in 1882. It was here that he introduced the 'chromatrope,' a lantern slide by which very beautiful effects of colour are produced upon the screen. It consists simply of two painted circles of glass, which are caused to revolve in opposite directions. Childe also frequently travelled in the provinces, and his lantern exhibitions at Manchester and most of the large provincial towns were very successful. He lived to the great age of ninety-three, dying in 1874, but retained to the last an active interest in the instrument which he had taken so conspicuous a part in perfecting and using.

[Information from private friends of Henry Langdon Childe; contemporary newspapers; Chadwick's Manual of the Magic Lantern.]

W. J. H.

CHILDE, JAMES WARREN (1780–1862), miniature painter, first appears as an exhibitor in the Royal Academy in 1798. In that year he was residing at 29 Compton Street, Soho, and seems to have been a brother of Elias Childe [q. v.], who resided at the same place. His first exhibited works were landscapes, chiefly taken from London and the immediate neighbourhood. He first appears as a miniature painter in 1815, and seems to have thenceforth adopted that particular line exclusively. From that year to 1853 he was a constant exhibitor of miniatures at the Royal Academy, and also at the Suffolk Street gallery. Most of his exhibited works were portraits of best known and most popular actors and actresses of the day. His own children were also favourite subjects, some of whom also adopted art as a profession. Childe resided the greater part of his life at 39 Bedford Street, Covent Garden, and died at Scarsdale Terrace, Kensington, on 19 Sept. 1862, aged 82.

[Redgrave's Dict. of English Artists; Graves's Dict. of Artists, 1760–1880; Cat. of the Royal Academy and Society of British Artists; Times, 23 Sept. 1862.]

L. C.

CHILDERLEY, JOHN (1565–1645), divine, son of Ellis Childerley, a turner, was educated at Merchant Taylors' School, which he entered in 1575, and at St. John's College, Oxford, where he graduated D.D. in 1603. He was for a time chaplain to the English colony in Stade, Hamburg, and subsequently chaplain to archbishops Bancroft and Abbott. He also held the rectories of St. Mary Woolnoth and St. Dunstan's-in-the-East in London, and that of Shenfield in Essex. The latter was sequestered by the parliament in 1643. He died in 1645.

[Robinson's Merchant Taylors' Reg. i. 25; Wood's Fasti (Bliss), i. 300.]

J. M. R.

CHILDERS, ROBERT CÆSAR (1838–1876), oriental scholar, born in 1838, was a son of the Rev. Charles Childers, English chaplain at Nice. He was appointed a writer in the Ceylon civil service at the end of 1860, and for three years acted as private secretary to the then governor, Sir Charles McCarthy. He then became office assistant to the government agent in Kandy; but shortly afterwards, in March 1864, his health broke down, and he was compelled to return home. While in the service he had taken great pains to understand the modes of thought and feeling of the Sinhalese, and had given up one of his vacations to acquire a more thorough knowledge of the native language and literature than was required by the rules of the service. Those who can realise how precious are the few holidays and leisure hours of a hard-worked official in the East will know how to appreciate such an act. It was in this vacation, spent at the Bentota Resthouse, that he began the study of Pali under the guidance of Yátrámullé Unnánsé, a Buddhist scholar of great learning, and of peculiar dignity and modesty, for whom his distinguished pupil retained to the last a deep personal regard. After his return home ill-health and other causes prevented him for some time from carrying on his studies in the sacred language of the Buddhists. It was not till November of 1869 that he published his first contribution to the literature of the subject. This was the Pali text of the 'Khuddaka Pátha,' with English translations and notes, printed in the 'Journal of the Royal Asiatic Society.' It was the first Pali text printed in England, and, with one exception, the only portion of the Buddhist sacred books till then printed in Europe. There was at that time neither dictionary nor grammar of the language in any European tongue. Without these it was impossible that the rich stores of historical and ethical works hidden away in the Pali manuscripts could be made available for comparative history. These wants Childers set himself energetically to work to supply, though the task was one from which any scholar less enterprising and less self-sacrificing would have shrunk. To the preparation of the Pali dictionary he devoted the greater part of his time during the rest of his life; the work gradually rising in aim and scope under his hand. The first volume was published in 1872. In the autumn of that year he was appointed sub-librarian at the India Office, and early in the next year he accepted the appointment of professor of Pali and Buddhist literature at University College, London, the first instance of a professor being

appointed specially for this subject. In the same year he contributed a paper on Buddhist metaphysics to Prof. Cowell's edition of Colebrooke's 'Essays,' and from time to time he published various papers on Pali and Sinhalese in the 'Journal of the Royal Asiatic Society.' The most important of these papers was his edition in 1874 of the Pali text of the 'Mahā-parinibbāna Sutta ('Book of the Great Decease'), being that part of the Buddhist scriptures which gives in detail the events of the last few days of the Buddha's life. Sinhalese had been generally considered to be a Dravidian language. In his two papers on the subject (1873 and 1875) he conclusively showed, for the first time, how thoroughly Aryan were both its grammar and its vocabulary. In 1871 he had discussed, in a paper on the well-known 'Dhammapada,' some of its verses which bore more especially on the subject of the Buddhist ideal state, Nirvāna or Arahatship. But during all these years Childers was sedulously engaged in completing the second volume of his Pali dictionary, which, much larger and fuller than the first part, was published only in the autumn of 1875. This great and important work did for Pali what Wilson's dictionary had done for Sanskrit. It was not only the most valuable contribution that had yet been made to the study of the language, but was the indispensable means by which further progress could be made. Like Wilson's it was sure to be superseded; for it made possible that rapid advance in the publication of Pali texts which has been the most marked feature in oriental studies since its appearance. It was the foundation of all that subsequent work by the various editors engaged on the Pali Text Society which has rendered it inadequate. Its great value was immediately recognised throughout Europe; and a few months after its appearance it was awarded by the Institute of France the Volney prize of 1876 for the best philological work of the year. After the completion of the dictionary Childers with unwearied zeal looked forward to renewed activity. He had announced his intention of publishing a complete translation of the Buddhist Játaka book, the most ancient and the most extensive collection of folklore extant, and his name appeared as the promised contributor of translations of various parts of the Buddhist scriptures to the Oxford series of translations from the sacred books of the East. But his continual labours had told upon a constitution already enfeebled and consumptive, a cold contracted in the early part of the year developed into a rapid consumption, and he died on 25 July 1876 at Weybridge at the early age of thirty-eight. To an unusually powerful memory and indomitable energy Childers united an enthusiasm in the cause of research, a passionate patience, rare even in new and promising fields.

[Ceylon Civil Service Guides, 1861–4; University College Calendar, 1874; Journals of the Royal Asiatic Society, 1869–75; personal knowledge.] T. W. R. D.

CHILDREN, GEORGE (1742–1818), electrician, born in 1742, graduated B.A. of Oriel College, Oxford, in 1762, and was a bencher of the Middle Temple, although he never practised at the bar. He owned much property near Tunbridge, and successfully engaged in business there as a banker for many years, devoting his leisure to scientific pursuits. He lived at Ferox Hall, Tunbridge, and married the eldest daughter of Thomas Marshall Jordan, by whom he had an only son [see CHILDREN, JOHN GEORGE]. In 1802 the news of the discovery of the galvanic pile by Professor Volta in Italy reached this country. It was at once seen that by enlarging the dimensions of the apparatus employed more powerful effects could be produced. Children and his son became much interested in the subject. His position enabled him to retire from the active exercise of his business, and he devoted all his energies and much of his money to aiding his son in the construction of new and large galvanic batteries. Their principal battery consisted of twenty-one cells, each containing plates of copper and zinc, having a combined area equal to thirty-two square feet. When these plates were properly connected and immersed in acidulated water, they generated a current of electricity which was capable of producing effects considered at that time very surprising. The refractory metals, iridium and platinum, were easily fused by this current, which was able to ignite six feet of thin platinum wire. Children also wrote much verse, and extracts were published in the memoir of his son. In 1816 the failure of the Tunbridge bank, of which he was still a partner, left Children nearly penniless. His son took a small house at Chelsea for him, and there he died on 21 Aug. 1818.

[Gent. Mag. 1818, pt. ii. p. 378; Memoir of J. G. Children, 1853.] W. J. H.

CHILDREN, JOHN GEORGE (1777–1852), secretary of the Royal Society, only son of George Children [q. v.], was born at Ferox Hall, Tunbridge, on 18 May 1777, his mother dying six days after. He was educated at Eton and Queens' College, Cambridge, but left college in 1798 to marry a Miss Holwell, granddaughter of Governor Holwell [q. v.]; she died in 1800. After her

death Children travelled much, and studied mechanics and mineralogy, and in March 1807 was elected F.R.S. In November 1808 he contributed to the Royal Society a paper on the most advantageous mode of constructing a voltaic apparatus for chemical research (*Phil. Trans.* 1809). His experiments were performed with a battery of twenty-one plates [see CHILDREN, GEORGE]. He built a good laboratory at Tunbridge, in which Sir H. Davy made numerous experiments (see DAVY, *Bakerian Lecture*, 1809, and *Phil. Trans.* 1811, 'On Combinations of Oxymuriatic Gas and Oxygen'), and in which Davy subsequently met with a severe accident during an experiment (October 1812). In 1808–9 Children, during a tour in Spain, met Blanco White, of whom he gives some interesting particulars (*Memoir of Children*, pp. 89-92), mentioning him as 'my ever-to-be-remembered kind friend Blanco.' On 2 July 1813 Children put in action the largest galvanic battery then constructed, each plate presenting thirty-two square feet of surface. The remarkable results obtained are recorded in the 'Phil. Trans.' for 1815. For these experiments Children in 1828 received the Royal Institution medal.

In 1816 the household at Tunbridge was broken up by the bankruptcy of Mr. Children, sen., in paying debts incurred by his bank, and Children accepted a post as librarian in the department of antiquities in the British Museum. In 1819 he published, with considerable additions, a translation of Thénard's 'Essay on Chemical Analysis' from his 'Traité de Chimie.' He married, 31 May 1819, his third wife, Mrs. Towers, who lived till 1839; his second wife, Caroline, daughter of George Furlong Wise of Woolston, Devon, whom he married in 1809, having died on 19 Aug. 1810.

In 1821 Children contributed to the 'Journal of Science and Art' a translation of a very curious old book on the 'Calcination of Metals,' by John Rey, published at Bazas, thirty miles south-east of Bordeaux, in 1630. In 1822 his translation of Berzelius's work on the use of the blowpipe in chemical analysis appeared. In 1823 he was transferred by Davy's influence to the department of zoology, but continued to analyse and describe minerals. In 1823 he published anonymously an abstract of Lamarck's 'Genera of Shells' in the 'Journal of Science and Art.' In 1824 he became a joint editor of the 'Zoological Journal' then established. In the same year he discovered a method of extracting silver without the use of mercury, which was purchased from him by several American mining companies. In 1826–7, and again from 1830 to 1837, he was one of the secretaries of the Royal Society. For some years he was joint editor with R. Phillips of the 'Annals of Philosophy,' although his name never appeared on the title-page. He was very active in the establishment of the Entomological Society in 1833, and was its president in 1834–5. He had a good entomological library and collection of insects, and wrote several papers on insects. He resigned his post at the British Museum in 1840, and occupied his closing years largely with astronomy. He died at Halstead Place, Kent, on 1 Jan. 1852. He was of a most lovable disposition, unsoured by frequent illnesses and misfortunes, free from arrogance or conceit, most careful in ascertaining facts, and equally zealous in friendship and in science.

Besides the works above mentioned Children wrote in defence of Sir H. Davy's safety-lamp, and also numerous papers on minerals in 'Phil. Trans.,' Thomson's 'Annals of Philosophy,' and the 'Philosophical Magazine.'

[Memoir of Children by A. A. (his only child, Anna Atkins), privately printed, Westminster, 1853; Gent. Mag. 1852, i. 622.] G. T. B.

CHILDREY, JOSHUA (1623–1670), antiquary and astrologer, was the son of Robert Childrey of Rochester, where he was born in 1623. He was educated at Rochester grammar school, entered Magdalen College, Oxford, in the Lent term of 1640, and became one of the clerks. On the breaking out of the civil war he left the university, and did not return until the city had surrendered to the forces of the parliament. He took his degree of B.A. on 22 July 1646, and is said, though his name does not appear in the 'Register of the Visitors of the University' edited by Professor Montagu Burrows for the Camden Society, to have been expelled from his college in 1648. Until the Restoration he maintained himself by keeping a school at Faversham in his native county. In 1660 he was appointed by Henry Somerset, lord Herbert, as one of his chaplains, and through this peer's favour quickly obtained preferment. Having been created M.A. on 24 Jan. 1660–1, he was installed on 23 Jan. 1663–4 in the archdeaconry of Sarum; on the 21st of the following June he obtained the prebendal stall of Yetminster Prima in the cathedral church of Salisbury, and in the same year was appointed to the rectory of Upwey in Dorsetshire. He died at Upwey on 26 Aug. 1670, and was buried in the chancel of his parish church.

Childrey published during the protectorate two small works. The first of them was 'Indago Astrologica, or a brief and modest Enquiry into some principal points of Astrology,' 1652, and this was followed in 1653 by 'Sy-

zygiasticon instauratum; or an ephemeris of the places and aspects of the planets as they respect the ⊙ as Center of their Orbes. Calculated for 1653.' But the only volume now connected with his name is his 'Britannia Baconica, or the natural rarities of England, Scotland, and Wales, according as they are to be found in every Shire historically related according to the precepts of the Lord Bacon,' which was printed in London in 1660, and issued at Paris in a French translation in 1662 and 1667. Though the descriptions of the curiosities mentioned in its pages are mostly taken from previous writers, there are occasional references to his own observations. He alludes at least twice to what he had seen in his native county of Kent, and mentions his visits to Wiltshire, Gloucester Cathedral, and to Witney. The work was undoubtedly popular, and it is said to have imbued Dr. Plot with a desire of compiling his 'Natural History of Oxfordshire.' Childrey made numerous observations in several volumes on the weather and the tides at Weymouth, which it was his intention to have bequeathed to the Royal Society, but they seem to have been lost. Ten of his letters, written to Oldenburg and others (1669–1670), are in the possession of that body, and a communication from Childrey to Seth Ward, bishop of Salisbury, commenting on the hypothesis of Dr. John Wallis about the flux and reflux of the sea (which was printed in the 'Philosophical Transactions,' No. 16, p. 263), is in its 'Philosophical Transactions,' No. 64, pp. 2061–8, and in the Abridgment, i. 516–20. To these animadversions Wallis published a reply in the same 'Transactions,' No. 64, pp. 2068–74, Abridgment, i. 520–3. Childrey was certainly possessed with much enthusiasm for natural history.

[Wood's Fasti (Bliss), ii. 90, 244; Wood's Athenæ (Bliss), iii. 903–4; Cat. of MS. Letters, in possession of Royal Soc. (1840), pp. 24–7; Hutchins's Dorset (1864 ed.), ii. 848.]

W. P. C.

CHILDS, JOHN (1783–1853), printer, was born in 1783 at Bungay, Suffolk, where, says the song ('Old Bungay'), 'Then for printers, good gracious! what hosts we have got!' His father and grandfather carried on the same business from 1795. In association with Joseph Ogle Robinson, he projected the series known as the 'Imperial octavo editions of standard authors,' which sold extensively for many years, and supplied in a cheap but handsome form books of literary value. The series subsequently passed successively through the hands of Westley and Davis, Ball, Arnold & Co., and H. G. Bohn. The select committee of the House of Commons appointed in 1831 to inquire into the king's printers' patent arose from a conference between John Childs, his brother and partner Robert, and Joseph Hume, M.P., on the subject of cheap bibles, and the inconvenience of a continuance of the monopoly. Childs informed the committee that he and his brother had been in business for a quarter of a century, that they employed over a hundred hands, and that they had printed editions of the Bible with notes (thus eluding the patent) for many years. He was a staunch nonconformist, and perhaps the first person not a member of the Society of Friends who suffered imprisonment on account of a conscientious refusal to pay church rates. This occurred in May 1836, and led to the agitation out of which grew the Braintree case. The incarceration was the subject of a debate in the House of Commons, and a contemptuous reference by Sir Robert Peel to 'the Bungay martyr.' In 1837 the town was visited by O'Connell, and the Messrs. Childs took a leading part in receiving him. A newspaper of the day says that a banquet was given at the house of 'the spoil'd Child' in honour of the agitator. In 1841 the two brothers, Mr. Alderman Besley, and others, established the 'Nonconformist' newspaper, for many years edited by the late Edward Miall, M.P. [q. v.] Besides his opposition to church rates and the bible monopoly, Childs deserves to be remembered as one of the pioneers of the movement for cheap and good literature for the million. He died at Bungay on 12 Aug. 1853, in his seventieth year. He married the daughter of a Mr. Brightley. This fact, with other items of personal history, is told by J. E. Ritchie (*East Anglia*, 1883, pp. 138, &c.)

Robert Childs (*d.* 1837), his brother and partner, also gave evidence before the select committee of 1831 on the king's printers' patent. He committed suicide on 29 Dec. 1837, by throwing himself out of an upper window of his house at Bungay.

Charles Childs (1807–1876), printer, son of John Childs, and long the head of the firm of John Childs & Son, died at Bungay on 26 Dec. 1876, in his seventieth year. Dr. F. J. Furnivall (*Report of the Chaucer Soc.* 1877), after referring to the support afforded by him to the Chaucer and other societies, goes on to state that his 'interest in us and our doings was that of a cultivated literary man, and not of a tradesman seeking gain. A first-rate man of business, quick, resolute, always to be trusted, always striving for excellence, Mr. Childs was also a well-educated, well-read man, a strong liberal in politics, a good hater of religious shams, a captain of volunteers till within a few years of his death.' During

the corn-law and currency controversies he contributed one or two articles to the 'Westminster Review.' He gave evidence before the select committee of the House of Commons on the queen's printers' patent, 1859, pointing out that the most beautiful as well as the most accurate editions of the Bible had been the work of unauthorised printers. Messrs. Clay, Son, & Taylor, of Bread Street Hill, purchased the plant and stock-in-trade of the firm, and carried on the business at Bungay.

[Gent. Mag. February 1838, April 1854; Nonconformist, 17 Aug. 1853, 10 Jan. 1877; Suffolk Chronicle, 20 Aug. 1853; Bookseller, 2 March 1877; Report of the Select Committee of the House of Commons on the King's Printers' Patent, 1831; *ib.* on Queen's Printers' Patent, 1859; Timperley's Encyclopædia of Printers and Printing, 1842; Printing Times, 15 Jan. 1877, 15 March 1877.] H. R. T.

CHILLENDEN, EDMUND (*fl.* 1656), theological writer, was an officer in the parliamentary army. At the general rendezvous held before Fairfax in Corkbush Field, Hertford, on 15 Nov. 1647, Major Scott, having insinuated seditious principles into the minds of the soldiery, was committed to the custody of Lieutenant Chillenden, and sent up to the parliament. Subsequently Chillenden attained the rank of captain. He was living in 1656.

He published: 1. 'Preaching without Ordination,' London, 1647, 4to. Lazarus Seaman wrote a brief answer to this work, appended to his 'Vindication of the Judgment of the Reformed Churches and Protestant Divines from Misrepresentations concerning Ordination and Laying on of Hands,' London, 1647, 4to. Another reply appeared under the title of 'Church Members set in Joynt, by Filodexter Transilvanus,' London, 1648, 4to. 2. 'Nathan's Parable; with a Letter to his Excellency the Lord General Cromwell,' London, 1653, 4to.

[Watt's Bibl. Brit., under 'Chillenden' and 'Seaman;' Cat. of Dr. Williams's Library, ii. 77, 243, 390; Thurloe's State Papers, iv. 365, v. 286; Masères Civil War Tracts, p. lvii; Notes and Queries, 3rd ser. vi. 264.] T. C.

CHILLESTER, JAMES (*fl.* 1571), translator, published 'A Most Excellent Hystorie, Of the Institution . . . of Christian Princes, and the Originall of Kingdomes: Whereunto is annexed a treatise of Peace and Warre, and another of the Dignitie of Mariage. . . . First written in Latin by Chilidonius Tigurinus, after translated into French by Peter Bonaisteau of Naunts in Brittaine, and now englished by Iames Chillester, Londoner. . . . London, H. Bynneman, dwelling in Knightrider streat, at the signe of the Mermayd,' 1571, 4to, black letter. On the back of the title-page are the arms of the queen, to whom the book is dedicated, and four lines of poetry.

[Chillester's A Most Excellent Hystorie, in the British Museum; Ames's Typogr. Antiq. (Herbert), 971.] W. H.

CHILLINGWORTH, JOHN (*fl.* 1360), mathematician, was a fellow of Merton College, Oxford, where he studied with great diligence, and founded a school of zealous promoters of mathematical inquiries. He wrote learned treatises on astrology, rejecting the extravagances, but retaining what he judged to be the sane substratum, of the science. Leland describes his 'Algorismus' as ingenious and effective; he had also seen his 'Canones et Tabulæ Astronomicæ.' Chillingworth wrote besides: 'De Judiciis Astronomiæ,' 'De Crepusculis,' 'De Ascensionibus Nubium,' 'Arithmeticum opus,' and other works not enumerated.

[Leland's Commentarii de Script. Brit. (1709), p. 455; Bale's Script. Brit. Cat. vi. 460; Pits, De Angliæ Scriptoribus, p. 489; Tanner's Bibl. Brit. p. 177; Sherburne's Sphere of M. Manilius, p. 37; Brodrick's Memorials of Merton, 27, 222.] A. M. C.

CHILLINGWORTH, JOHN (*d.* 1445), astronomer, trod in the footsteps and inherited the fame of his predecessor of the same name, with whom he has sometimes been confounded. Like him, he was a fellow of Merton College, Oxford, and like him he cultivated with especial predilection mathematical studies. The titles of his works, however, have not been transmitted to us, and it is doubtful whether he may not have had the credit of some of his predecessor's work. He is stated to have been a native of Northumberland, was principal of St. John's Hall in 1440, and junior proctor of the university in 1441. He died 17 May 1445, and was buried outside the chapel of Merton College. His will was proved 25 May 1445. Anthony à Wood testifies that he was 'a great astronomer of his time, as his works have showed, having been a zealous follower and admirer of John Chillingworth, sometime fellow of his college, and in renown in the century going before.'

[Tanner's Bibl. Brit.; Wood's Colleges and Halls (Gutch), iii. 48, App.; Brodrick's Memorials of Merton, 233.] A. M. C.

CHILLINGWORTH, WILLIAM (1602–1644), theologian, was the son of a well-to-do citizen of Oxford, who afterwards held

the office of mayor, and must have been a man of literary or theological interests, as Laud, at that time fellow of St. John's College, acted as godfather to his son William. Under these circumstances it was natural that Chillingworth should be destined to a university career. He was educated at a grammar school in Oxford, and in 1618 was made a scholar of Trinity College. He took his degree of B.A. in 1620, and owing to his growing reputation as a scholar was elected fellow of his college on 10 June 1628.

Chillingworth's connection with Laud led to an episode which is discreditable to them both. Alexander Gill, an usher in St. Paul's School, was in the habit of visiting old friends at Oxford, and in the heat of a convivial conversation in the grove of Trinity College used some strong expressions against the king, and praised Felton's murder of the Duke of Buckingham. For this he was called before the Star-chamber on 6 Nov., was degraded from the ministry, deprived of his university degree, and sentenced to lose his ears. Aubrey (*Lives of Eminent Men*, ii. 285) says that Chillingworth sent Laud 'weekly intelligence of what passed in the university,' and it is exceedingly probable from the nature of the evidence against Gill that the information in his case came from Chillingworth (Masson, *Life of Milton*, i. 178 note). If so, Chillingworth's communications to Laud must have been singularly indiscreet, and Laud must have used them unscrupulously; and it was well for Chillingworth that he was turned from political interests to ecclesiastical controversy.

To the discussion of the religious questions which agitated the university at that time Chillingworth brought an impartial and well-balanced mind, a large store of learning, and a keen power of dialectics. He delighted in argument and discussion, and his talents won him the intimacy of such men as Sir Lucius Cary, John Hales, and Gilbert Sheldon (afterwards archbishop of Canterbury). The question which was uppermost in Oxford was the controversy against the church of Rome, and into this Chillingworth plunged with ardour. He measured swords with a jesuit, who went by the name of John Fisher, who was busied in Oxford with the defence of the Roman position. Frequent arguments with Fisher led Chillingworth to doubt the logical basis of the Laudian theology, which was then prevalent among his Oxford friends. The Laudian school insisted upon ecclesiastical order and ecclesiastical authority; Chillingworth was not satisfied with the evidence for the continuity of the protestant church. He was acutely susceptible to the jesuit arguments against Luther as a schismatic who had no evidence of a commission, human or divine, for his revolutionary action; he was keenly conscious of the excesses of some protestant bodies, and saw in protestantism no machinery for suppressing heresy or restoring the unity of the church (Knott, in 'Directions to be observed by N. N.,' p. 37, gives Chillingworth's summary of his reasons for joining the church of Rome, and this summary is acknowledged to be genuine by Chillingworth, 'Preface to the Author of Charity Maintained'). In short, Chillingworth, as he wrote to Sheldon, was attracted by the idea of an infallible church, and saw no other church save that of Rome which claimed infallibility in matters of faith. Wearied by the perpetual controversies in which he had hitherto lived, he sought a refuge in the Roman church.

Chillingworth's conspicuous abilities made him an important convert, and the jesuits determined to find him employment. In 1630 he went to the college of Douay, where he was urged to put in writing an account of the motives which had led him to make his religious change. Perhaps this was hardly judicious treatment of one who sought above all things relief from inward questionings. However, Chillingworth undertook the task imposed upon him, and with a sense of new responsibility his intellectual fairness again revived. He felt it his duty to weigh afresh the arguments of his former friends, and Laud, then bishop of London, began a series of letters to his godson, which had the effect of turning his mind to a new line of inquiry (Wharton, *Hist. of the Troubles and Trial of William Laud*, p. 227). The result was that Chillingworth, as he says himself, 'upon better consideration became a doubting papist.' He left Douay in 1631 and returned to Oxford, where he pursued his theological inquiries with an impartial mind, till in 1634 he again declared himself to be a protestant, and published a statement of the motives which induced him to become a Romanist, together with a confutation of them (a later summary of this paper is in his 'Additional Discourses,' No. 8).

Though Chillingworth abandoned the church of Rome, he did not at once return to the church of England. His mental struggles had led him to seek an intellectual basis for belief which rested on something deeper than any ecclesiastical system. He had left the church of England because the church of Rome seemed to offer a firmer foundation for a system which was capable of logical expression. When he found that this also was open to objections, he slowly

worked through the prepossessions 'which by his education had got possession of his understanding,' and sought for a reasonable basis of belief. He rested upon scripture interpreted by reason, and did not seek to discover any perfect system of dogma or practice. He was not interested in setting up the church of England against the church of Rome, but was contented to convince himself that a man, honestly in search of truth, could find it in the scriptures, and that no claims of infallibility could be maintained against the right of the enlightened conscience to bring everything to the test of learning and rational investigation. Tried by these tests he found nothing erroneous in the teaching of the church of England, but he declined to take orders because he was not convinced that every proposition contained in the Thirty-nine Articles could be proved from scripture, and he regarded the articles themselves as an 'imposition on men's consciences,' resembling the authority claimed by the church of Rome to utter infallible definitions of dogma (Des Maizeaux, *Letters to Sheldon*, p. 78, &c.)

It was natural that the Romanists should attack with some bitterness a convert from whom they had hoped much, whose conduct had been marked by such apparent irresoluteness; while, at the same time, Chillingworth's new position did not commend itself to protestant zealots. The divines of the Laudian school, however, combined great doctrinal tolerance with a love for outward order, and treated Chillingworth with consideration while they strove to overcome his scruples. They recognised his value as a controversialist, and, however much Chillingworth may have wished to hold aloof from controversy, it was forced upon him. His former friends among the Romanists assailed him with reproaches, which he answered by temperate arguments against the chief positions on which they rested their attacks. Thus he wrote to John Lewgar, a convert to Romanism, a letter giving 'Reasons against Popery,' and further held a conference with Lewgar in which they discussed the Roman claims of infallibility and catholicity. The same controversy also seems to have given rise to a short treatise of Chillingworth's, 'A Discourse against the Infallibility of the Roman Church.' About the same time he engaged in a similar controversy with a jesuit known as Daniel, whose real name was John Floyd, against whom Chillingworth took up the formal ground that the contradictions involved in several of the Roman doctrines were a conclusive proof against the infallibility of the church. A third disputation was held before Lord Digby and Sir Kenelm Digby with Mr. White, the author of 'Rushworth's Dialogues,' on the subject of tradition. A summary of all these controversies is contained in the detached pieces which were published in 1687 under the title of 'Additional Discourses of Mr. Chillingworth.'

All this, however, was but preparatory to Chillingworth's great work, which was the result of accidental circumstances, and suffers from its accidental form. Rarely has a work of such importance been weighted by so much extraneous matter, for Chillingworth is not only answering an enemy, but defending a friend at the same time. The controversy to which Chillingworth brought all his learning and all his thought arose from the publication in 1630 of a book called 'Charity mistaken, with the want whereof Catholics are unjustly charged for affirming, as they do with grief, that Protestancy unrepented destroys salvation.' The writer was a jesuit, Edward Knott, who was answered by Dr. Potter, provost of Queen's College, Oxford, in a book called 'Want of Charity justly charged on all such Romanists as dare (without truth or modesty) affirm that Protestancie destroyeth salvation' (1633). The jesuit replied in 1634 in a work entitled 'Mercy and Truth, or Charity maintained by Catholics.' The nature of the controversy is sufficiently indicated by these titles, and the question thus raised was precisely the one which interested Chillingworth most deeply. He had become a Romanist through his longing for certainty; he found that a more logical organisation gave no greater certainty, but made more demands upon the intellect; he had abandoned Romanism because he discovered that the problem was an individual problem, and that a universal solution was unattainable. He accordingly undertook to spare Dr. Potter the trouble of replying to Knott's pamphlet, and set to work to answer it himself. For this purpose he went to the house of his friend, Sir Lucius Cary (then Lord Falkland), at Great Tew in Oxfordshire. There he found a well-stocked library and a man of congenial temper, with whom he might discuss the various points in the argument which he was preparing.

The news of this intention of Chillingworth caused some stir; it was a great point for the Anglicans that their champion was one who knew the ways of the jesuits, and could answer them from personal experience. Knott, in the heat of the fray, adopted an unworthy means of putting his adversary at a disadvantage. In 1636 he issued a pamphlet, 'A Direction to be observed by N. N. if hee

meane to procede in answering the book entitled Mercy and Truth, or Charity maintained by Catholicks.' In this he tried to put Chillingworth out of court by accusing him of Socinianism. This personal attack still further complicated Chillingworth's book; not only had he to defend Dr. Potter, and to refute Knott's arguments, but he had also to clear his own reputation.

It would seem that Knott's attack on Chillingworth's orthodoxy caused some apprehension in the mind of Laud, who desired that Chillingworth's book should be submitted to the revision of some sound divines before it was published. It was accordingly revised by Richard Baily, the vice-chancellor, and John Prideaux and Samuel Fell, divinity professors in the university of Oxford, and it appeared in 1637 with their imprimatur, so that Chillingworth claimed that he had 'made it pass through the fiery trial of the exact censures of many understanding judges.' The book bore the title of 'The Religion of Protestants a Safe Way of Salvation; or, an answer to a book entitled Mercy and Truth, or Charity maintained by Catholiques.' It began with a 'preface to the author of Charity maintained, with an answer to his pamphlet entitled A Direction to N. N.' It then proceeded to quote the preface and various chapters of the treatise 'Charity maintained,' and answer their arguments point by point. 'Charity maintained' consisted of two parts, but Chillingworth contented himself with answering only the first part, which dealt with the general principle involved in the controversy; and did not pursue the points of detail opened out by the second part, for reasons which he gives in the 'conclusion.'

Thus Chillingworth's book is inextricably involved in extraneous matter, and owes its unity only to the lofty conceptions of its author, which animate all his arguments. He came forward not to attack Romanism or defend Anglicanism, but to maintain the right of free inquiry and the necessity of personal conviction. He spoke with an entire detachment from all contending systems: 'My desire is to go the right way to eternal happiness; but whether this way lie on the right hand, or on the left, or straightforward; whether it be by following a living guide, or by seeking my direction in a book, or by hearkening to the secret whisper of some private spirit, to me it is indifferent.' Hence he proceeded on the principle of 'damning no man nor doctrine without express and certain warrant from God's word.' He attacked the Romanist assumption of certainty by a keen analysis of the grounds of belief, which he regarded primarily as intellectual assent; he drew clear distinctions between different kinds of evidence, between probable and necessary inferences, between moral and intellectual error. He argued on behalf of free inquiry as the great principle of protestantism, and limited himself to prove that if this principle was honestly followed, even though it led to intellectual errors on some points, it could not exclude from a participation in God's promises, and was therefore 'a safe way of salvation.'

Chillingworth's book at once attracted attention by its conspicuous ability, and a second edition was demanded within five months. But Chillingworth's position and arguments, though interesting to the learned and cultivated, were regarded with abhorrence by zealots on every side. His jesuit antagonist, Knott, attacked him in a pamphlet, 'Christianity maintained; or, a Discovery of sundry Doctrines tending to the Overthrow of the Christian Religion' (1638), and in 1639 two other works were issued from St. Omer denouncing Chillingworth as an atheist, whose principles were subversive of all religion. Even nine years after Chillingworth was dead, Knott still continued his protest in 'Infidelity unmasked, or a confutation of a book published by Mr. William Chillingworth' (Ghent, 1652). Nor was the puritan party much better pleased with Chillingworth's arguments. In their eyes also he was imperilling religion by resolving faith into reason, and his intellectual tolerance had no charm for them when they were striving for supremacy. But Chillingworth's opinions were acceptable to Charles I and Laud, and Sir Thomas Coventry, keeper of the seal, offered him a benefice which he refused because he could not subscribe the articles. He expressed himself in his book 'that the doctrine of the Church of England is pure and orthodox, and that there is no error in it which may necessitate or warrant any man to disturb the peace or renounce the communion of it. This, in my opinion, is all intended by subscription.' Laud had no fault to find with this definition of subscription, which was also held by Sheldon. Probably in consequence of their representations, and after this public announcement of his meaning, Chillingworth agreed to sign the articles, as a basis of peace and union, not as a token of entire assent. After this, in July 1638, he was made chancellor of Salisbury, with the prebend of Brixworth in Northamptonshire annexed, and soon afterwards was made master of Wigston's Hospital in Leicester. In 1640 he was elected proctor in convocation by the chapter of Salisbury, and sat in that assembly, which incurred the wrath of parliament, so that its

members were threatened with a heavy fine.

All other subjects were now thrown into the background by the outbreak of the struggle between king and parliament. It is not surprising that men like Chillingworth and Falkland, who saw the hope of the future lie in the prevalence of right reason, should have shrunk before the immoderate pretensions of parliament and joined the king's side, in the interests of order and peace. He used his pen in the king's behalf, chiefly to criticise the Scottish declaration, a task which was doubtless congenial to the bent of his penetrating mind. This naturally brought upon him retaliatory attacks, and Chillingworth wrote to excuse himself for writing against rebels (Des Maizeaux, *Life of Chillingworth*, p. 300).

Moreover, Chillingworth joined the royal army, whether as a chaplain through choice or as a soldier through necessity cannot be said. In August 1643 he was with the king's forces before Gloucester, where his classical learning suggested an engine for assault after the fashion of the Roman *testudo* (Rushworth, *Historical Collections*, iv. 236). Before his device could be used effectively the siege of Gloucester was raised in consequence of the advance of the Earl of Essex. Chillingworth accompanied the royalist troops to Arundel Castle, where he was taken ill. Being left at Arundel, he was one of the prisoners who fell into the hands of Waller when the castle surrendered on 9 Dec. Chillingworth's illness was so severe that he was not sent to London with the other prisoners, but obtained leave to retire to Chichester, where he was lodged in the bishop's palace. The privations of the siege and the anxiety of his captivity told upon a delicate constitution. He was pestered, moreover, by the exhortations of the puritan officers, and especially of a puritan clergyman, Francis Cheynell [q. v.], which were supposed by his friends to have shortened his days. He died on 30 Jan. 1643–4, and was buried in Chichester Cathedral. Certainly Cheynell's conduct at his funeral was calculated to produce the impression that he had harassed Chillingworth's last hours. Though, as a great favour, Chillingworth was allowed to be buried according to the Anglican ritual, Cheynell appeared, and, after a long speech denouncing his heresies, flung a copy of his 'Religion of Protestants' into the grave that it might 'rot with its author and see corruption.' Moreover, Cheynell carried his zeal so far as to publish a work called 'Chillingworthi Novissima; or the Sickness, Heresy, Death, and Burial of William Chillingworth, (in his own phrase) clerk of Oxford, and in the conceit of his fellow-soldiers, the queen's arch-engineer and grand intelligencer; set forth in a letter to his eminent and learned friends: a relation of his apprehension at Arundel, a discovery of his errors in a brief catechism, and a short oration at the burial of his heretical book' (1644). The title of the work is enough to show the spirit in which it was written. By the extreme parties, of Romanists and puritans alike, Chillingworth was regarded with suspicion and hatred; and both did their utmost to blacken his reputation even after his death.

The spread of Chillingworth's ideas may be curiously illustrated by the dates of the editions of his work. The year of its publication, 1638, saw two editions (Oxford and London); but while the great conflict was raging no one had time to listen to the voice of reason and moderation. The third edition appeared in 1664, the fourth in 1674, the fifth in 1684. The apprehensions of a Romanist revival led to a popular and condensed edition in 1687, by John Patrick, 'made more generally useful by omitting personal contests, but inserting whatsoever concerns the common cause of protestantism, or defends the church of England.' At the same time were published other controversial writings of Chillingworth under the name of 'Additional Discourses.' These were incorporated in subsequent editions, which quickly followed in 1704, 1719, 1722, 1727, and 1742 with a life by Rev. Thomas Birch. In short, the ideas of Chillingworth revived gradually after the Restoration, and were dominant after the revolution, when they found full expression in such men as Burnet and Tillotson.

On the purely literary side the merits of Chillingworth are very great. His argumentative clearness was regarded by Locke as a model, and although his book is the criticism of another treatise, he has contrived to give it unity by the impress of the order of his own mind. Sustained and dignified his argument moves steadily on; he is never captious nor sophistical; he never strains a point against his adversary, but overwhelms him by the massiveness of his learning and the loftiness of his intellectual attitude. Yet Chillingworth's learning never overmasters him, and there is no display of erudition; in fact he does not rest on precedents, but on the reasonableness of his conclusions in themselves.

The nature of Chillingworth's argument was more important than the way in which it was stated, and marked an epoch in English theology. His own experience led him to find certainty not in any dogmatic system, but in the use of his own reasoning powers,

carefully trained and disciplined. What he had done for himself he was willing that others should also do for themselves, and he recognised that the result of each man's investigation would probably find a different expression according to his education, his prejudices, and his moral earnestness. He abandoned the search for any absolute system, and was contented to discover one which in his opinion was free from serious error. Hence, on the one hand, he argued for a greater emancipation of the individual reason from authority than had hitherto been claimed; on the other hand, he set up toleration as the necessary element for the intellectual life of reasonable men. On both these points, however, Chillingworth's position was purely intellectual, and he did not face the practical issues which immediately opened before him. His conception of the articles, as articles of peace and union, not necessarily articles of belief, paid no heed to the church as an organised society, and would have destroyed its corporate unity. His plan for toleration was founded upon the impossibility of any man attaining to more than relative certainty, and would have rendered zeal and enthusiasm impossible. In fact, Chillingworth's views, lofty as they were, laboured under the defects of an academic thinker whose experience of intellectual problems was larger than his knowledge of the world and of human nature. Still, he put forward a conception of rationalism which was destined to influence other branches of speculation besides theology, and he stated an idea of toleration which was soon fruitful of results.

The early editions of Chillingworth's works have been already mentioned. Besides these is an edition, Dublin, 1752, London, 3 vols. 1820; and the best modern edition, Oxford, 3 vols. 1838. In the Lambeth MSS. Codd. Miscell. No. 943, there are eighteen short papers of Chillingworth, chiefly on points of controversy, and in the Bodleian, Tanner 233, are a few others.

[Wood's Athenæ Oxon. ii. 20, &c.; Des Maizeaux, Historical and Critical Account of the Life of William Chillingworth (Lond. 1725); Life by Rev. Thomas Birch, prefixed to the edition of Chillingworth's Works, 1742; article on Chillingworth in Biographia Britannica, ii. 1322, &c.] M. C.

CHILMARK or **CHYLMARK, JOHN** (*fl.* 1386), schoolman, was a fellow of Merton College, Oxford (Leland, *Collectanea*, iii. 55), and a master of arts. It appears from an account preserved among the muniments of Exeter College that in 1386 he paid ten shillings 'in parte solutionis scolarum bassarum iuxta scholas ubi scamnum situatur in medio' (Wood, *History and Antiquities of the University of Oxford*, ed. Gutch, vol. ii. pt. ii. p. 742); so that in that year he must have been engaged in lecturing in the schools belonging to Exeter College. (On the intercourse subsisting between Exeter and Merton see C. W. Boase, *Register of Exeter College*, intr. p. ix.) Chilmark enjoyed a considerable reputation for his attainments in philosophy, and specially in mathematics; but his best known work, 'De Actione Elementorum, was apparently only an abridgment of one by Dumbleton ('Compendium de Actione Elementorum abstractum de quarta parte J. Dumbletoni,' Bodl. Libr. *Cod. Digb.* 77, ff. 153 *b* to 165). Chilmark's other productions, which are all unpublished, are entitled 'De Motu' (*Cod. Bodl.* 676, ff. 11–38); 'De Qualitate, &c., Propositionis' (*ibid.* ff. 69 *b* to 75 *b*); and 'De Alteratione' (*ibid.* ff. 76–101). The first and third of these exist also in a manuscript at New College, Oxford (*Cod.* 289), which moreover contains Chilmark's treatises 'De Augmentatione,' 'De Prioritate,' and 'De Aggregatione' (H. O. Coxe, *Cat. of Oxford MSS., New College*, p. 104, col. 2). Tanner (*Bibl. Brit.* p. 178) further mentions 'Opuscula Logica' as found in a Merton manuscript, which seems to have disappeared, and a treatise 'De Accidentiis Planetarum,' which is possibly only a mistake for the 'De Actione [also called 'De Accidentiis,' Leland, *l.c.*] Elementorum.'

[See also Leland's Comm. de Script. Brit. cdlviii. pp. 397 f.; Bale's Script. Brit. Cat. vi. 99, p. 505.] R. L. P.

CHILMEAD, EDMUND (1610–1654), miscellaneous writer (erroneously mentioned as Edward in several books), was born in 1610 at Stow-in-the-Wold, Gloucestershire. He became one of the clerks of Magdalen College, Oxford, in 1625, and copied out music-books for the college choir in 1632 and 1634. He graduated B.A. in 1628, and M.A. in 1632, and became in the latter year one of the chaplains of Christ Church, Oxford. He was ejected in 1648 as a royalist, and came to London in great necessity. Here he took lodgings with Thomas Este, the musician and printer of music. In a large room at the Black Horse, Aldersgate Street, Este's house, he started a weekly musical meeting. He added to the income thus earned by translating. While at college, in 1636, he drew up 'Catalogus MSS. Græcorum in Bibl. Bod.' for the use of students, considered the most complete of its time, and in 1640 he published 'A Treatise of the Essence, Causes, Symptoms, Prognosticks, and Cures of Love or Erotique

Melancholy,' Oxford, 8vo, from Dr. James Ferrand's Latin work 'Erotomania.' In 1650 he published translations of Gaffarel's 'Curiositez inouyes,' and of Leo Modena's work upon the Jews. He helped Sir Henry Holbrooke in his translation of Procopius in 1653. Edward Bysshe, Garter king-at-arms (although a parliamentarian), assisted him and his friend John Gregory with money and recommendations to others. Chilmead died on 19 Feb. 1653–4 in London, and was buried in the churchyard of St. Botolph without, Aldersgate. An 'address to the reader' by Chilmead is prefixed to a translation of Campanella's 'Discourse touching the Spanish Monarchy,' published in 1654. At the end of the Oxford edition of Aratus, 1672, 8vo, is a curious dissertation by Chilmead, 'De Musicâ Antiquâ Græcâ,' and his 'Annotationes in Odas Dionysii,' which were found by Dr. Bernard among the papers of Archbishop Ussher. In this work he gives the ancient Greek musical characters rendered in the notes of Guido's scale. Wood mentions a treatise of his 'De Sonis,' which was never published. In 1691 there appeared at Oxford, with Latin notes and translation (from the Greek) by Chilmead, together with a preface by Humphrey Hody and a letter by Bentley, an edition of 'Joannis Antiocheni cognomento Malalæ Historia Chronica.' Chilmead's contributions to this volume have been frequently reprinted in the continental collections of Byzantine historians. In the British Museum (Add. MS. 29396) is a volume of rare old English songs, chiefly in the handwriting of Edward Lowe, organist of the Chapel Royal. Of these 'Coy Celia dost thou see?' is signed Edm. Chilmead; the words, however, are Randolph's; and 'Drinke to-daye and drowne all sorrowe' has Chilmead's music, but the words are from Fletcher's 'Bloody Brother.' There are also some trios by Chilmead in Addit. MS. 31429. 'A learned Treatise of Globes both Celestiall and Terrestriall . . . written first in Latine by Mr. Robert Hues . . . Illustrated with notes by Io. Isa. Pontanus, and now lately made English . . . by *John* Chilmead, Mr. A. of Christ Church in Oxon.,' London, 1638, 8vo, is usually attributed to Edmund Chilmead with apparent correctness.

[Chilmead's Works; Hawkins's History of Music, 1853, p. 712; Wood's Athenæ Oxon. ed. Bliss, iii. 350; Nichols's Illust. iv. 79; Bloxam's Reg. Magd. Coll. ii. 59–61, 281–2.]

J. W.-G.

CHINNERY, GEORGE (*fl.* 1766–1846), portrait and landscape painter, first exhibited some crayon portraits at the Free Society in 1766, and some miniature portraits at the Royal Academy in 1791. At this period he resided at No. 4 Gough Square, Fleet Street. In 1798 he was in College Green, Dublin, and was much patronised by the Lansdowne family. He became a member of the Royal Hibernian Academy. In 1801, at an exhibition held in the Parliament House, Dublin, he had eleven pictures—six portraits and five landscapes. In the following year we find him in London, and nothing is known of him until 1830, in which year he sent from Canton to the Royal Academy two portraits, viz. 'Dr. Morrison engaged in translating the Bible into the Chinese language,' and 'The Portrait of a Hong Merchant.' In 1846 his own portrait was in the Royal Academy. It is supposed that Chinnery accompanied Lord Macartney to China; however, he lived in that country for many years, visiting India, and died at Macao about 1850. In the hall of the Royal Dublin Society there is an oil-painting of a lady, seated, considered to represent Maria, marchioness of Lansdowne. There are in the print room of the British Museum a few slight sketches of Indian figures, and also a small quarto volume of etchings by Chinnery entitled 'A Series of Miscellaneous rough Sketches of Oriental Heads.' Published by W. Thacker & Co., Calcutta. These etchings bear the dates of 1839 and 1840. At Knowsley Hall there are two oil-paintings, 'A Chinese Landscape, the English Factory and the Town and Bay of Macao,' and 'View of Macao.' At the South Kensington Museum in 1867 was exhibited the portrait of Hugh Hamilton.

[Redgrave's Dictionary of Artists, 1878; Royal Academy Catalogues; manuscript notes in the British Museum.]

L. F.

CHIPP, EDMUND THOMAS (1823–1886), organist and composer, eldest son of Thomas Paul Chipp [q. v.], was born on 25 Dec. 1823, and educated as a chorister in the Chapel Royal under W. Hawes. He studied the violin successively under W. Thomas, J. B. Nadaud, and A. Tolbecque, and in 1842–3 was honorary organist of the Albany Chapel, Regent's Park. He became a member of the Society of British Musicians in 1842, and from 1843 to 1846 was organist of St. John's Chapel, Hampstead. From 1843 to 1845 he was one of the violinists in the queen's private band, besides playing in the orchestras of the Italian opera (where he also acted as organist) and the Philharmonic Society. In 1846–7 he was organist at the Percy Chapel, Tottenham Court Road, and from 1847 to 1852 organist at St. Olave, Southwark. In 1848 he became a member of the Royal Society of Musicians, and from 1852 to 1856

organist at St. Mary-at-Hill. In 1855 he succeeded W. T. Best as organist at the Panopticon, Leicester Square (on the site of the present Alhambra), and from 1856 to 1862 filled a similar appointment at Holy Trinity Church, Paddington. In 1859 he took the degree of Mus. Bac. at Cambridge, where his name was entered at St. John's College, and in 1860 proceeded Mus. Doc. From 1862 until 1866 he was organist of St. George's Church and the Ulster Hall, Belfast, at the same time acting as conductor to various musical societies. From Ireland he went to Scotland, where he acted as organist of Kinnaird Hall, Dundee, from February, and St. Paul's, Edinburgh, from May to November 1866. At the end of the year he returned to England, where he was appointed organist and magister choristarum at Ely Cathedral, a post he retained until his death, which took place at Nice on 17 Dec. 1886. The list of Chipp's compositions includes two short oratorios, 'Naomi' and 'Job,' besides several songs, services, and organ and pianoforte music.

[Appendix to Bemrose's Choir Chant Book, ix.; Grove's Dict. of Music, i. 346.] W. B. S.

CHIPP, THOMAS PAUL (1793–1870), musician, was born in London 25 May 1793. He was educated in the choir of Westminster Abbey and learnt the piano from Clementi, but in the early part of his life was distinguished as a performer on the harp, for which instrument he wrote several popular pieces. In 1818 he was engaged by Sir Henry Bishop for the orchestra of Covent Garden Theatre, and in 1826 by Monk Mason for Her Majesty's Theatre. In his later life he was well known as a drummer. For fifty-three years Chipp was a member of all the principal London orchestras. He played at the coronations of George IV, William IV, and Victoria. His last appearance in public took place at the Worcester Festival in 1866. He died at Camden Town on Sunday, 19 June 1870, leaving two sons, Edmund Thomas [q. v.], and Horatio, a violoncellist.

[Information from Miss Chipp; Baptie's Musical Biography; Musical Times, xiv. 525; Musical Directory, 1870–1.] W. B. S.

CHIPPENDALE, THOMAS (*fl.* 1760), furniture maker, was a native of Worcestershire, who came to London in the reign of George I. He describes himself in 1752 as a cabinet maker and upholsterer of St. Martin's Lane, London. Hardly anything is known of his personal history. His influence is attested by the fact that almost all mahogany furniture of the last century is nowadays referred by the ignorant to 'Chippendale.' Speaking generally of his work, it is at once heavier in style and less severe in ornamentation than the slender and tasteful designs of Heppelwhite and Sheraton a quarter of a century later. Elaborate and delicate, Chippendale's designs are overwrought, and show nothing of that architectonic feeling without which there can be no true designing of furniture. His work as a whole reflects the culture of his age. With the flimsy 'baroque' of the prevailing French taste, we find a tendency towards a severer and more classical style, such a style as might be suggested by the contemporary labours of Sir William Chambers and the brothers Adam. Sheraton, writing in 1793, says of Chippendale and his work: 'As for the designs themselves, they are now wholly antiquated and laid aside, though possessed of great merit according to the times in which they were executed.' Chippendale published in 1752 the first edition of a book of designs for furniture drawn by himself, dedicated to Prince William Henry, and entitled 'The Gentleman and Cabinet Maker's Director.' A second edition appeared in 1759, and a third in 1762. John Weale issued in 1858–9 an elaborate volume entitled 'Chippendale's Designs for Sconces, Chimney and Looking Glass Frames in the old French Style.'

[Redgrave's Dict. of Eng. School; Sheraton's Cabinet Maker and Upholsterer's Drawing Book, 4to, 1793–4.] E. R.

CHIRBURY, DAVID. [See CHERBURY.]

CHISENHALE or CHISENHALL, EDWARD (*d.* 1653?), historian, was the eldest son of Edward Chisenhall, esq. of Chisenhall, Lancashire, by Margaret, daughter of Nicholas Worthington of Shavington. He bore a colonel's commission for Charles I in the civil war, and was in Lathom House during the first siege. By his wife Elizabeth, daughter of Alexander Rigby of the Burgh, Lancashire, he had four sons and as many daughters. He was the author of 'Catholike History, collected and gathered out of Scripture, Councels, Ancient Fathers, and modern Authentick Writers, both Ecclesiastical and Civil; for the satisfaction of such as doubt, and the confirmation of such as believe, the Reformed Church of England. Occasioned by a Book written by Dr. Thomas Vane, intituled "The Lost Sheep returned Home,"' London, 1653, 8vo.

[St. George's Visitation of Lancashire, 1613 (Chetham Soc.), p. 24; Dugdale's Visitation of Lancashire, 1664–5 (Chetham Soc.), p. 79; Foley's Records, vii. 1413.] T. C.

CHISHOLM, ALEXANDER (1792?–1847), portrait and historical painter, was born at Elgin in Morayshire in 1792 or 1793. His

father desired that he should be brought up as a weaver, and accordingly sent him at an early age to Peterhead to learn the trade, but his aversion to it was very great, while his predilection for art was so strong that he was in the habit of making sketches on the cloth which was in the loom, and in his leisure moments of resorting to the sea-shore, and there drawing figures on the sand. When about thirteen or fourteen years of age he walked from Peterhead to Aberdeen, and there received some casual instruction in light and shade. The synod was at that time being held in the city, and the boy was allowed to make sketches of its members, which proved so satisfactory that he received a commission to paint them, but this he was forced to decline, as he was totally ignorant of the use of colours. At the age of nineteen or twenty he went to Edinburgh, where he gained the patronage of the Earls of Elgin and Buchan, and was afterwards appointed a teacher in the Royal Scottish Academy. In 1818 he removed to London, and met with much success as a painter of portraits, both in oil and in water colours, among which was that of his patron, the Earl of Buchan, exhibited at the Royal Academy in 1822. His first contribution to the Royal Academy was in 1820, and from that time until his death he exhibited there and at the British Institution and the Society of British Artists forty-one works, as well as some excellent drawings at the rooms of the Society of Painters in Water-Colours, of which he became an associate exhibitor in 1829. Besides portraits, his earlier works comprise many small figure subjects, some of which were engraved in the 'Forget-me-not' and other annuals, but his favourite style of art was history. His most important pictures are: 'Shakespeare before Sir Thomas Lucy,' exhibited in 1834; 'Lady Jane Grey going to Execution,' 1836; 'The Cottar's Saturday Night,' 1837; 'The Baptism of Ben Jonson's Daughter,' to whom Shakespeare stood godfather, 1838, and again 1840; 'The Lords of the Congregation taking the Oath of the Covenant,' 1843; 'Charles II offering to purchase some Miniatures from Mrs. Oliver, wife of Isaac Oliver, Miniature Painter,' 1844; 'An Incident in the Life of Sir Philip Sidney,' 1845; and 'The Minister of Kinneff and his wife concealing in the church the Scottish Regalia,' his last work, exhibited in 1846.

Chisholm died at Rothesay in the Isle of Bute on 3 Oct. 1847, while taking portraits for a picture of the great meeting of the Evangelical Alliance, in the painting of which he was engaged. For nine years previously he suffered much from depression, arising from the death of his wife, who, when Miss Susanna Stewart Fraser, had been one of his private pupils at Edinburgh. There is a drawing, 'The Pedlar,' by him, in the South Kensington Museum.

[Art-Union, 1848, p. 27; Royal Academy Exhibition Catalogues, 1820–46; British Institution Exhibition Catalogues, 1826–41; Exhibition Catalogues of the Society of British Artists, 1829–46; Exhibition Catalogues of the Society of Painters in Water-Colours, 1829–46.] R. E. G.

CHISHOLM, ÆNEAS (1759–1818), Scotch catholic prelate, was born in Strathglass in 1759, and educated in the Scotch college at Valladolid, of which he became one of the masters. In 1786 he was nominated prefect of studies in the Scotch college at Douay. Three years later he came home to the mission, and was stationed in Strathglass. In 1804 he was appointed coadjutor to his brother, John Chisholm [q. v.], vicar-apostolic of the highland district, and he was consecrated bishop of Diocæsarea in Isauria, 15 Sept. 1805. He succeeded his brother as vicar-apostolic in 1814; and died at Lismore 31 July 1818.

[Gordon's Catholic Church in Scotland, p. 460; Catholic Directory (1885), p. 61.] T. C.

CHISHOLM, CAROLINE (1808–1877), the emigrant's friend, was a daughter of William Jones of Wootton, Northamptonshire, yeoman and philanthropist. She was born at Wootton in May 1808. In 1830 she married Archibald Chisholm, a native of Scotland, and a captain in the East India Company's service. Two years afterwards they went to Madras, where Mr. and Mrs. Chisholm, horrified at the vices of the place, established schools for the education and teaching of the young girls and orphans of the poor soldiers, which soon developed into an establishment called the Female School of Industry. In 1838 Captain Chisholm and his family left India in search of health, and, after visiting Van Diemen's Land, finally settled at Sydney. In January 1841, being struck by the helplessness of female emigrants on their arrival in the colony, Mrs. Chisholm opened a home for the reception of newly arrived colonists, where they could be taken care of until situations could be found for them. Her energy knew no limit; she herself frequently went into the interior in charge of parties of women, and saw them properly established. At first she bore her own expenses, but as her work became known, she received contributions from other sources, which enabled her so to extend her operations. In February 1846 the colonists in Sydney, on her departure for England, presented her with an address and a purse of a hundred and

fifty guineas. In London she continued to aid persons desirous of emigrating; she communicated with the friends of settlers, and personally superintended the shipment of the inexperienced. On 20 April 1847 she gave evidence in the House of Lords before the Committee on the Execution of the Criminal Laws (*Report of First Committee*, 1847, pp. 385–9). She persuaded the government to send out a number of pauper children to their parents, liberated convicts, in Australia, and she herself helped the wives of many liberated convicts to emigrate. She next established a Family Colonisation Loan Society, to enable people of slender means, by small instalments, to pay the amount of their passage. In 1850 she published a pamphlet entitled 'The A B C of Colonisation,' in which she denounced the existing plans of emigration, and followed this up by another work named 'Emigration and Transportation relatively considered,' which was addressed to Lord Grey. On 10 April 1854 she returned to Australia, and successfully carried on her work there during a further period of twelve years. She came back to England in 1866. A civil list pension of 100*l.* was granted to her on 19 June 1867. She died at Fulham on 25 March 1877, and was buried at Northampton on the 31st, the service being performed by the Roman catholic bishop.

Archibald Chisholm, who for many years ably supported his wife in all her charitable undertakings, passed as a cadet into the service of the East India Company in 1817, became a lieutenant in the 13th Madras native infantry on 31 Oct. 1818, rose to be a captain in 1833, and retired on the annuity fund on 5 Jan. 1845. He afterwards obtained the honorary rank of major, and died at Rugby on 17 Aug. 1877, aged 82.

[Mackenzie's Memoirs of Caroline Chisholm, 1852, with portrait; The Emigrant's Guide to Australia, with a Memoir of Mrs. Chisholm, 1853, with portrait; Michelet's La Femme, 1860, pp. 398–406; Illustrated London News, 17 April 1852, p. 301, with portrait, 15 April 1854, p. 337, and 14 April 1877, p. 349, with portrait; Graphic, 7 April 1877, pp. 326, 324,* with portrait.] G. C. B.

CHISHOLM, COLIN, M.D. (*d.* 1825), medical writer, was in 1796 acting as surgeon to H.M.'s Ordnance in Grenada, an office which he resigned in 1798 (*Royal Kalendar*). A few years later he fixed his residence at Bristol, where he long enjoyed a lucrative practice. His latter days were chiefly spent in retirement on the continent. He died in Sloane Street, London, in the beginning of 1825 (*Gent. Mag.* vol. xcv. pt. i. pp. 647–8). Besides papers in various medical periodicals, such as the 'Medical Repository,' Duncan's 'Medical Commentaries,' Duncan's 'Annals of Medicine,' &c., Chisholm was the author of: 1. 'An Essay on the Malignant Pestilential Fever introduced into the West India Islands from Boulam, on the coast of Guinea, as it appeared in 1793 and 1794,' 8vo, London, 1795 (second edition, much enlarged, 2 vols. 8vo, London, 1801). 2. 'A Letter to John Haygarth, M.D., exhibiting further evidence of the infectious nature of the Pestilential Fever in Grenada . . . and in America,' &c., 8vo, London, 1809. He was elected a fellow of the Royal Society on 24 Nov. 1808.

[Watt's Bibl. Brit.; Biog. Dict. of Living Authors, 1816.] G. G.

CHISHOLM, JOHN (1752–1814), Scotch catholic prelate, brother of Æneas Chisholm [q. v.], was born at Inchully in Strathglass, Inverness-shire, in September 1752, and educated in the Scotch college at Douay. He was nominated fourth vicar-apostolic of the highland district in 1791; consecrated at Edinburgh as bishop of Oria in Africa, 12 Feb. 1792; and died at Killichiaran in the island of Lismore 8 July 1814.

[Gordon's Catholic Church in Scotland, p. 458; Catholic Directory (1885), p. 61.] T. C.

CHISHOLM, WALTER (1856–1877), poet, son of a Berwickshire shepherd, was born at Easter Harelaw, near Chirnside, on 21 Dec. 1856. When little more than twelve years old he was obliged to leave school in order to assist his father, who was then (Whitsuntide 1865) shepherd at Redheugh, a farm in the eastern part of Cockburnshaw parish. It was probably while tending sheep on the western borders of Coldingham Moor that Chisholm first attempted composition, for by the time he was about sixteen or seventeen 'it began to be whispered among the neighbours that Walter was making verses.' At Whitsuntide 1875 his father removed to the neighbouring farm of Dowlaw, and during the summer of that year Chisholm, having 'hired himself out,' was shepherding in the Yetholm district, by the side of the Bowmont. In the winter he returned home, and attended for a short time his old school at Old Cambus. By this time some of his poems, with the signature of 'Wattie,' had found their way into the 'Poets' Corner' of the 'Haddington Courier,' and were copied into various local papers. Others appeared in the 'People's Friend;' while in the competition promoted by the 'People's Journal' his lines entitled 'Scotia's Border Land' gained the second prize at Christmas 1876. In the spring of the last-named year Chisholm went

to stay with some relatives in Glasgow, where he found employment as light porter in a leather warehouse. While visiting his parents at the new year of 1877 he was seized with a severe attack of pleurisy, from which he never recovered. He died at Dowlaw on 1 Oct. 1877, when within three months of completing his twenty-first year. His poems found a sympathetic editor in Mr. William Cairns, formerly of Old Cambus.

[Prefatory Notice to Poems, Edin. 1879, 8vo.] G. G.

CHISHOLM, WILLIAM I (*d.* 1564), bishop of Dunblane, was the second son of Edmund Chisholm of Cromlix, near Dunblane, a son of Chisholm of that ilk in Roxburghshire, and half-brother of James Chisholm, who was bishop of Dunblane from 1486 to 1527, when he resigned his see, with the consent of Pope Clement VII and King James V, in favour of William Chisholm. William Chisholm was consecrated bishop at Stirling on 14 April 1527, but James continued to administer the affairs and receive the income of the see until his death in 1534. Chisholm seems to have been a man of immoral character, and a nepotist, for, being an adversary of the Reformation, he alienated nearly all the property of the bishopric of Dunblane to his relations. Most of it he gave to his nephew, Sir James Chisholm of Cromlix; and large portions also to his illegitimate son, James Chisholm of Glassengall, and to his two illegitimate daughters, who were married respectively to Sir James Stirling of Keir and to John Buchanan of that ilk. His daughter Jean, who married Sir James Stirling of Keir, is said in an old genealogy of the Drummonds, quoted by Fraser in his 'Stirlings of Keir,' to have been the daughter of the bishop by Lady Jean Grahame, daughter of the Earl of Montrose (p. 40), and in the same book are contained many grants of land from the bishop to this daughter and her husband. He died in 1564, and was succeeded in the bishopric of Dunblane by his nephew, William Chisholm II of the family of Cromlix [q. v.], who had been appointed his coadjutor in 1561.

[Keith's Historical Catalogue of the Scottish Bishops, ed. 1824, pp. 179–80.] H. M. S.

CHISHOLM, WILLIAM II (*d.* 1593), bishop of Dunblane and bishop of Vaison, was a son of Chisholm of Cromlix, and nephew to William Chisholm, bishop of Dunblane from 1527 to 1564 [q. v.], to whom he was appointed coadjutor by a brief of Pope Pius IV dated 1 June 1561. He is spoken of by Knox as 'one of the chief pillars of the Papisticall Kirk' (Knox, *History*, ed. D. Laing, ii. 88), and in the very highest terms by the pope's legate, Nicolas de Gouda, in his despatch from the Scotch court in 1562. The legate, after commenting on the incapacity of the Scotch bishops generally, goes on to say: 'The only exception is the coadjutor bishop of Dunblane; though holding but a secondary position during the lifetime of his superior, he has already made his influence felt, both in public and in private, having succeeded in confirming a great many people in the faith, and being justly held in high esteem and regard by all good men' (Leith, *Narratives of the Scottish Catholics under Mary Stuart and James VI*, p. 75). This bishop was much employed by Mary Queen of Scots in diplomatic missions, of which the most important were in 1565 to Rome to obtain the pope's leave for her marriage with Darnley in spite of their consanguinity, and in 1567, when she sent him as special envoy to France to convey the intelligence of her marriage with Bothwell, and to explain the circumstances attending that event (Burton, *History of Scotland*, iv. 229). He was also one of the commissioners for the divorce of Bothwell from Lady Jane Gordon. He is said to have still further dilapidated the income of his bishopric, and was declared to have forfeited it for non-compliance with the new arrangements after the fall of his royal mistress, and on 3 July 1573 a license was issued by the four regents for the choice of successor. Chisholm had before this retired to France, where he was well known, and in 1570 he was instituted by the pope to the bishopric of Vaison, near Avignon, as some recompense for the loss of his position in Scotland and his exile. This bishopric, however, he resigned in 1584 in favour of his nephew, William Chisholm III [q. v.], when he retired to the convent of Grande Chartreuse. He took the vows only of a simple monk, but was soon made prior of the Chartreuse at Lyons, and eventually at Rome. He continued to busy himself greatly with Scotch affairs until his death at Rome on 26 Sept. 1593, and is buried in the church of the Carthusians there.

[Keith's Historical Catalogue of the Scottish Bishops, ed. 1824, p. 180; Leith's Narratives of the Scottish Catholics; article on Chisholm, under the 'Bishopric of Vaison,' in Sainte-Marthe's Gallia Christiana, i. 935.] H. M. S.

CHISHOLM, WILLIAM III (*d.* 1629), bishop of Vaison, was the nephew of William Chisholm the second, bishop of Dunblane and Vaison [q. v.], and succeeded his uncle, by the special license of Pope Gregory XIII, as bishop of Vaison, when the latter became

a Carthusian monk in 1584. He took as keen an interest in the ecclesiastical affairs of Scotland as his uncle, and wrote a learned book against the Calvinists, of which, however, no copy is in the British Museum, and for this reason, as well as on account of his favour with the pope, he became the object of a curious intrigue in 1602, which was intended to secure his elevation to the cardinalate. It seems that the small but influential body of catholics in Scotland wished to convince James VI of the desirability of having a representative to watch over his interests at Rome, and that they tried to induce him to write directly to the pope, requesting that Chisholm should be made a cardinal for this purpose. James, however, refused to compromise himself, but Elphinstone, the secretary of state, afterwards Lord Balmerino, managed to get the king's signature to a letter to the pope, by thrusting it among a number of other documents, when he was in a hurry to go hunting one day (Gardiner, *History of England*, ed. 1883, i. 80–1). Chisholm was accordingly spoken of at Rome for a cardinal's hat, and boasts were made that the king of Scotland was coming back to the faith; but Elizabeth, when she heard of it, remonstrated hotly with James for his intrigue, and he hastened to disavow his connection with the whole affair. Chisholm then retired to his diocese, and was made rector of the Venaissin, the pope's county in France, a post which he held until his death at Vaison in 1629.

[Sainte-Marthe's Gallia Christiana, xvii. 935; Gardiner's History of England, i.] H. M. S.

CHISHULL, EDMUND (1671–1733), divine and antiquary, son of Paul Chishull (*Athenæ*, iv. 621), was born at Eyworth, Bedfordshire, 22 March 1670-1. He was admitted scholar of Corpus Christi College, Oxford, in 1687, and was elected probationary fellow in 1696, proceeding B.A. 1690, M.A. 1693, and B.D. 1705. Shortly after taking his M.A. degree he was 'repeater of the Easter sermons at St. Mary's, and showed himself to be a man of good memory' (Hearne, *Collections*, i. 290). Having received from his college 'the traveller's place,' and being appointed chaplain to the factory of the Turkey Company at Smyrna, he sailed from England in the Neptune frigate on 10 Feb. 1698, and arrived at Smyrna on 12 Nov. following. While resident at Smyrna he made a tour to Ephesus, setting out on 21 April 1699 and returning on 3 May. In 1701 he visited Constantinople. He resigned his chaplaincy the next year, and left Smyrna on 10 Feb. 1701–2, taking his homeward journey by Gallipoli and Adrianople, where he joined Lord Paget, who was returning from an embassy to the Porte. Travelling as a member of the ambassador's household, he passed through Bulgaria, Transylvania, Hungary, and Germany to Holland. At Leyden he took leave of Lord Paget and returned to England alone. He soon afterwards became lecturer of St. Olave's, Hart Street; he married and resigned his fellowship. On 1 Sept. 1708 he was instituted to the living of Walthamstow, Essex. In 1711 he was appointed chaplain to the queen, and in 1731 received the living of Southchurch, also in Essex. He preached unwritten sermons. He died at Walthamstow on 18 May 1733. His published works are: 1. 'Gulielmo Tertio . . . carmen heroicum,' 1692, on the victory of La Hogue. 2. 'In obitum . . . Reginæ Mariæ carmen pastorale,' 'Musæ Anglicanæ,' iii. 234. 3. 'A Charge of Heresy . . . against Mr. Dodwell's Discourse concerning the Mortality of the Soul,' 1705. This abusive attack on his friend roused the wrath of Hearne, who describes Chishull as 'a confident, opiniative little writer.' It was animadverted upon by Samuel Clarke, rector of St. James's, Westminster, 1708, and answered by 'An Explication and Expostulation,' by H. Dodwell, 1708. 4. 'Inscriptio Sigea antiquissima . . . eam illustravit E. C.,' 1721. 5. 'Notarum ad inscriptionem Sigæam appendicula,' n. d. 6. 'Dissertatio de nummis quibusdam a Smyrnæis in medicorum honorem percussis,' an appendix to Dr. R. Mead's Harveian oration delivered in 1723 and published in 1724. This treatise gave rise to some controversy. 7. 'Antiquitates Asiaticæ,' including 4 and 5, together with 'Conjectanea de nummo . . . inscripto,' and 'Iter Asiæ poeticum,' 1728. In this work he embodied some information he had received from J. Pitton de Tournefort, who visited Smyrna in 1701, and he was much helped in its composition by his friend Dr. Mead. Many of his interpretations were severely criticised. 8. Eleven sermons published at different dates between 1698 and 1719. One of these, 'On the Orthodoxy of an English Clergyman,' was made the subject of controversy; two others reached a second edition. 9. 'Travels in Turkey and back to England,' published posthumously by his son Edmund, with preface by Dr. Mead, 1747; at the end is a letter from Chishull to Dr. Thomas Turner, president of Corpus, dated 13 June 1700. Chishull was one of Turner's executors, and composed the inscription on his monument in the church of Stowe, Northamptonshire. With many copies of the 'Antiquitates Asiaticæ' are twelve pages of a second part. No more was printed in consequence of the author's death. A copy in the British

Museum has copious manuscript notes by the author. Chishull's manuscripts were purchased by the British Museum in 1785.

[Nichols's Lit. Anecd. i. 270–82, has two letters by Chishull. From Nichols's account the notices in Biog. Brit. and Chalmers's Biog. Dict. are compiled. Hearne's Collections (ed. Doble), i. 290, 312, 326; J. Pitton de Tournefort's Voyage (Eng. trans.), ii. 378; Chishull's Travels; Pearson's Chaplains to the Levant Company, 34; Rawlinson MSS. fol. 16, p. 367.] W. H.

CHISHULL, JOHN DE (*d.* 1280), bishop of London, was probably born in Essex in the village of Chishall, between Royston and Saffron Walden, from which he doubtless took his name. A branch of his family was afterwards settled at Bardfield in the same county (MORANT, *Essex*, ii. 523, 609; FULLER, *Worthies*, p. 325). In 1252 he was appointed rector of Isleham in Cambridgeshire, and in 1256 he received from the king the church of Upwell in Norfolk. Previously to 1262 he had become archdeacon of London, and in that year acted as executor for Bishop Wingham (see for all his early preferments NEWCOURT, *Repertorium Ecclesiasticum*, i. 59, from the *Patent Rolls*). He was by profession a lawyer as much as an ecclesiastic. A little later his name begins to appear in public records as a clerk of Henry III and a member of his council. In January 1263 he was sent with Imbert of Montferrand to take to Paris Henry's answer to a letter of Louis IX, with reference to the proposed peace with Simon of Montfort (SHIRLEY, *Royal Letters*, ii. 234). The joint letter of the envoys to the king dated 16 Feb. gives a full account of their proceedings (*ib.* ii. 242). At the end of the year Chishull was one of the royal officers present at the drawing up of the document by which Henry agreed to accept Louis' arbitration (*ib.* ii. 252; RYMER, i. 434, Record ed.) In 1264 he had become a baron and chancellor of the exchequer, received with his colleagues the royal order to keep open the exchequer as formerly, and in the same year held pleas in the same capacity (MADOX, *Exchequer*, ii. 53; *Abbrev. Plac.* p. 155). Soon after he received the custody of the great seal, though only apparently as an official responsible for its safe keeping (Foss, ii. 296). On 25 Feb. 1265 he surrendered it to the king, to be immediately transferred to Thomas of Cantilupe. On 30 Oct. 1268 he again received the seal into his custody, resigning it in July 1269. He is never definitely spoken of as chancellor, nor does he call himself such in the series of charters of Spalding priory which he witnessed in this year (*Cole MSS.* vol. xliii. ff. 230, 234). In 1270 Chishull became treasurer. With the barons of the exchequer he presented a report to the royal council suggesting certain improvements, especially relating to the manner of entering the sheriff's yearly accounts, which, having been approved by the council, he was directed by the king to carry out (MADOX, ii. 170). Meanwhile he had shown activity in other directions. As archdeacon of London he published in 1267 the legate's renewed excommunication against the disturbers of the peace of London at the time of Gloucester's threatened revolt. In the summer of 1268 he was one of the commissioners sent by the king to Montgomery to decide disputes arising from the recent peace with Llewelyn of Wales (RYMER, i. 477). He had, a little previously, subscribed a grant of lands by Peter of Savoy to Queen Eleanor (*ib.* i. 476), and had witnessed a charter of 26 March 1268 conferring a fresh privilege on the Londoners (*Liber de Antiquis Legibus*, p. 105). In the autumn of 1270 he was appointed, being then treasurer, to receive in the hustings court or at Paul's Cross the fealty oaths of the Londoners to Henry and his heirs (*ib.* 128). So many services to the state received their due reward with ecclesiastical benefices. In 1264 or 1265 the king appointed him provost of Beverley on the death of John Mansel (NEWCOURT, *Repertorium*, from *Rot. Pat.* 49, H. iii. m. 24; the earlier dates given in POULSON's *Beverlac*, 647, and DUGDALE's *Monasticon*, vi. 1307, seem less trustworthy). About the end of 1268 (on 17 Aug. of that year he is still only archdeacon, RYMER, i. 477) he became dean of St. Paul's, but without resigning his provostship. Late in 1273 the bishop of London died. Neither the new King Edward I, nor the new archbishop Kilwardby had as yet arrived in England, and the chapter availed themselves of their unwonted freedom to freely choose their next bishop. Special messengers from Gascony brought back the royal license to elect, and on 7 Dec. the chapter chose their dean. With the same caution that had previously marked the action of the chapter, Chishull proceeded in person to Gascony to obtain the royal consent to his election. This obtained, he got from Kilwardby the archiepiscopal confirmation and permission to be consecrated in his absence by any bishop he liked. On Sunday, 29 April 1274 Chishull was consecrated at Lambeth Palace Chapel. Immediately on the conclusion of the ceremony, he hurried by water to St. Paul's, where his enthronement completed the steps of his appointment (the fullest accounts of his election are in WYKES s. a. and *Liber de Ant. Leg.* p. 163). Not very much is recorded of his acts as bishop. He was probably already growing old or in fail-

ing health. In 1276 he appears as one of the councillors advising Edward to refuse to listen any longer to Llewelyn's excuses, as signing the episcopal admonition addressed to the Welsh prince, and as sending his military service to the campaign of 1277. In 1278 his acting as co-dedicator of the new cathedral then consecrated with such solemn pomp at Norwich was almost his last share in public life (COTTON, p. 157). In 1279 his summons of the bishops to Reading, as dean of the province, and again his summons of the clergy of his diocese to grant an aid to the king, at the end of the year, were merely formal acts (*Register of Peckham*, vii. lxvii, Rolls Ser.) The vigilant eye of the energetic Franciscan, now archbishop, soon detected his inability to fulfil his episcopal functions. In November 1279 Peckham's 'Supplemental Injunctions to the Nuns of Barking' shows his disapproval of the milder recommendations of their diocesan (*ib.* lxx). Immediately after he held an archiepiscopal visitation at St. Paul's, which convinced him of Chishull's complete infirmity. On 2 Feb. 1280 Peckham assigned to the treasurer of St. Paul's the custody of his seal, and on 6 Feb. gave him, in conjunction with the dean and Fulk Lovel, archdeacon of Colchester, power to act for the infirm bishop (*ib.* lxxvi, lxxix). Next day (7 Feb. 1280) Chishull died (*Kalendar and List of Obits* in SIMPSON'S *Documents illustrative of History of St. Paul's*, Camden Soc. Some of the chroniclers, whom modern biographers have invaribly followed, wrongly date his death on 8 Feb.) He was buried in St. Paul's on the north side opposite the choir. During his episcopate the lady chapel at the east end of his cathedral was built. He also founded and endowed a chantry and presented much costly plate and rich ornaments to his cathedral.

[The chronicles in Annales Monastici, Rolls Ser. especially Wykes; Liber de Antiquis Legibus (Camden Soc.); Annales Londinenses in Stubbs's Chronicles of Edward I and Edward II (Rolls Ser.); Patent Rolls; Martin's Registrum Epistolarum J. de Peckham (Rolls Ser.); Simpson's Documents illustrative of the History of St. Paul's (Camden Soc.); Rymer's Fœdera, vol. i. (Record ed.); Shirley's Royal Letters of the Reign of Henry III, vol. ii. (Rolls Ser.) Short lives are in Wharton, De Episcopis et Decanis Londinensibus, pp. 101–3 and 210, supplemented in vol. i. of Newcourt's Repertorium, especially p. 59; Foss's Judges of England, ii. 296–7; Godwin, De Præsulibus; Hardy's Le Neve, ii. 287. Campbell's few remarks in Lives of the Chancellors, i. 157, are, as usual, of no value.] T. F. T.

CHISWELL, RICHARD, the elder (1639–1711), 'who well deserves the title of metropolitan bookseller of England, if not of all the world,' says Dunton (*Life and Errors*, i. 204), was born in the parish of St. Botolph, Aldgate, 4 Jan. 1639. He carried on an extensive business at the sign of the 'Rose and Crown' in St. Paul's Churchyard, where he published many important books, of which a list is given in the 'Gentleman's Magazine' (liv. pt. i. 179), where, however, it is not mentioned that Chiswell was one of the four who issued the fourth folio edition of Shakespeare's works (1685). Official publishing came to him. In 1680 he brought out the votes of the House of Commons by the authority of Speaker Williams, and an 'Account of the Proceedings of the Meeting of the Estates of Scotland,' 1689. The latter was continued by Richard Baldwin until October 1690, and contained the proceedings of the convention, with news and advertisements. Chiswell dealt principally in theology. Dunton tells us how 'that eminent bookseller and truly honest man . . . has printed so many excellent books, written both by the present and late archbishop of Canterbury, Bishop Patrick, Bishop Burnet, Bishop Wake, and other eminent divines' (*op. cit.* ii. 666). According to Evelyn's letter to Archdeacon Nicolson (10 Nov. 1699), Chiswell while printing Burnet's 'History of the Reformation' lost the originals of some very valuable letters written by Mary Stuart to Queen Elizabeth and Leicester, which Evelyn had lent to the historian. Chiswell continued to publish books to within a short time before his death, which took place on 3 May 1711, and was buried (with his father and mother, and other members of the family) in the church of St. Botolph, Aldgate. The premises and business passed into the hands of Charles Rivington (*d.* 1742), who changed the sign of the 'Rose and Crown' to the 'Bible and Crown,' and laid the foundation of the famous house of Rivington, the oldest English publishing firm.

Chiswell's first wife was Sarah, daughter of John King; and his second Mary, daughter of Richard Royston, bookseller to Charles I and Charles II. The second wife bore to him five children, who died young, and three sons who reached maturity: John, who died in India, Richard [q. v.], and Royston, who survived their father.

[Gent. Mag. liv. pt. i. 178–9; Nichols's Lit. Anecd. iii. 609–11, iv. 67, 73, viii. 454; Curwen's History of Booksellers (1873), p. 296; Morant's Essex, 1768, ii. 562; Evelyn's Diary, iv. 26.] H. R. T.

CHISWELL, RICHARD, the younger (1673–1751), traveller, was son of Richard Chiswell the elder [q. v.], by his second wife,

Mary, daughter of Richard Royston, bookseller to Charles I and Charles II. He was a Turkey merchant, travelled much in the East, was a director of the Bank of England, and in 1714 M.P. for Calne, Wiltshire. He purchased Debden Hall, with the manor of Deynes, Essex, in 1715 (Wright, *Essex*, ii. 140, 143). He died on 14 May 1751, aged 78, and was buried at Debden (Morant, *Essex*, ii. 562). He married Mary, daughter and heiress of Thomas Trench, merchant of London; she died in 1726, having had ten children.

He wrote, but apparently did not publish: 1. Remarks on a voyage or journey to the river Euphrates, &c., in April and May 1698. 2. Journal of travels through Germany and Italy to Scanderoon, in company with Henry Maundrell and others, March–July 1696. 3. Journal of a voyage from Aleppo to Jerusalem in company with Henry Maundrell in 1697. All these are in Addit. MS. 10623.

[Authorities cited above.] T. C.

CHISWELL, TRENCH, originally Richard Muilman (1735?–1797), a London merchant interested in antiquarian studies, was the only son of Peter Muilman, an eminent Dutch merchant, of Kirby Hall, Essex, by Mary Trench (Chiswell), daughter of Richard Chiswell the younger [q. v.], of Debden (or Depden) Hall, near Newport, and Saffron Walden, Essex. The marriage of his parents took place in 1734 (see T. Pingo's medal—1774—of P. Muilman and his wife, in the British Museum), and he may have been born about 1735. On the death of his mother's brother (Richard Chiswell), on 3 July 1772, he came into possession of Debden Hall and of a fortune of about 120,000*l*. He at that time assumed the name of Trench Chiswell. He rebuilt the mansion at Debden, and laid out a large sum in improving his estate. He was M.P. for Aldborough, Yorkshire, a justice of the peace and deputy-lieutenant of the county of Essex. In 1791 he was elected a fellow of the Society of Antiquaries. He made some literary collections relating to the history of Essex, and is said to have possessed some 'fine Caxtons,' which were accidentally burned during his lifetime. It is stated by Nichols (*Lit. Anecd.* iii. 611)—who may, however, be confounding Richard Muilman (Trench Chiswell) with his father, P. Muilman—that Chiswell assisted in publishing 'A New and Complete History of Essex,' &c., 'by a Gentleman,' Chelmsford, 1770, &c. 6 vols. 8vo. It was mainly based on Morant's 'History of Essex,' and was published under the patronage and direction of Peter Muilman (Gough, *Brit. Topog.* i. 347; Upcott, *Eng. Topog.* i. 229 f.), who obtained views and other illustrations for it. The literary part of the book was in the hands of a writer who signs himself 'the editor,' perhaps Chiswell himself. Owing to a series of unsuccessful speculations in connection with West India estates, Chiswell's mind became deranged, and he shot himself at his home at Debden on 3 Feb. 1797. He married a daughter of James Jurin, M.D., by whom he had one child, a daughter, Mary, the wife of Sir Francis Vincent, bart.

[Manuscript autobiographical notes by P. Muilman in the British Museum (King's Library) copy of the New and Complete Hist. of Essex: Gent. Mag. lxvii. pt. i. (1797), 173, 249–50; Nichols's Lit. Anecd. iii. 610, 611, ix. 552, 799; Nichols's Lit. Illust. iv. 713; Wright's History of Essex, ii. 140.] W. W.

CHITTING, HENRY (*d.* 1638), genealogist, was a native of Bury St. Edmunds, Suffolk (*Addit. MS.* 19165, f. 183 *b*). He was appointed Chester herald 18 July 1618; he visited the counties of Berks and Gloucester for Camden, Clarenceux, and the county of Lincoln for Sir Richard St. George, Clarenceux (Nicolas, *Cat. of Heralds' Visitations*, pp. 7, 31). He died at Islington on 7 Jan. 1637–8, leaving in manuscript, 1. The Extinct Baronage. 2. Of the Tenures of the County of Suffolk (Noble, *College of Arms*, pp. 210, 241).

[Authorities quoted above.] T. C.

CHITTY, EDWARD (1804–1863), legal reporter, third son of Joseph Chitty the elder [q. v.], was called to the bar at Lincoln's Inn in 1829, and practised as an equity draughtsman. He published a series of reports of cases in bankruptcy with Mr. Deacon, beginning in 1833, and with Basil Montagu in 1839. In 1840 he went to Jamaica, whence he returned after many years' absence, and died at Walham Green on 28 Sept. 1863. Besides his share in 'Deacon & Chitty' he is the author of Chitty's 'Equity Index' (1831), which reached a third edition in 1853, and a fourth in 1883; of an 'Index to Common Law Reports' (with Francis Forster) in 1841; and of the 'Commercial and General Lawyer' (2nd edit. 1839). He also published the 'Fly-Fisher's Text Book' (1841) under the pseudonym of 'Theophilus South.'

[Law List, 1840, 1863; Law Mag., September 1863; Gent. Mag. 1863, pt. ii. 663, 805.] J. A. H.

CHITTY, JOSEPH, the elder (1776–1841), legal writer, practised as a special pleader under the bar for some years before his call to the bar, which took place at the Middle Temple on 28 June 1816. He never took silk, but enjoyed an enormous junior practice, trained in succession in his pupil

room at 1 Pump Court a great number of the most eminent lawyers, and poured forth a series of standard practitioners' books. His learning and his memory were alike extraordinary, and although inclining to excessive technicality he did more than perhaps any man of his time to facilitate the study of the law. An illness in 1833 withdrew him from practice, but his labours as an author continued almost to the time of his death, which took place at his house in Southampton Street, Fitzroy Square, on 17 Feb. 1841. His sons, Joseph [see below], Thomas [q. v.], Edward [q. v.], and Tompson (*d.* 4 Feb. 1863, aged 47), all continued to practise and write upon law.

Chitty's works were: 1. 'A Treatise on Bills of Exchange,' 1799; third edit. 1809; fourth, 1812; fifth, 1818; sixth, 1822; ninth, assisted by J. W. Hulme, 1840. 2. 'Precedents of General Issues' and a 'Synopsis of Practice,' each on a single sheet, 1805. 3. 'Precedents of Pleading,' first ed. 1808. 4. 'Prospectus of Lectures on Commercial Law,' 1810; second edit. 1836. 5. 'Treatise on the Law of Apprentices,' 1811. 6. 'Treatise on the Game Laws,' 1811; second edit. 1826. 7. 'A Treatise on the Law of Nations,' 1812. 8. Beawes's 'Lex Mercatoria,' sixth edit. 1812. 9. 'A Treatise on Criminal Law,' 1816; second edit. 1826. 10. 'A Synopsis of the Practice in the King's Bench and Common Pleas,' 1816. 11. 'A Treatise on Commercial Law,' 1818; second edit. 1826. 12. 'Reports of Cases on Practice and Pleading, with Notes,' vol. i. 1820; vol. ii., with 'Reports of Cases in Lord Mansfield's Time from the MSS. of Mr. Justice Ashurst,' 1823. 13. 'On Commercial Contracts,' 1823. 14. 'A Treatise on the Law of Stamp Duties,' assisted by Mr. Hulme, 1829. 15. 'A Collection of the Statutes of Practical Utility, with Notes,' 1829–37 (continued to 1880 by Mr. J. M. Lely, and commonly quoted as 'Chitty's Statutes') 16. 'The Practice in the Courts of King's Bench, Common Pleas, and Exchequer,' 1831–2; 3rd edit. 1837–42, commonly quoted as 'Chitty's Practice.' 17. An edition of 'Blackstone's Commentaries,' 1832. 18. 'The Practice of the Law in all Departments,' 1833–8. 19. 'A Treatise on Medical Jurisprudence,' 1834. 20. 'The Practice on Amendments of Variances,' 1835. 21. 'On the Office of a Constable,' 1837.

Joseph Chitty the younger, special pleader, of the Middle Temple, wrote on (1) the Prerogatives of the Crown, 1820; (2) Bills of Exchange, 1834; (3) Contracts, 1841 (11th edit. 1881 by Mr. J. A. Russell), quoted as 'Chitty on Contracts;' (4) Precedents in Pleading, 1836–8. He died 10 April 1838 (*Gent. Mag.* 1838, i. 554).

[Ann. Reg. lxxxiii. 187; Gent. Mag., February 1841, p. 95, November 1841, p. 537; Law Mag. viii. 54, x. 139.] J. A. H.

CHITTY, THOMAS (1802–1878), special pleader and legal writer, was the second son of Joseph Chitty [q. v.], and brother of Joseph Chitty, jun. ('Chitty on Contracts'). He began to practise at the very early age of nineteen, being admitted a special pleader in 1820, and continued to attend his chambers at 1 King's Bench Walk for fifty-seven years. He never was called to the bar. Like his father he trained an immense number of eminent lawyers: Lords Cairns and O'Hagan, Chief-justice Whiteside, Mr. Justice Willes, Mr. Justice Quain, Sir James Hannen, Sir Emerson Tennent, Mr. Forster (author of 'Life of Dickens'), Mr. Henry Matthews, Lord Herschell, Mr. Justice Mathew, and Mr. Justice A. L. Smith. Though he was in practice thirty-two years before the Common Law Procedure Act, he was no adherent of the old system of technical pleading, but advocated and adapted himself to both the Common Law Procedure Act and the Judicature Act. He was an excellent whist-player and musician, performed on the violoncello, and was a pupil of Linley. He was also an energetic volunteer. He retired from practice at the end of 1877, and died at his house in Lancaster Gate 13 Feb. 1878. Chitty edited Archbold's 'Practice' (2nd edit. 1835; 14th edit., by T. Willes Chitty, 1885), and Burn's 'Justice of the Peace' (1845), and wrote 'Forms of Practical Proceedings' (1834), quoted as 'Chitty's Forms,' of which his grandson, T. Willes Chitty (son of Thomas Edward Chitty), edited the twelfth edition in 1883. His second son, Joseph William, was raised to the bench in 1881.

[Ann. Reg. cxx. 136; Solicitors' Journal, 23 Feb. 1878; Law Journal, 23 Feb. and 2 March 1878.] J. A. H.

CHOKE, Sir RICHARD (*d.* 1483?), judge, son of John Choke of Stanton Drew in Somersetshire, appears as a pleader in the 'Year-book' for 1440–1, again in that for 1453–4, and thenceforth with frequency during the reign of Henry VI. He was called to the degree of serjeant in July 1453. The following year he bought the manor of Long Ashton in Somersetshire, a property worth, as Leland informs us, 600 marcs per annum, and here, according to the same authority, he 'kept his chief house,' having 'great furniture of silver.' In 1455 he was one of the commissioners then appointed to raise money for the defence of Calais. Shortly after the accession of Edward IV he was created a justice of the common pleas, his patent being

dated in September 1461. His tenure of office was unbroken by the vicissitudes of the disturbed period which followed, his patent being renewed by Henry VI on his return to power in 1470, by Edward IV in the following year, on the accession of Edward V in April, and on the accession of Richard III in June 1483. He appears to have been present at the coronation of Richard III; at any rate he received seven yards of red cloth from the royal wardrobe. Probably he died soon afterwards, as there is no record of any fine levied before him after March 1482–3. He is first described by Dugdale as knight under date 1470. At his death he held the manors of Stanton Drew, Long Ashton, and Tempilcloude in Somersetshire, and that of Randolveston in Dorsetshire. He married twice. By his first wife, Joan, daughter of William Pavey of Bristol, he had three sons and two daughters. His second wife, Margaret Morris, survived him by a year. In a pedigree given by Ashmole (*Antiquities of Berkshire*, iii. 318), the descent of Sir John Cheke, tutor of Edward VI, is traced to the judge who is miscalled Sir Richard Cheek. The mistake, which seems to have arisen from a confusion between the manor of Ashton in Essex, which was held for a time by Sir John Cheke, and the manor of Long Ashton in Somersetshire, held by Sir Richard Choke, is repeated by Strype in his life of Cheke. Among the most ancient of the baronies by tenure mentioned in Nicolas's 'Historic Peerage' is that of Cioches or Chokes, the estates of which lay in the several counties of Northampton, Hertford, Gloucester, and Bedford. The barony became extinct early in the thirteenth century; but it is probable that the judge was descended from a junior branch of the family settled in Gloucestershire, or one of the neighbouring counties.

[Collinson's Somersetshire, ii. 291–2, 434; Year-books, 19 Hen. VI, Mich. f. 48, 32 Hen. VI, Trin. f. 4, Mich. ff. 4, 7, 10–12, 18, 21, 33 et seq.; Proceedings and Ordinances of the Privy Council, vi. 234, 241; Dugdale's Chron. Ser. 66, 70, 72; Dugdale's Orig. 46; Grants from the Crown, Ed. V (Camden Soc.), xxx.; Leland's Itin. (Hearne), vii. pt. ii. f. 66 *a*; Col. Inq. P. M. iv. 417; The Antiquarian Repertory, i. 52; Strype's Cheke (Oxford edit.), p. 129; Baker's Northamptonshire, ii. 272–73; Foss's Judges of England.] J. M. R.

CHOLMLEY, HUGH (1574?–1641), controversialist, born about 1574, was brought up almost from infancy with Bishop Joseph Hall, their fathers being in the service of Henry, earl of Huntingdon, then president of the north. With Hall he studied at the grammar school of Ashby-de-la-Zouch, Leicestershire, and with him went up in 1589 to Emmanuel College, Cambridge, where, as Hall records in his autobiography, they were 'for many years partners of one bed.' Cholmley took his M.A. degree in 1596, and afterwards proceeded B.D.; but all traces of his college career are lost, his name appearing in the index only of the registers. In 1601 the mastership of Blundell's School, Tiverton, fell vacant, and Hall, who had at first accepted, but immediately afterwards declined, the appointment in order to become rector of Hawstead, Suffolk, recommended his 'old friend and chamber-fellow.' Cholmley was accordingly instituted, but he does not appear to have ever taken charge of the school (Harding, *Hist. of Tiverton*, vol. ii. bk. iii. p. 110). On 17 Feb. 1604 he became rector of the portion of Clare in Tiverton, and upon Hall's advancement to the see of Exeter in 1627 was appointed bishop's chaplain, prebendary of Exeter on 14 Aug. 1628, canon on 15 Jan. 1632, and subdean on 29 March in the same year. As some return for these favours he essayed to defend Hall against the innuendoes of Henry Burton [q. v.] in a pamphlet entitled 'The State of the Now-Romane Church. Discussed by way of vindication of the . . . Bishop of Exceter, from the weake cauills of Henry Burton. By H. C.,' 8vo, London, 1629. It is a feeble performance, and Burton easily met Cholmley's challenge and that of a younger champion, Robert Butterfield [q. v.], in his 'Babel no Bethel,' published the same year. Hall, in thanking Cholmley for what he charitably terms 'your learned and full reply,' hints his disapproval at its publication (*Works*, 1837–9, ix. 424). Cholmley died on 15 Sept. 1641, and was buried two days later in Exeter Cathedral. By his wife, Elizabeth, daughter of John Eedes of Exeter, he had a family of four sons and three daughters (Harding, *Hist. of Tiverton*, vol. ii. bk. iv. p. 43; *Will reg. in P. C. C.* 125; Evelyn).

[Hall's Works (1837–9), i. xv, xviii, vi. 164; Le Neve's Fasti (Hardy), i. 391, 423; Rymer's Fœdera (fol.), xix. 441; Oliver's Lives of the Bishops of Exeter, p. 296.] G. G.

CHOLMLEY, Sir HUGH (1600–1657), royalist, son of Sir Richard Cholmley, born at Roxby in Yorkshire, was educated at Beverley free school and Jesus College, Cambridge. Leaving Cambridge, he entered Gray's Inn in 1618, and married, four years later, Elizabeth, daughter of Sir William Twisden of East Peckham, Kent. He represented Scarborough in the last parliament of James and the first two of Charles, and sat for the same constituency in the Short and Long parliaments. In 1639 Cholmley refused payment of ship-money, 'which carried the

whole liberty of Whitby Strand after my example,' and was in consequence put out of all commissions and slighted by Strafford, 'with some scorn, which my nature could ill digest' (*Autobiography*). He was, moreover, called before the council, and having also drawn up, with Hotham and Bellasis, a remonstrance on behalf of the Yorkshire gentry, was personally threatened by the king. The king told Cholmley and Hotham that they had been the chief causes and promoters of all the Yorkshire petitions, and that if they ever meddled or had a hand in any more he would hang them. In the Long parliament Cholmley formed one of the section termed by Clarendon 'the northern men,' active against Strafford, and for the suppression of the Court of the North. This suggested him to parliament as one of the commissioners sent to the king at York in May 1642 ('Letter of Commissioners,' signed by Cholmley, Rushworth, iv. 620). He was also nominated one of the committee appointed with Lord Holland to wait upon the king at Beverley, but disliking the employment took no part in the interview. However, he raised a regiment for the parliament, which served at Edgehill. Cholmley thus explains the views with which he took up arms: 'I was urged,' he says, 'by the Earl of Essex and others to go into Yorkshire, and to draw my regiment together for the securing of Scarborough, which at first I refused; but after being much importuned, conceiving these preparations of war would end in a treaty, and that myself desired nothing but that the king might enjoy his just rights, as well as the subjects theirs, and that I should in this matter be a more indifferent arbitrator than many I saw take arms, and more considerable with my sword in my hand, and in better capacity to advance a treaty than by sitting in the House of Commons, where I had but a bare vote, I accepted this employment.' With what troops he could raise Cholmley joined Fairfax in cooping up the royalists in York; but he disobeyed Fairfax's orders to oppose Newcastle's entry into Yorkshire, and did not come to the aid of Fairfax when he was attacked at Wetherby. Nevertheless, in a letter of 26 Jan. 1643, Lord Fairfax says: 'In the North Riding Sir Hugh Cholmley hath carried himself very bravely, giving several defeats to the enemy near Malton,' mentioning also Cholmley's defeat of Colonel Slingby at Guisborough on 16 Jan. (Rushworth, v. 125). But the queen's landing determined Cholmley to desert the parliamentary cause. He came to York, kissed the queen's hand, and declared for the king (20 March 1643, *Mercurius Aulicus*, 25 and 31 March; Green, *Letters of Queen Henrietta Maria*, p. 176; Rushworth, v. 269). The Marquis of Newcastle gave Cholmley, in addition to other commissions, the command of all maritime affairs from the Tees to Bridlington Bay, and he became one of the most formidable enemies of the trade of the parliamentarians. After the battle of Marston Moor, Newcastle urged Cholmley to fly with him, but he refused, and held out until 22 July 1645, when he surrendered, obtaining liberty to go beyond seas (articles for surrender of Scarborough, Rushworth, v. 118). He spent his exile chiefly at Rouen, but in 1649 returned to England, and was allowed to compound for his estate for 450*l*. In 1651 he was arrested on suspicion and spent eight weeks in prison. He died on 30 Nov. 1657, two years after the death of his wife (18 April 1655). During those two years Cholmley wrote the memoirs of his life, addressed to his sons, chiefly 'to embalm the great virtues and perfections' of their mother, but partly also to vindicate his own conduct.

[Memoirs of Sir Hugh Cholmley, printed from manuscripts in the possession of Nathaniel Cholmley of Whitby, 1787. The second volume of the Clarendon State Papers (ii. 181) contains a long memorial by Sir Hugh Cholmley on the conduct of the Hothams; and other papers relating to the civil war in Yorkshire, written for the use of Lord Clarendon in compiling his history, are mentioned in the Calendar of the same collection (i. 238, 250). The following pamphlets relating to Cholmley were printed in 1642 and 1643: News from York, being a True Relation of the Proceedings of Sir Hugh Cholmley, &c. (January 1643), being letters of Cholmley's, defending his disobedience to the orders of Fairfax; A True and Exact Relation of all the Proceedings of Sir Hugh Cholmley (April 1643), letters from Sir John Hotham and Captain Bushell, giving an account of his defection; two letters from Sir Hugh Cholmley to Captain Goodrick, persuading him to quit Wressel Castle (July 1643).]

C. H. F.

CHOLMLEY, Sir ROGER (*d.* 1565), judge, was the natural son of Sir Richard Cholmley, who was knighted by the Earl of Surrey under Henry VII in 1497 for his services against the Scots, and afterwards became lieutenant of the Tower of London. Sir Richard died in 1522, leaving Roger, who had already entered Lincoln's Inn, well provided for. The date of his admission cannot now be found, but from the Black Book of Lincoln's Inn (iii. 22 *b*) it appears that he was readmitted to that society in Michaelmas term 1 Hen. VIII, and in 1524 was elected to the bench. He held the office of reader of Lincoln's Inn three times (Dugdale, *Origines*

Juridiciales, 1680, p. 251), and on All Saints' day, 21 Hen. VIII, was appointed treasurer. In the following year his name appears as one of the four 'gubernatores' of the society (*ib.* p. 259). In July 1530 he was appointed with three others on the commission to inquire into the possessions of Cardinal Wolsey in Middlesex (Rymer, *Fœdera*, 2nd edit. xiv. 402–4), and in 1531 was promoted to the dignity of serjeant-at-law.

In 1535 he was appointed recorder of London in the place of John Baker, and on 18 Oct. 1537 received the honour of knighthood. In 1540 he was selected as one of the London commissioners to inquire into all transgressions against the Acts of the Six Articles. In 1545 he was made king's serjeant, having on 10 Nov. in the same year surrendered the office of recorder, when the corporation granted him a yearly new year's gift of twenty gold angels. During the ten years he was recorder he was probably returned to parliament as one of the members for the city. The returns for the parliaments of 1536 and 1539 have, however, been lost, and his name is only to be found in the list of the parliament of 1542 (*Parly. Papers*, 1878, lxii. pt. i. 371–4). On 11 Nov. 1546 he was appointed lord chief baron of the exchequer, in the room of Sir Richard Lyster, who had been promoted to the king's bench. In the following year he was appointed one of the royal commissioners for executing 1 Edw. VI, c. 14, by which the property of all guilds 'other than such of mysteryes or craftes,' was confiscated to the crown (*Memorials of the Merchant Taylors' Company*, p. 105). On the resignation of Lyster, Cholmley became lord chief justice, 21 March 1552. On 27 July 1553, a few days after Mary's accession to the throne, he and Sir Edward Montague, the chief justice of the common pleas, were committed to the Tower (Stow, *Annales*, 1615, p. 613) for witnessing the will of Edward VI, whereby the late king had endeavoured to exclude Mary from the throne. After six weeks he was enlarged on the payment of a heavy fine; but, though he was received into the queen's favour, he was not restored to his seat on the judicial bench, Sir Thomas Bromley being appointed in his place. Cholmley's name appears in several of the commissions of oyer and terminer in the first year of this reign, one of them being for the trial of Sir Nicholas Throckmorton (Cobbett, *State Trials*, 1809, i. 870–902, where a curious colloquy between Throckmorton and Cholmley will be found). He was also admitted to the queen's privy council. After his dismissal from the chief justiceship he retired to Highgate, where on 15 Feb. 1555 Princess Elizabeth spent the night at his house on her way to court. In 1562 he founded the free grammar school at Highgate for the education of poor boys living in the neighbourhood, which was incorporated by letters patent of Queen Elizabeth on 6 April 1565. He died in the following June, and was buried on 2 July at St. Martin's, Ludgate, where his wife Christine had been buried early in December 1558. Elizabeth, the elder of his two children, who survived him, was married first to Sir Leonard Beckwith of Selby, Yorkshire, and secondly to Christopher Kern of Kern, Somersetshire. Frances, the other daughter, was married to Sir Thomas Russell of Strensham, Worcestershire. By his will, dated April 1565, Cholmley devised his messuage in the parish of Christ Church in Newgate Market, London, then in the tenure and occupation of Laurence Shyriff, grocer, to certain trustees, upon trust, towards purchasing Lincoln's Inn. There can be but little doubt that this identifies the shop in which the founder of Rugby School carried on business. Roger Ascham relates in his 'Scholemaster' 'a notable tale that old Sir Roger Chamloe, sometime chief justice, would tell of himself. When he was ancient in inn of court, certain young gentlemen were brought before him to be corrected for certain misorders; and one of the lustiest said, "Sir, we be young gentlemen; and wise men before us have proved all fashions, and yet those have done full well." This they said, because it was well known that Sir Roger had been a good fellow in his youth. But he answered them very wisely: "Indeed," saith he, "in youth I was, as you are now; and I had twelve fellows like unto myself, but not one of them came unto a good end. And therefore follow not my example in youth, but follow my counsel in age, if ever ye think to come to this place, or to these years that I am come unto; lest you meet either with poverty or Tyburn in the way"' (Ascham, *Works*, 1815, pp. 229–30).

[Foss's Judges of England (1857), v. 293–8; Recorders of the City of London from 1298 to 1850 (printed by the direction of the court of aldermen), p. 8; Maitland's History of London (1756), pp. 1198, 1205–6; Machyn's Diary (Camden Soc. Pub. 1848); Fuller's Worthies (1840), iii. 415; Carlisle's Endowed Grammar Schools (1818), ii. 162–3; Prickett's Highgate (1842), pp. 28–31; Gent. Mag. (1823), xciii. (pt. i.) 238–9; Notes and Queries, 3rd series, i. 47–8, 5th series, i. 209.] G. F. R. B.

CHOLMLEY, WILLIAM (*d.* 1554), was a grocer of London, whose will was proved in the Prerogative Court of Canter-

bury in 1554. His interesting political treatise 'The Request and Suite of a True-hearted Englishman,' written in 1553, was edited by W. J. Thoms from the original manuscript in the library of the Faculty of Advocates of Edinburgh, and printed in vol. ii. of the 'Camden Miscellany,' 1853. It is largely quoted by Mr. Froude.

[Nichols's Descriptive Catalogue of the Works of the Camden Society, p. 45.] T. C.

CHOLMONDELEY, GEORGE, second EARL OF CHOLMONDELEY (*d.* 1733), poet and general, brother of Hugh, first earl [q. v.], was the second son of Robert Cholmondeley, viscount Cholmondeley of Kells, and Elizabeth, daughter and coheiress of George Cradock of Caverswall. He was educated at Westminster School and entered Christ Church, Oxford, in 1680, shortly after leaving which he became in 1685 a cornet of horse. In 1688 he joined the northern insurrectionists, who under the Earl of Devonshire assembled at Nottingham in support of the Prince of Orange 'for the recovery of their almost ruined laws, liberties, and religion;' and on King William's accession he was appointed one of the grooms of the bedchamber. He commanded the horse grenadier guards at the battle of the Boyne, and also specially distinguished himself at the battle of Steinkirk. He was made brigadier-general of horse 17 June 1697. After the accession of Queen Anne he was, 1 July 1702, appointed major-general of her majesty's forces, and governor of the forts of Tilbury and Gravesend. On 1 Jan. 1703–4 he was made lieutenant-general of her majesty's horse forces. Under George I he was continued in his offices, and on 11 Feb. 1714–15 was made captain and colonel of the third troop of horse guards. On 15 March he was raised to the peerage as Baron Newborough in Wexford, Ireland, and on 2 July 1716 was created baron of Newburgh in the Isle of Anglesea. On succeeding his brother Hugh as Earl of Cholmondeley, 20 March 1724–5, he was appointed lord-lieutenant of the county and city of Chester, and custos rotulorum of the said county. He was also lord-lieutenant of Denbigh, Montgomery, Flint, Merioneth, Carnarvon, and Anglesea. On 25 March 1725 he was appointed governor of the town and port of Kingston-upon-Hull, and on 15 April 1727 general of the horse. In October 1732 he was named governor of the island of Guernsey. He died at Whitehall 7 May 1733. He was the reputed author of 'Verses and a Pastoral spoken by himself and William Savile, second son of George, earl (afterwards marquis) of Halifax, before the Duke and Duchess of York and Lady Anne, in Oxford Theatre, 21 May 1683,' and printed in a book entitled 'Examen Poeticum,' by Jacob Allestry [q. v.] in 1693. According to Wood, Allestry had 'the chief hand in making the verses and pastorals.' Cholmondeley received the degree of D.C.L. at Oxford 1 Nov. 1695. He married Elizabeth, daughter of Heer van Baron Ruyterburgh by Anne-Elizabeth, his wife, daughter of Lewis de Nassau, seignior de Auverquerk, field-marshal of the forces of the States-General, and by her had three sons and three daughters.

[Wood's Athenæ (Bliss), iv. 202, 664; Collins's Peerage, ed. 1812, iv. 31–2; Lodge's Peerage of Ireland, ed. Archdall, v. 67–8; Ormerod's Cheshire; Earwaker's East Cheshire.] T. F. H.

CHOLMONDELEY or CHOLMLEY, SIR HUGH (1513–1596), military commander, was descended from a family which, from the time of the Conqueror, had held the lordship of Cholmondeley in the hundred of Broxton, Cheshire. He was the eldest son of Richard Cholmondeley and Elizabeth, daughter of Sir Randle Brereton of Malpas. In 1542 he accompanied the Duke of Norfolk in his expedition to Scotland, and for his conduct was knighted by Henry VIII at Leith. In 1557, with a hundred men raised at his own expense, he joined the Earl of Derby in his expedition against the Scots on their invasion of England. He was five times high sheriff of Cheshire, and also for several times sheriff of Flintshire, as well as for many years one of the two only deputy-lieutenants of Cheshire. During the absence of Sir Henry Sidney, lord-lieutenant of Ireland, he acted as vice-president of the marches. He died 6 Jan. 1596-7, in the eighty-third year of his age, and was buried in the church at Malpas, where there is a monument with his effigies. His wife, Mary, and his eldest son, Robert, are separately noticed.

[Dugdale's Baronage, ii. 474; Strype's Memoirs, pp. 443–5; Fuller's Worthies of England; Collins's Peerage (ed. 1812), iv. 24–5; Lodge's Peerage of Ireland (Archdall), v. 62–3; State Papers, Henry VIII and Elizabeth; Ormerod's Cheshire; Earwaker's East Cheshire.] T. F. H.

CHOLMONDELEY, HUGH, first EARL OF CHOLMONDELEY (*d.* 1724), eldest son of Robert Cholmondeley, viscount Cholmondeley of Kells, and Elizabeth, daughter and coheiress of George Cradock of Caverswall Castle, Staffordshire, succeeded his father in May 1681. Having joined against the arbitrary measures of James II, he was, on the accession of William and Mary, created Lord Cholmondeley of Nantwich 18 April 1689,

with limitation of the honour for want of heirs male to his brother, George Cholmondeley [q. v.] On 29 March 1706 he was sworn a privy councillor to Queen Anne, and on 27 Dec. advanced to the dignity of Viscount Malpas and Earl of Cholmondeley, with the like entail on his brother George. On 22 April 1708 he was constituted comptroller of her majesty's household, and on 10 May following was sworn a member of the new privy council after the union of the kingdoms. On 6 Oct. of the same year he was appointed treasurer of her majesty's household. He was also constituted lord-lieutenant and custos rotulorum of Cheshire, and lord-lieutenant of North Wales. He was removed from these and other offices in 1713, but was restored to them on the accession of George I, by whom he was constituted treasurer of the household.

[Collins's Peerage (ed. 1812), pp. 30–1; Lodge's Peerage of Ireland (Archdall), v. 66–7; Ormerod's Cheshire; Earwaker's East Cheshire.] T. F. H.

CHOLMONDELEY, MARY, Lady (1563–1626), litigant, was baptised at Nether-Poever, Cheshire, 20 Jan. 1562–3. She was the daughter of Christopher Holford of Holford, Cheshire, by his second wife, Elizabeth, daughter of Sir Randle Manwaring of Over-Poever, and widow of Peter Shakerley of Houlme-juxta-Nether-Poever. Mary had a half-brother by her father's previous marriage (who married Miss Shakerley on the day of his father's marriage to Mrs. Shakerley), but he died without issue shortly after his marriage. Mary married Sir Hugh Cholmondeley (1513–1596) [q. v.], of Cholmondeley, Cheshire, and her father's death followed immediately in 1581. Thereupon she entered upon the lawsuits to succeed to his property by which her name is remembered. Her opponent was her uncle, George Holford of Newborough, her father's half-brother, who claimed all the family estates as next male in descent. Mary persisted in her right, and the bitter contest went on for forty years. Ultimately friends prevailed upon the litigants, about 1620, to take equal shares. Mary received Holford manor house, where she resided in her old age. She made important enlargements to this house, and she died there 15 Aug. 1626, when sixty-three years old. She had five sons [see Cholmondeley, Robert] and three daughters; one of the latter married a Grosvenor of Eaton. James I called Mary 'the bold lady of Cheshire.'

[Ormerod's Cheshire, i. 495–6; Burke's Extinct Peerage, 118; E. G. Salisbury's Border Worthies, 2nd ser. p. 55.] J. H.

CHOLMONDELEY, ROBERT, Earl of Leinster (1584?–1659), was the eldest son of Sir Hugh Cholmondeley of Cholmondeley [q. v.] and Mary [see Cholmondeley, Mary, Lady], sole daughter and heiress of Christopher Holford. On 29 June 1611 he was advanced to the dignity of baronet, and in 1628 was created Viscount Cholmondeley of Kells, in the province of Leinster. For his special services in raising several companies of foot in Cheshire in 1642, in collecting other forces for defending the city of Chester at its first siege, and for his conduct in the fight at Tilston Heath, he was, at Oxford 1 Sept. 1645, created a baron of England by the title Lord Cholmondeley of Wiche-Malbank (Nantwich), and in the ensuing March Earl of Leinster. After the triumph of the parliamentary party he was suffered to compound for his estate by a fine of 7,742*l.* He died 2 Oct. 1659, aged 75, and was buried in the chancel of Malpas church. He was married to Catharine, younger daughter and coheiress of John, lord Stanhope of Harrington, vice-chancellor of the household to James I, but had no legitimate issue. Robert, son of his brother Hugh, became heir to his estate, but the lands of Holford, which he inherited from his mother, were settled on Thomas Cholmondeley, his natural son by Mrs. Coulson, to whom, as was thought, he was affianced but never married.

[Collins's Peerage of England (ed. 1812), iv. 29–30; Lodge's Peerage of Ireland (Archdall), v. 64–5; Lloyd's Memoirs; Ormerod's Cheshire; Earwaker's East Cheshire.] T. F. H.

CHORLEY, CHARLES (1810?–1874), journalist and man of letters, born at Taunton about 1810, was the son of Lieutenant and Paymaster John Chorley of the 1st Somerset militia (*d.* Feb. 1839). The greater part of his life was spent at Truro, where he acted for thirty years as sub-editor and reporter of the 'Cornwall Gazette,' the old-established tory paper of the county. He held also the posts of secretary to the Truro Public Rooms Company, and sub-manager of the Truro Savings Bank. For eleven years (1863–74) he edited the 'Journal of the Royal Institution of Cornwall,' and did much to promote the energetic management of that society. He died at Lemon Street, Truro, on 22 June 1874, aged 64. Chorley was a man of wide scholarship, well versed in the classics and several modern languages, and of good classical taste. It was his custom to print for the private gratification of his friends, to whom alone the initials 'C. C.' revealed the authorship, small volumes of translations from the dead and living languages. The

most important of them were versions of George Buchanan's tragedies of 'Jephtha, or the Vow,' and 'The Baptist, or Calumny,' and two volumes of miscellaneous renderings from the German, Italian, Spanish, and French, as well as from the Latin, Greek, and Hebrew. The titles of all these works may be read in the pages of the 'Bibliotheca Cornubiensis.' When the council of the Royal Institution of Cornwall purposed bringing out a volume under the title just given, the preparatory lists of the publications known to them were drawn up by Chorley and Mr. T. Q. Couch. This scheme did not propose the inclusion of more than the works relating to the topography or the history of the county, and even with that limited area the design was beyond the power of persons not acquainted with the treasures of the British Museum.

[Journ. Royal Instit. of Cornwall, October 1874, pp. iii–iv, vii; Boase and Courtney's Bibl. Cornub. i. 69, iii. 1009, 1119.] W. P. C.

CHORLEY, HENRY FOTHERGILL (1808–1872), author and critic, was born at Blackley Hurst, near Billinge in Lancashire, 15 Dec. 1808. His father, of a Lancashire, and his mother, of a Cumberland family, were nominally members of the Society of Friends, but neglected most of its observances. In April 1816 the sudden death of his father, a lock manufacturer, who had never been very prosperous in business, reduced the family to dependence upon a generous uncle, Dr. Rutter of Liverpool. They shortly removed to that town, where Chorley received sufficient instruction to develope his innate tastes for literature and music, and to render the mercantile office he was obliged to enter intolerable to him. The kindness of a distant connection, Mrs. Rathbone of Green Bank, and of her son, Mr. Benson Rathbone, extended his opportunities of self-culture, and he gained the friendship of Mrs. Hemans, then resident in Liverpool, and of Miss Jewsbury. He began to contribute to annuals and magazines about 1827, and in 1830 obtained through Miss Jewsbury an introduction to the 'Athenæum.' His few contributions, chiefly musical criticisms, were appreciated, and when in 1833 he applied for an engagement on the staff, Mr. Dilke did not hesitate to accept the untried young man on probation, frankly informing him that although 'your occupation will not be always disagreeable,' nevertheless 'it will be generally drudgery.' Within a very short time, however, of his arrival in London, Chorley was not merely 'rewriting papers' but reviewing works of the pretension of Disraeli's 'Revolutionary Epic,' and this with a decision and a precision worthy of a literary veteran, and a fearless honesty which highly recommended him to his employer. Chorley's articles largely contributed to maintain the reputation the 'Athenæum' had already acquired for impartiality at a time when puffery was more rampant than ever before or since, and when the only other London literary journal of any pretensions was notoriously venal. The entire direction of the musical department soon fell into his hands, and his literary reviews, especially in belles-lettres, were numerous and important, until his retirement in 1866. It may be said that he had most of the qualities of a good critic, and few of the requisites of a great one. He possessed sound judgment and discriminating taste, manly independence, and the utmost sincerity of intention. But he was deficient in insight, he could not readily recognise excellence in an unfamiliar or homely form, and the individuality of his style degenerated into mannerism. As years grew upon him his criticism became more and more tinctured with acerbity; his censure was rather sour than scathing, and his praise not always genial. These drawbacks were in a great measure redeemed by the high-minded feeling which inspired all he wrote, his obvious effort to utter his convictions with frankness, and his general superiority to personal attachments or antipathies. As a musical critic his convictions were most decided. It was unfortunate, but no fault of his, that they should have led him to heap praise on the Mendelssohns and the Chopins who needed no support, and lesser men, for whom it was not difficult to obtain a hearing; and to assume a hostile attitude towards struggling genius in the persons of a Schumann, a Berlioz, and a Wagner. In music as in literature he proclaimed the best he knew, and if his permanent reputation suffered, his immediate influence profited from his being so little more than abreast with the average cultivated opinion of his day. As an author, however, other than critic or biographer, his career was a succession of failures. With adroit talent, serious purpose, and indomitable perseverance, he essayed a succession of novels and dramas which one and all fell dead upon the public ear, while similar works of inferior intellectual quality were achieving noisy if ephemeral success. The list includes: 'Conti' (1835), 'The Lion' (1839), 'The Prodigy' (1866), literary or artistic tales dealing with the development of genius; 'Pomfret' (1845), and 'Roccabella,' published under the pseudonym of Paul Bell in 1859, the former a novel of character, the latter a romance. All are works of great

talent, but all are artificial, bearing the impress of literary aspiration rather than of literary vocation. His lyrical verse was graceful and facile, but rarely rose to the level of poetry. Of his three acted dramas, 'Old Love and New Fortune,' 'The Love-lock,' and 'Duchess Eleanour,' the first alone attained any success. His work as an æsthetic writer was much more important and more highly appreciated. In 1841 he published 'Music and Manners in France and Germany,' three delightful volumes abounding not only in description of musical performances and observations in society, but in lively and incisive, if frequently prejudiced, sketches of foreign authors and artists. A portion was reprinted in 'Modern German Music' (1854), a book containing the most uncompromising utterance of his musical convictions. 'Thirty Years' Musical Recollections' is a most valuable repertory not only of musical criticism but of musical history, relating to vocalists even more than to composers, by one who, as he says, 'had not missed one new work, or one first appearance, which has taken place in London from the year 1834 to the present one' (1862). In the same year he delivered four lectures at the Royal Institution on 'The National Music of the World,' which, expanded by the writer into essays, were published by Mr. H. G. Hewlett in 1880. Chorley was also a most industrious librettist and writer of words for music. He did not always agree with his coadjutors. 'Musicians,' says Mr. Henry Leslie, 'not unnaturally expect that in the composition of musical works their ideas should be deemed worthy of consideration, but Mr. Chorley was of a contrary opinion.' He also produced (1836) 'Memorials of Mrs. Hemans,' a very creditable work, considering the deficiency of material, and contributed the letterpress to 'The Authors of England,' a series of medallion portraits after the Collas process.

Chorley's leading position as a critic necessarily gained him warm friendships and bitter enmities. The latter need not be recorded; the former constitute a list of which any man might be proud. It is a high testimony to his worth that they include not merely followers of literature and art, whom he might have placed under obligation, such as Dickens, Miss Mitford, Lady Blessington, Mr. and Mrs. Browning, Mendelssohn, and Moscheles, but men so aloof from ordinary literary coteries as Grote and Sir William Molesworth. His tenderest attachments seem to have been those he entertained for Mendelssohn and the son of his benefactor, Benson Rathbone; his greatest intimacy that with Dickens, who, if he had not predeceased him, would have inherited a ring 'in memory of one greatly helped.' Help was indeed needed to soothe Chorley's declining years. The deceptions and irritations incident to a sensitive nature, grievously misunderstood; the failure to form any truly intimate tie; the consequent sensation of loneliness; frequent painful estrangements due to the irritability thus engendered; the wearing sense of the hopeless malady of his sister, and the shock of his brother's death, combined to render his latter years querulous and disconsolate, and to foster habits of self-indulgence detrimental to his happiness and self-respect as far as they proceeded, though they did not proceed far. Yet he continued to enjoy company and practise private generosity and social hospitality, having been placed in affluent circumstances by the decease of his brother. He retired from the literary department of the 'Athenæum' in 1866, and from the musical in 1868. He subsequently edited Miss Mitford's correspondence, and was employed in writing his autobiography when he died very suddenly, 16 Feb. 1872. His character is well drawn by his biographer as 'upright, sincere, generous, and affectionate; irritable and opinionated, but essentially placable; an acute and courageous critic, a genuine if incomplete artist, a warm-hearted honourable gentleman.'

[Chorley's unfinished autobiography formed the basis of the Autobiography, Memoir, and Letters prepared with admirable taste by his friend, H. G. Hewlett, and published in 1873. See also the article in Grove's Dictionary of Music and Musicians, by Julian Marshall.] R. G.

CHORLEY, JOHN RUTTER (1807?–1867), poet and scholar, brother of Henry Fothergill Chorley [q. v.], was born about 1807 at Blackley Hurst, Lancashire, and entered the same mercantile house as his brother, finding the employment no less distasteful. He displayed, however, much greater perseverance and capacity for business; and at the termination of his engagement obtained, through a solicitor, who had been struck by his ability, the highly responsible office of secretary to the Grand Junction railway between Liverpool and Birmingham. After years of work, interspersed with hard literary study, he became independent in his circumstances through the bequest of his uncle, and removed to London. Here he was successively called upon to assume the charge of an invalid mother and an invalid sister, and the harassing confinement, combined, as his brother admits, with the haughtiness and unsociability of his own temperament, made him almost a recluse. He devoted himself especially to the Spanish drama, and formed a

superb collection of plays, which he partly gave, partly bequeathed, to the British Museum. The enumeration of his manuscript notes in separate dramas occupies between six and seven columns of the museum printed catalogue. Many of these plays were restored by himself out of a number of mutilated copies, and missing title-pages were imitated with most deceptive skill. Between 1846 and 1854 he wrote on foreign literature for the 'Athenæum,' and in 1865 published 'The Wife's Litany,' a drama in rhyming verse, an early work inspired by a singularly vivid dream. It is original in form, elegant in diction, and by no means devoid of true poetical spirit. It would probably have been successful if published thirty years earlier, but was unsuited to the taste of the day, and attracted little attention, notwithstanding the warm commendation of Ticknor. Many other poems were destroyed or suppressed by the writer. He died of atrophy 29 June 1867. Among his few intimate friends was Carlyle, who says in a letter to Henry Chorley: 'He could have written like few men on many subjects, but he had proudly pitched his idea very high. I know no man in these flimsy days, nor shall ever again know one, so well read, so widely and accurately informed, and so completely at home, not only in all fields of worthy literature and scholarship, but in matters practical, technical, naval, mechanical.'

[Chorley's Autobiography, ii. 254–92.]

R. G.

CHORLEY, JOSIAH (*d.* 1719?), presbyterian minister, was a great-grandson of Richard Chorley of Walton-le-Dale, near Preston, Lancashire, and second of six sons of Henry Chorley of Preston. He had the degree of M.A., but of his early history nothing is known. He succeeded John Collinges, D.D. [q. v.], as one of the ministers of the presbyterian congregation at Norwich. The baptismal register of the congregation begins in September 1691 with an entry by Chorley. Chorley's ministry in Norwich was marked by his zeal in catechetical instruction, which gave rise to his very curious compendium of the Bible in verse. In January 1719 he was succeeded by John Brook from Yarmouth (afterwards of York, where he died in 1735). Chorley baptised a child of Brook's on 3 Sept. 1719, and is believed to have died soon after. He is said to have bequeathed 200*l.*, the interest to be divided between the presbyterian minister and the poor at Preston, but nothing is now known of this endowment. He published 'A Metrical Index to the Bible,' &c., Norwich, 1711, 8vo. This very ingenious aid to the memorising of the contents of chapters is dedicated 'Deo Trin-Uni O.M. Ecclesiæq; vere Catholicæ.' At the end is 'A Poetical Meditation' of some merit. A second edition, London, 1714, 24mo, was improved by suggestions from Samuel Say, then independent minister at Lowestoft (see Chorley's letter to Say, 11 Dec. 1712, in 'The Say Papers,' *Monthly Repository*, 1810). A reprint of the 2nd edition, with delicate woodcuts designed by Thurston, and notes by the printer, John Johnson, appeared in 1818, 18mo. Watt (*Bibl. Brit.*) incorrectly gives Chorley's name as Joseph.

Chorley has been confused with his son (according to Browne, his nephew) **RICHARD**, who was educated in the academies of Frankland at Rathmell (entered 3 April 1697) and Chorlton at Manchester (entered 16 March 1699), and ministered at Filby near Yarmouth (till 1722) and Framlingham (till 1731). He afterwards lost his sight, and (about 1757) ceased to identify himself with dissent; his daughter, who lived in Norwich, was for a time insane.

[Monthly Repos. 1810, p. 632, 1811, p. 592, 1837, p. 532; Toulmin's Historical View, 1814, p. 582; Taylor's Hist. Octagon Chapel, Norwich, 1848, p. 13 sq.; Kenrick's Memorials Presb. Chapel, York, 1869, p. 43; Preston Guardian, 24 Feb. and 7 April 1877; Browne's Hist. Cong. Norf. and Suff. 1877, pp. 365, 538; Baker's Memorials Diss. Chapel, Manchester, 1884, p. 61; information from Rev. W. Sharman, Preston.]

A. G.

CHORLTON, JOHN (1666–1705), presbyterian minister and tutor, was born at Salford in 1666. He was educated for the ministry in the northern academy under Richard Frankland, M.A. [q. v.], the date of his admission being 4 April 1682. On completing his studies he was chosen (7 Aug. 1687) as assistant to Henry Newcome, M.A. [q. v.], the founder of nonconformity in Manchester; and on Newcome's death (17 Sept. 1695) he became pastor. The congregation on 14 Oct. 1695 invited Oliver Heywood [q. v.] to become his colleague, but the old man declined to leave Northowram. An assistant was obtained (1697) in the person of an adventurer passing under the name of Gaskeld, who, after pleasing the Manchester presbyterians with his learning and eloquence, disappeared (1698) with a borrowed horse, made his way to Hull (where he called himself Midgely, and falsely represented himself as one of the authors of the 'Turkish Spy'), and finally fled to Holland. On Frankland's death (1 Oct. 1698) at Rathmell, Chorlton, with great spirit, resolved to continue the northern academy, transferring it to Man-

chester. Accordingly on 21 March 1699 he 'set up teaching university learning in a great house at Manchester.' Eleven of Frankland's students finished their course with him, and the names of twenty others who studied under him are known. His most distinguished student was Thomas Dixon [q. v.] James Clegg, M.D. (*d.* 1755), one of the transferred students, is our chief authority on the mode in which the academy was conducted. He describes Chorlton as a worthy successor to Frankland, and superior as a preacher. Matthew Henry speaks of his 'extraordinary quickness and readiness of expression; a casuist, one of a thousand, a wonderful clear head.' Chorlton now wanted assistance both in the pulpit and in the academy. Applications were made in 1699 to James Owen of Oswestry and Thomas Bradbury [q. v.], both of whom declined. Next year the services of James Coningham, M.A. [q. v.], were secured. The 'provincial meeting' of Lancashire ministers gave a public character to the academy, passing resolutions in its favour and raising funds for its support. At the summer assizes of 1703 Chorlton was presented for keeping a public academy, but through private influence the prosecution was stayed. Chorlton's labours were cut short in his prime. He suffered from stone, and died in his fortieth year on 16 May 1705; he was buried at the collegiate church (now the cathedral) on 19 May. He married on 8 March 1689 Hannah, daughter of Joseph Leeche.

Chorlton published: 1. 'Notes upon the Lord Bishop of Salisbury's four Discourses to the Clergy of his Diocess . . . relating to the Dissenters,' &c., 1695, 4to (anon., but ascribed to Chorlton). 2. 'The Glorious Reward of Faithful Ministers,' &c., 1696, 4to (funeral sermon [Dan. xii. 3] for H. Newcome. Halley reckons it 'one of the best of the nonconformist funeral sermons.' Preface by John Howe). 3. Dedication to Lord Willoughby, and 'Brief Account of the Life of the Author' (anon.), prefixed to Henry Pendlebury's 'Invisible Realities,' &c., 1696, 12mo.

[Funeral sermon by J. Coningham, 1705; Clegg's Short Account of J. Ashe, 1736, p. 55; Monthly Repos. 1811, p. 518; Hunter's Life of Oliver Heywood, 1842, pp. 389, 397, 426; Halley's Lancashire Puritanism and Nonconformity, 1869, ii. 266, 313; Baker's Mem. of a Dissenting Chapel, 1884, pp. 17 sq., 60 sq., 14); Hunter's MS. in Add. MS. 24442; extracts from records of the Presbyterian Fund, per W. D. Jeremy.] A. G.

CHRISMAS. [See Christmas.]

CHRISTIAN, EDWARD (*d.* 1823), Downing professor of laws, was the son of Charles Christian of Mairlandclere in Cumberland, and brother of Fletcher Christian [q. v.] of the mutiny of the Bounty. The family of Christian Curwen of Cumberland was nearly connected with him, and he has been described as a 'far-away cousin' of the first Lord Ellenborough. He graduated at St. John's College, Cambridge, taking his degree of B.A. in 1779 (when he was third wrangler and second chancellor's medallist), and that of M.A. in 1782. These distinctions, combined with the fact that he was member's prizeman in 1780, amply justified his election to a fellowship at St. John's College in the latter year, a prize which he held until 1789. He is stated in Hardwicke's 'Preston' (p. 652) to have been the master of Hawkshead free grammar school, but this could only have been for a short time, as he entered himself at Gray's Inn on 5 July 1782, and was called to the bar on 25 Jan. 1786. For some time he went the northern circuit, but he disappointed the high expectations of future distinction which had been formed from his university career, and gradually sank so low as to become the subject of practical jokes. On the nomination of Francis Annesley, then master of Downing College, Cambridge, he obtained the post of professor of common law, and by a grace of that university the title of professor of laws of England was conferred upon him on 1 Nov. 1788. Christian was for many years one of the counsel in the long-contested case between the university and the heirs of Sir Jacob Downing, and in the charter of the new incorporation of Downing College in 1800 he was named the first professor of laws, and received a stipend of 200*l.* per annum. In October 1790 he put himself forward as a candidate for the position of assessor to the vice-chancellor, but lost the election by 121 votes to 129. He obtained, however, the place of professor of general polity and laws of England in the East India College in Hertfordshire, and was for a long time a commissioner of bankrupts. When the place of registrar of the Bedford level became vacant in 1805, Christian was one of the candidates, but after a severe contest, in the course of which the competitors came to blows, he was declared on a scrutiny to have been beaten by one vote. His last preferment was the chief-justiceship of the isle of Ely, a preferment which was abolished in November 1866, and this post, of the annual value of 155*l.*, was conferred upon him by Dr. Yorke, the then occupant of the see. Christian died at Downing College Cam-

bridge, on 29 March 1823, as was wittily remarked, 'in the full vigour of his incapacity.' His connection, Lord Ellenborough, was equally emphatic in condemnation. On one occasion a very doubtful nisi prius decision was cited before that sarcastic judge, and the question 'Who ruled that?' was met with the answer, 'The chief justice of the isle of Ely.' The peer thereupon exclaimed that Christian was 'only fit to rule—a copy-book.'

His literary publications were numerous, and some of them showed considerable research into the depths of antiquarian law. The earliest was: (1) 'An Examination of Precedents and Principles . . . that an impeachment is determined by a dissolution of parliament,' 1790. This was followed by: (2) 'A Dissertation showing that the House of Lords in cases of Judicature are bound by precisely the same rules of evidence as are observed by all other courts,' 1792; 2nd ed. 1821. His edition, with notes and additions (3), of Blackstone's 'Commentaries on the Laws of England' appeared in four volumes, 1793–5, and was often reissued down to 1830, the successive editions bringing the editor considerable gain. To the 'Minutes of the Proceedings on the Court-martial held at Portsmouth August 12, 1792,' on the Bounty mutineers, he added (4) an appendix purporting to give a full account of the causes of the mutiny, which evoked a reply from Admiral Bligh. In 1807 he published (5) 'A Vindication of the Right of the Universities of Great Britain to a copy of every new publication,' the second edition appearing in 1814, and the third in 1818. Down to the former date it had been considered to rest with the publisher's discretion whether, under the statutes for the security of copyright, copies of all publications should be sent to other libraries than the British Museum, but, in consequence of Christian's action, the university of Cambridge stepped forward to enforce on its own behalf, and that of ten other public libraries, their right to such works. Christian's other publications were (6) 'A concise Account of the Origin of the two Houses of Parliament,' 1810; (7) 'The Origin, Progress, and Present Practice of the Bankrupt Law,' 1812–14, 2 vols. and 2nd ed. 1818; (8) 'Practical Instructions for suing and prosecuting a Commission of Bankrupt,' 1816, 2nd ed. 1820; (9) 'Plan for a County Provident Bank,' 1816, with which may be coupled (10) 'General Observations on Provident Banks,' with a plan of the unlimited Provident Bank at Cambridge, included in the 'Pamphleteer,' xvii. 276–88, and of which it may be said that the Cambridge bank ultimately involved many persons in a heavy loss; (11) 'Treatise on the Game Laws,' 1817; (12) 'Charges delivered to Grand Juries in the Isle of Ely,' 2nd ed. 1819, 3rd ed. 1821, many of which had previously been issued in a separate form; (13) 'Full Explanation of the Law respecting Prayers for the Queen and the Royal Family,' which passed through three editions in 1821. Christian was elected a bencher of his inn on 7 June 1809, and discharged the duties of treasurer in 1810–11. If any one wishes to see his system of lecturing as professor at Cambridge, he can consult 'A Syllabus, or the Heads of Lectures publicly delivered in the University of Cambridge by Edward Christian,' 1797.

[Gent. Mag. June 1823, pp. 569–70; Lady Belcher's Mutineers of Bounty, p. 6; Gunning's Reminiscences, i. 210–20, ii. 159; Baker's Hist. of St. John's (Mayor), i. 309, 310; Cooper's Annals of Camb. iv. 432, 468; Biog. Dict. of Living Authors (1816), p. 62.] W. P. C.

CHRISTIAN, FLETCHER (*fl.* 1789), seaman and mutineer, one of a family descended from the Christians of Milntown in the Isle of Man, but settled for three generations in Cumberland, was a younger brother of Edward Christian, the jurist [q. v.], and, having already served some years in the navy, was, in 1787, appointed to the Bounty discovery ship, as master's mate. The Bounty sailed from Spithead on 23 Dec. 1787, and, after touching at the Cape of Good Hope and Van Diemen's Land, arrived at Tahiti on 26 Oct. 1788. She departed on her homeward voyage on 4 April 1789, calling to take in some wood and water at Annamooka, whence she sailed on the 26th. On the morning of the 28th some of the petty officers and seamen, headed by Christian, took possession of the ship, turning Mr. Bligh the commander, the master, the surgeon, and many of the men adrift in the launch [see BLIGH, WILLIAM]. Bligh, on his return to England, published an account of the transaction favourable to himself. But the fact appears to be rather that the mutiny was caused by his own tyrannical conduct, which in those distant seas was absolutely uncontrolled. Christian, who had been doing duty as acting lieutenant and second in command, was more especially the victim of his temper, and on the afternoon of 27 April had been subjected to the most abusive insults. He determined to leave the ship on a small raft, trusting to fortune to carry him to land somewhere, but, being unable to carry out this design during the night, he seized an accidental opportunity the next morning of seizing the ship and sending Bligh adrift instead. The few men he spoke

to had all suffered from Bligh's tyranny and readily agreed; and thus, without any plot or forethought, the design was formed and carried into execution within a few minutes. The active mutineers numbered about one-fourth of the ship's company; and that neither Bligh nor any of the officers or men made the slightest attempt to resist is of itself a convincing proof of the general ill-will. As Bligh was being hurried into the boat, he attempted to speak, but was ordered to be silent. Cole, the boatswain, tried to reason with Christian. 'No,' he answered, ''tis too late; I've been in hell for this fortnight past, and am determined to bear it no longer. You know, Mr. Cole, that I've been treated like a dog all the voyage.'

When Bligh, and as many as could be crowded into the launch, had been sent adrift, the ship was taken by the mutineers to Tahiti; there several of the men, including some who had not been able to go in the launch, remained [see HEYWOOD, PETER]; the rest, in the ship, sailed away, and were heard of no more till the one survivor and their descendants were found at Pitcairn's Island in 1814 [see ADAMS, JOHN]. The story then told by Adams was that Christian and the others had been killed by the Tahitians of their party about four years after their coming to the island. It is extremely doubtful whether this was true. Adams's story was neither constant nor consistent; and it is in a high degree probable that, whether in Captain Folger's ship in 1808, or in some more venturesome way, Christian escaped from the island, and returned to England. He is said to have visited his relations in Cumberland in 1808–9, and was seen by Captain Heywood in the streets of Devonport, under circumstances that seem to point out mistake as almost impossible. But, if so, nothing is known of his subsequent life.

[Manx Note-book (1885), i. 19; Marshall's Roy. Nav. Biog. iv. (vol. ii. pt. ii.) 748; Barrow's Eventful History of the Mutiny of the Bounty; Bligh's Answer to certain assertions contained in the Appendix to a pamphlet entitled 'Minutes of the Proceedings on the Court-martial, &c. &c.' (1794, 4to). 'This appendix,' says Bligh, 'is the work of Mr. Edward Christian, the brother of Fletcher Christian . . . written apparently for the purpose of vindicating his brother's conduct at my expense.' There is not a copy of this pamphlet and appendix in the British Museum, but it would appear to have been based on, or at least to agree with, Morrison's journal, which is largely quoted by Marshall. At the court-martial no questions as to the cause of the mutiny were asked. There is, therefore, no evidence on oath relating to it; and between the very discordant accounts of Bligh and Morrison judgment must be given on a balance of probabilities. Letters from Fletcher Christian, containing a Narrative of the Transactions on board H.M.S. Bounty before and after the Mutiny, with his subsequent voyages and troubles in South America (1796, 8vo), is an impudent imposture.] J. K. L.

CHRISTIAN, SIR HUGH CLOBERRY (1747–1798), rear-admiral, descended from a younger branch of the Christians of Milntown, Isle of Man, entered the navy about 1761, and, having served for the most part in the Channel and Mediterranean, was promoted to be lieutenant in 1771. In 1778 he commanded the Vigilant, hired ship, on the coast of North America, and on his return to England was advanced to post rank 8 Dec. 1778. He was then appointed captain of the Suffolk, carrying Commodore Rowley's broad pennant, in the squadron that went to North America with Lord Shuldham. The Suffolk was sent on to the West Indies, and took part in the action off Grenada, 6 July 1779, and in the three actions off Martinique in April and May 1780 [see BYRON, JOHN, 1723–1786; RODNEY, LORD GEORGE BRYDGES]. Rowley having then shifted his flag to the Conqueror, Christian was appointed to the Fortunée frigate, in which he was present at the actions off the Chesapeake, 5 Sept. 1781; St. Kitts, 26 Jan. 1782; and Dominica, 12 April 1782. He returned to England after the peace, and had no active employment till 1790, when he was for a short time second captain of the Queen Charlotte with Lord Howe. He held the same post in the summer and autumn of 1793, and on 1 June 1795 was advanced to be rear-admiral of the blue. In November of the same year he was appointed commander-in-chief in the West Indies, and with his flag in the Prince George of 98 guns put to sea on the 16th, in company with the squadron and a convoy of above two hundred merchant ships and transports carrying a large body of troops. A violent gale came on immediately; several of the convoy foundered; others were driven on shore; more than two hundred dead bodies were taken up on the coast between Portland and Bridport; the men-of-war were driven back to Spithead, but all more or less shattered, the Prince George especially. Christian shifted his flag to the Glory, also of 98 guns, and again put to sea on 9 Dec., but only to experience a similar fate. The fleet was again scattered; on 29 Jan. 1796 the Glory and five ships of the line, with about fifty of the convoy, got back to Spithead. The rest of the ships of war and some of the convoy arrived in the West Indies; many were lost; many were captured. On 17 Feb. he was invested with the order of the Bath, and on 20 March again sailed for the West Indies, this time

with his flag in the Thunderer, 74. He arrived at Barbadoes in the end of April, and in concert with Sir Ralph Abercromby undertook the conquest of St. Lucia, which capitulated 25 May. In October he returned to England, and the following year was sent out to the Cape of Good Hope as second in command. In 1798 he succeeded to the command-in-chief, but died suddenly, a few months later, November 1798. His wife, Anne, daughter of Mr. B. Leigh of Thorleigh, Isle of Wight, whom he had married in 1775, survived him by barely two months, and died in January 1799, leaving issue two daughters and two sons, the eldest of whom, Hood Hanway Christian, born in 1784, died a rear-admiral in 1851.

[Naval Chronicle, xxi. 177; Official Letters &c. in Public Record Office; Manx Note-book (1885), i. 100; O'Byrne's Nav. Biog. Dict. (s. n. 'Hood Hanway Christian'). 'The Romantic Annals of a Naval Family,' by Mrs. Arthur Traherne (daughter of Admiral Hanway Christian), professes to be a detailed sketch of the life and career of the author's grandfather, of which she had no personal knowledge; and the book is so heavily loaded with fiction—or mistakes—that it is impossible to accept any one statement in it as having either historical or biographical value. As one instance of this it speaks of Christian's father as Thomas, a captain in the navy, killed in a brawl in a gambling-house in London in 1753. There was at that time no Thomas Christian a captain in the navy, or an officer in the navy at all. There was an Edward Christian, but he was in the East Indies, 1744–9; was therefore not the father of a boy born in 1747, and did not die till 1758. Thomas Christian was probably captain of a privateer.] J. K. L.

CHRISTIAN, THOMAS (*d.* 1799), Manx writer, was the son of the Rev. John Christian, vicar of Kirk Marown in the Isle of Man. He succeeded his father in 1779. In 1796 he published at Douglas a translation of about four thousand lines of 'Paradise Lost' into Manx, which was reprinted by the Manx Society in vol. xx. of their publications. The work has no great merit, but is of some value to students of the language. Christian is said to have been 'chiefly distinguished for his utter unfitness for the clerical office in every respect,' but he inherited the property of Ballakilley and Ballayemmy in the parish of Marown, and was appointed to the living through family influence. He died in 1799.

[Information supplied by Mr. A. W. Moore; Manx Soc. Pub. vol. xx.] H. B.

CHRISTIAN, WILLIAM (1608–1663), receiver-general of the Isle of Man (famous in Manx history under the name of Illiam Dhône, 'Brown-haired William'), was born on 14 April 1608. He was the third son of Ewan Christian, one of the deemsters or judges of the Isle of Man, and deputy-governor of Peel Castle. In 1643 his father made over to him the estate of Ronaldsway. The circumstances of this transaction throw some light on Christian's subsequent conduct. The landed property in the Isle of Man was anciently held by the feudal 'tenure of the straw,' which was nominally a tenancy at will under the lord of the island, but was by custom practically equivalent to a freehold. This tenure James, seventh earl of Derby and tenth lord of Man, was, as we learn from his own memoirs, anxious to abolish, and to substitute for it a system of leases for three lives. The innovation met with great opposition from the landholders, and the earl resorted in several instances to high-handed measures. Ewan Christian had recently purchased the Ronaldsway property from his sister's trustees, but there was some uncertainty with regard to the title, and the earl threatened to give his support to a rival claimant. By way of compromise, Ewan agreed to make over the estate to his third son, the two elder sons having apparently refused to accept it on the proposed terms. Christian's compliance in this matter gained for him the favour of the earl, who in 1648 appointed him to the lucrative post of receiver-general.

In 1651 the earl went to England with a body of Manx volunteers to join the royalist army. He shared in the defeat of Charles II at Worcester, was taken prisoner, and afterwards beheaded. Before leaving the island, he committed his wife (the celebrated Charlotte de la Tremoille) to the care of Christian, and also gave him the command of the insular troops. The exact nature of the part played by Christian in the subsequent transactions is extremely difficult to ascertain. The countess, on hearing that her husband was a prisoner, made overtures to the parliament for the surrender of the island, in the hope of saving the earl's life. These proposals were drawn up by Sir Philip Musgrave, whom Lady Derby had appointed governor, and were despatched by special messenger to England. The same night on which the messenger sailed there was an insurrection, headed by Christian, and participated in, according to Burton, Musgrave's biographer, by the greater part of the native population of the island. The insurgents seized all the smaller forts, but were unable to obtain possession of the two strong places of Peel Castle and Castle Rushen, in the latter of which the countess was then residing. According to Burton, they plundered

the earl's property and subjected to violent treatment all the English who fell into their hands. Burton's uncorroborated testimony regarding the conduct of the islanders is open to strong suspicion; but there is no doubt that the forts were seized, and that Christian was the leader of the movement. The governor sent to question Christian respecting the motives of the rising. He replied that it was to procure redress of certain grievances which the islanders had suffered from the earl, and added that the countess had sold the country into the hands of the parliament. The grievances referred to were no doubt connected with the earl's attempt to introduce a new system of land tenure. By the desire of the countess, the governor consented to a parley with Christian, and the result was an agreement with which both parties professed themselves satisfied. The next day the parliamentary fleet was seen approaching, and it was resolved to defend the island until satisfactory conditions could be obtained. According to Burton, Christian volunteered to the governor to take an oath of fidelity to the countess, but Musgrave 'did use him kindly, and refused his oath.' On the same day, however, he heard that Christian had sent out a boat to the English commander to assure him that no opposition would be offered to the landing, and that he had for the same purpose caused a white flag to be hung out from the fort of Douglas.

Whether this accusation be true has been much disputed, and the insular writers, who regard 'Illiam Dhône' as a martyr of popular rights, have frequently asserted that it is without foundation. The 'Mercurius Politicus' of November 1651, however, contains a letter from a person on board the fleet, stating that a Manxman named Hugh Moore, 'employed by Mr. Receiver Christian and others the chief of the island, had come on board to assure us that we should have no opposition in landing, but might securely come under any of their forts, which, he said, they had already taken possession of for us'—Peel and Castle Rushen being the only exceptions. This statement clearly proves that Christian had intrigued with the parliament against the countess. We have, moreover, evidence that the part he took was satisfactory to Cromwell's government, as the journals of the House of Commons for December 1651 contain a resolution confirming a proposal of the council of state to the effect that the receiver and his brother the deemster, 'two of the ablest and honestest gentlemen in the island,' should be called before the council to give information respecting the laws observed in the Isle of Man. He continued to hold the office of receiver, and was afterwards governor in 1656. Having this independent proof that Christian had made himself acceptable to the ruling powers, we may reasonably give credit to the evidence sworn at his trial by the Hugh Moore previously mentioned, who testified that before employing him as already related the receiver showed him a formal document signed by Major Fox, as the representative of the parliament, and empowering him to effect a rising of the islanders in favour of the republican cause.

The governor lost no time in sending a messenger to inform the countess of the treachery of Christian, who was then with her at Castle Rushen. On 27 Oct. the English troops, under Colonel Duckenfield, came ashore and surrounded the castle, and two days later a letter from the commander, calling upon her to surrender, was delivered to her by Christian. The letter contained the words 'the *late* Earl of Derby.' This was the first intimation the countess had had of her husband's death, and the sad news naturally caused great excitement. At first the defenders of the castle seem to have had thoughts of defying the enemy; but eventually a letter was despatched to Colonel Duckenfield, proposing terms of surrender, which, as the writer in the 'Mercurius' very justly observes, 'could not be much satisfactory to them to whom they were sent, unless we had been at her mercy as she was at ours.' No answer was returned to this letter, but on 31 Oct. the countess learned that she could not rely on the fidelity of her garrison (who had probably come under Christian's influence), and determined to offer more acceptable conditions. At a meeting between representatives of both sides it was agreed that Castle Rushen and Peel Castle should be surrendered by 3 Nov., the property of the countess being at the absolute disposal of the parliament, but that she herself and all her household should have permission to go whither they chose, and that all the inmates of the castle should be set at liberty, with full control over their personal possessions. The countess was allowed 100*l.* in plate for the expenses of her removal from the island. It is affirmed by Burton that Lady Derby, notwithstanding a verbal promise by Duckenfield that she should be allowed to remain for some time in the castle, was removed at once, and lodged first in 'a mean alehouse' and afterwards in the house of Christian. Burton lays great stress on the cruelty of compelling the countess to accept the bread of one whom she knew to be

her own worst enemy. This circumstance is not mentioned by any other writer, and from what we know of the character of Charlotte de la Tremoille it certainly seems strange that she should have submitted to such a humiliation if she really shared Sir Philip Musgrave's opinion respecting the character of her host. The statement of some later writers, that Christian kept the countess imprisoned for several months, is demonstrably untrue.

Christian continued to be receiver-general under Lord Fairfax, to whom the lordship of the island had been granted after the execution of the Earl of Derby, and in 1666 he was appointed governor. In 1658 he was superseded by James Chaloner [q. v.] (a connection of Fairfax's), who discovered that Christian had been guilty of extensive misappropriation of the revenues of the sequestrated bishopric. Chaloner ordered the arrest of Christian, but he escaped to England, whereupon the governor arrested John Christian, the deemster, for having assisted the flight of his brother.

After Christian's escape from the Isle of Man we hear nothing more of him until 1660, the year of Charles II's restoration. He then ventured to emerge from his concealment, and, as he says in his dying speech, 'went to London, with many others, to have a sight of his gracious king.' While in London he was arrested upon an action of 20,000*l.* (no doubt the moneys which he had embezzled as receiver), and imprisoned in the Fleet, where he remained nearly a year, being unable to obtain bail. On regaining his liberty he ventured to rejoin his family in the Isle of Man, having been advised that the king's Act of Indemnity secured him against all legal consequences.

Christian's acts of treason, however, had not been committed against the English crown, but against his immediate feudal sovereigns of the house of Derby; and the new Earl of Derby was eager for revenge, and determined to exercise his hereditary power. On 12 Sept. 1662 he issued 'to all his officers both civil and military in the Isle of Man' a mandate ordering them to proceed immediately against Christian 'for all his illegal actions at or before the year 1651.' Christian was at once arrested, and the preparation of the evidence was promptly taken in hand. We have a series of depositions taken at Castletown on 3 Oct., and another at Peel on the following day, and witnesses continued to be examined down to the end of November.

On 13 Nov. the governor, Henry Nowell, asked the opinion of the twenty-four members of the House of Keys on the question whether the case of Christian fell within the scope of an act of the insular legislature passed in 1422, which provided that any person who rose in rebellion against the representatives of the lord of the island should be deemed guilty of high treason, and should, at the pleasure of the house, either be sentenced by the deemsters without trial, or should take his trial before a jury. The house decided that the case fell within the statute, but that the prisoner should be allowed a jury. In accordance with what was then the law of the island, the evidence was in the first place submitted to a coroner's jury of six persons. The jurymen were all of very humble rank, and it was afterwards affirmed that most of them were dependents of the Earl of Derby, and too ignorant of English to understand the pleadings submitted to them. Eventually the coroner's jury returned a verdict of guilty; but if we accept the testimony of Christian's dying speech, it appears that they only came to this decision when 'prompted and threatened,' after having twice found that the object of the rising in which Christian had been concerned was no treason against the house of Derby, but merely 'to present grievances' to the countess. At the gaol delivery at Castle Rushen on 26 Nov. the prisoner was commanded to appear to take his trial, and a guard of soldiers was sent to bring him into court; but he denied the legality of the tribunal, and refused to comply with the summons. The record of the gaol delivery contains a minute of the fact, and the remark that there was consequently 'noe occasion to impannel a jury.' The governor requested the deemsters and the House of Keys to inform him what the laws of the island provided should be done in the case of a prisoner refusing to plead. The reply was that the life and property of the recusant were at the absolute disposal of the lord of the island. The document, however, was not signed by all the members of the house, and, in order to secure a unanimous acquiescence, the Earl of Derby commanded that seven of the Keys who had been concerned in the rising of 1651 should be dismissed, and their places filled by persons of his own selection. The question was on 29 Dec. again submitted to the house as thus reconstituted, who unanimously confirmed the former decision. On the same day the governor issued an order to the deemsters to pronounce sentence, intimating that, on the petition of the prisoner's wife, the penalty of hanging, drawing, and quartering was to be commuted for death by shooting. The sentence was carried into effect at Hango Hill

on 2 Jan. 1662–3. The parish register of Malew (the vicar of which place, T. Parr, had been accused of complicity in the rising of 1651, and appeared as a witness on the trial) contains a notice of the execution, stating that Christian 'died most penitently and most courageously, made a good end, prayed earnestly, made an excellent speech, and the next day was buried in the chancel of Malew.' A broadside printed in 1776 purports to contain a copy of Christian's dying speech. Whether authentic or not, it is eloquent and dignified in style, and the statements which it contains are not inconsistent with any known facts. It represents Christian as indignantly denying that he had ever intentionally done anything to the prejudice of the Derby family, and as declaring that 'he had always been a faithful son of the church of England, and had never been against monarchy.'

During Christian's imprisonment at Castle Rushen he had addressed a petition to the king in council, praying to be heard before the council. The petition did not reach its destination until 9 Jan., a week after Christian had been put to death. It was, however, not known in England that the sentence had already been executed, and, the attorney-general having reported in favour of granting the prayer, the Earl of Derby was commanded to produce the prisoner. The earl endeavoured to defend his conduct on the ground that the English Act of Indemnity did not extend to the Isle of Man. The king, however, was greatly incensed by the assumption of sovereign rights on the part of a subject, and on the petition of Christian's two sons, George and Ewan, the Earl of Derby, the deemsters, the governor, and three members of 'the pretended court of justice' were brought before the king in council. After hearing witnesses and counsel on both sides, the council decided that the execution of Christian and the confiscation of his property were violations of the Act of Indemnity. The deemsters were ordered to be detained in the king's bench until proceedings could be taken against them. Eventually they were condemned in 666*l.* 13*s.* 4*d.* (1,000 marks) damages to George Christian, and on humbly acknowledging their fault, paying 100*l.* at once, and promising to pay the rest before the next midsummer, were allowed to return to the Isle of Man. The governor, Nowell, and the other persons responsible for the sentence were discharged on giving security to appear when called upon (Nowell being allowed to resume his official functions), and the estate of Ronaldsway was restored to George Christian. His son, William, was in 1706 again dispossessed by a decree of the Earl of Derby, but was reinstated by an order in council in 1716. The costs of the appeal had, however, reduced him to poverty, and the estate was sold in 1720.

The memory of Christian has been kept alive in the Isle of Man by the ballad entitled 'Baase Illiam Dhône' ('The Death of Brown-haired William'), which dwells on the retribution that befell the families of those who were responsible for his execution. The original nucleus of the ballad seems to have been composed shortly after Christian's death, but in its present form it contains allusions to events which took place much later. There are two English translations, both of which are printed in vol. xvi. of the 'Publications of the Manx Society.' One of these is by the Rev. John Crellin, vicar of Kirk Michael in 1774, and the other by George Borrow [q. v.] To English readers Christian's name is best known from Scott's 'Peveril of the Peak.' The Edward Christian who plays an important part in the novel, is—as was explained by Scott in his introduction to the later editions—purely an imaginary personage.

Two portraits of Christian still exist. One of these is in the possession of Mr. H. Curwen of Workington Hall; the other belongs to Dr. Nelson of Douglas, and represents 'a young man of slight figure, dark complexion, close-cut hair, and a melancholy expression, clothed in a close-fitting dark green jerkin.'

Christian had eight sons and one daughter. The seventh son, Thomas, who is believed to have succeeded to his father's estate in Lancashire, is the only member of the family of whom descendants are now known to exist.

[Manx Soc. Publ. x. 108, 109, xvi. and xxvi.; Burton's Life of Musgrave, pp. 23–5; Train's History of the Isle of Man, pp. 205–13; Cumming's The Isle of Man, pp. 70–3; information supplied by Mr. A. W. Moore, and documents in his possession.] H. B.

CHRISTIE, ALEXANDER (1807–1860), painter, eldest son of David Christie, a grandnephew of Hugh Christie [q. v.], was born in 1807 in Edinburgh, and educated at the academy, and afterwards at the university there. Intended for the law, he served an apprenticeship to a writer to the signet, but was never admitted W.S., his father's death leaving him free to follow his own wishes, and to devote himself to art, for which he had shown great feeling from his early youth. Giving up excellent professional prospects, he entered in 1833 as a pupil at the 'Trustees' Academy'

in Edinburgh, then under the direction of Sir William Allan [q. v.] After studying in London and Paris he returned to Edinburgh and settled there. In 1843 he was appointed an assistant, and in 1845—in succession to Thomas Duncan, R.S.A.—first master or director of the ornamental department of the School of Art, under the board of trustees for manufactures in Scotland. In 1848 he was elected an associate of the Royal Scottish Academy, where for some years one or more of his pictures appeared in every exhibition. He exhibited only once in the Royal Academy in London, sending in 1853 'A Window-seat at Wittemburg, 1526—Luther, the married priest.' He possessed much originality and taste in design, and was a bold and efficient colourist. One of his most successful pictures, 'An Incident in the History of the Great Plague,' is in the National Gallery of Scotland, which also possesses a copy, by the artist himself, of a large picture painted by him as an altar-piece for the chapel at Murthley Castle, 'The Apparition of the Cross to Constantine.' Several of the illustrations of the Abbotsford edition of 'The Bride of Lammermoor' are from his designs. Christie delivered several courses of lectures at the Philosophical Institution in Edinburgh, and elsewhere, on various subjects connected with art. A paper by him 'On the Adaptation of previous Styles of Architecture to our present Wants' is printed in the 'Transactions of the Architectural Institute of Scotland,' vol. iii. (1854). He died 5 May 1860.

[Redgrave's Dict. of British Artists, 1878; family papers.] R. C. C.

CHRISTIE, HUGH (1710–1774), schoolmaster and grammarian (erroneously called by Chalmers and Rose, *William*), was the third son of Alexander Christie, great-uncle of William Christie, unitarian writer [q. v.] He was born at Garvock, Kincardineshire, in 1710, and educated at King's College, Aberdeen, where he took the degree of M.A. in 1730. He was licensed to preach as a probationer of the church of Scotland, but never held any parochial charge. Soon after taking his degree he was appointed rector of the grammar school of Brechin, an office which he held until he was elected rector of the grammar school of Montrose, where he remained until his death (1774), and where he obtained considerable popularity and success.

He is the author of: 1. 'A Grammar of the Latin Tongue, after a New and Easy Method adapted to the capacities of Children,' Edinburgh, 1758, 2nd edit. 1768 sm. 8vo. 2. 'A New and Easy Introduction to the making of Latin adapted to the Latin Grammar lately published by H. C., with remarks upon the Idioms of the Roman Language,' Edinburgh, 1760, 1780 sm. 8vo. (There were probably other editions of both books, as they were extensively used in and about Montrose and Brechin in the early part of this century.)

[Chalmers's Biog. Dict.; family papers.] R. C. C.

CHRISTIE, JAMES, the elder (1730–1803), auctioneer, resigned a commission in the navy for the employment of an auctioneer. His first sale took place on 5 Dec. 1766, at rooms in Pall Mall, formerly occupied by the print warehouse of Richard Dalton. On these premises the exhibitions of the Royal Academy of Arts were held until 1779. Christie afterwards moved next door to Gainsborough, who lived in the western wing of Schomburg House. He was of tall and dignified appearance, remarkable for eloquence and professional enthusiasm, and was intimate with Garrick, Reynolds, and Gainsborough, and other men of note. He died at his house in Pall Mall on 8 Nov. 1803, aged 73, and was buried at St. James's burial-ground in the Hampstead Road. He was twice married, and of the first marriage had four sons, of whom the eldest, James [q. v.], succeeded him; the second, Charles, captain in the 5th regiment of Bengal Native Infantry, was killed (1812) in Persia during a Russian attack; the third, Albany, died in 1821; and Edward, the fourth, died a midshipman at Port Royal in Jamaica, 1821. Samuel Hunter Christie [q. v.] was his son by the second marriage.

[Information from Mr. James Christie; Chalcographimania, by Satiricus Sculptor, 1814, p. 5; Nichols's Lit. Anecd. iii. 624; John Taylor's Records of my Life, 1832, ii. 206–11; Leslie and Tom Taylor's Life of Sir Joshua Reynolds, 1865, i. 180, 182, 316; Sandby's History of the Royal Academy, 1862, 2 vols.; Wheatley's Round about Piccadilly and Pall Mall, 1870; Under the Hammer: Christie's (All the Year Round, 8 May 1875); A Chat about Christie's (London Society, July 1871).] H. R. T.

CHRISTIE, JAMES, the younger (1773–1831), antiquary and auctioneer, eldest son of James Christie the elder [q. v.], was born in Pall Mall in 1773. He was educated at Eton and was intended for the church, but entered the auctioneer's business, which after his father's death he carried on with increased success. Christie's first publication (1801) was on the remote origin of the game of chess. An intimacy with Charles Towneley led him to devote attention to the painted Greek vases, and he printed anonymously and for private circulation in 1806 a limited

number of copies of a disquisition, which was republished under his name with additions in 1825. Besides theories upon the connection between the figures and the Eleusinian and other mysteries, the work contains an attempt to prove that the paintings were copied from transparencies, together with a useful scheme of classification for the vases. His next literary efforts were an essay on the worship of the elements (1814), and a description of the colossal vase found in the ruins of Hadrian's villa, near Rome, formerly belonging to the noble family of Lanti, afterwards acquired by Francis, duke of Bedford. To him also is due the catalogue of Mr. Hope's vases. In 1824 he moved to the premises now occupied by the firm at 8 King Street, St. James's Square, formerly Wilson's European Emporium.

In business matters the satirical author of 'Chalcographimania' (1814, p. 5) informs us that 'he treads in shoes of great papa,' and in a foot-note 'the most classical of our auctioneering fraternity . . . as a vendor he ranks very fair, and in private life his character will stand the test of the most minute inquiry' (*ib.* 49, 50), but hints that in technical knowledge of schools of painting he was inferior to his father. Christie also devoted himself to biblical and poetical studies. His position as a fine-art critic was recognised by his election to the Athenæum Club (1826), and to the Dilettanti Society (1824). He was for several years one of the registrars of the Literary Fund, and was a member of the Antiquarian Society of Newcastle-on-Tyne. He died at his house in King Street on 2 Feb. 1831, aged 58, and left two sons, James Stirling, who died in 1834, and George Henry, still living. These carried on the business and joined with them William Manson (*d.* 1852), and afterwards his brother, Edward Manson (*d.* 1884). The firm acquired its present title of Christie, Manson, & Woods by the addition of the name of Mr. Woods in 1859. In Christie's sale catalogues may be traced the history of fine-art taste in England for over a century. Within recent memory the great historical sales have been those of Stowe (1848), Bernal (1855), Hamilton Palace (1882), and the Fountaine collection (1884).

After Christie's death, his son James Stirling printed fifty copies for private circulation of an inquiry into the early history of Greek sculpture, which had been written to serve as an introduction to the second volume of 'Specimens of Ancient Sculpture,' Dilettanti Society (1835). The committee appointed to decide the question chose instead a paper offered by another member of the society, apparently as being less speculative in character. The volume contains a portrait of Christie from a bust by Henry Behnes, drawn by Henry Corbould, engraved by Robert Graves.

His writings consist of: 1. 'An Inquiry into the Antient Greek Game, supposed to have been invented by Palamedes, antecedent to the Siege of Troy; with reasons for believing the same to have been known from remote antiquity in China, and progressively improved into the Chinese, Indian, Persian, and European chess; also two dissertations (i) on the Athenian Skirophoria, (ii) on the mystical meaning of the bough and umbrella in the Skiran rites,' London, 1801, 4to, plates, anonymous. 2. 'A Disquisition upon Etruscan Vases,' London, 1806, 4to, plates, anonymous. 3. 'An Essay upon that earliest Species of Idolatry, the Worship of the Elements, by J. C.,' Norwich, 1814, 4to, plates. 4. 'Outline Engravings, and Descriptions of the Woburn Abbey Marbles' (London), 1822, folio, contains 'Dissertation on the Lanti Vase, by Mr. Christie.' 5. 'Disquisitions upon the painted Greek Vases, and their probable connection with the shows of the Eleusinian and other mysteries, by J. C.,' London, 1825, 4to, plates. 6. 'An Inquiry into the Early History of Greek Sculpture, by the late J. C.,' London, 1833, 4to, portrait.

[Information from Mr. James Christie; Gent. Mag. May 1831, pp. 471–2; Nichols's Lit. Anecd. iii. 625, 693; Annual Register, 1831, p. 223; Annual Biography and Obituary, 1832, pp. 424–426; Historical Notices of the Dilettanti Society, 1855, 4to; Lowndes's Bibl. Man. (Bohn), 1864, i. 443; Martin's Bibl. Account of privately printed books, 1854, pp. 163, 436.] H. R. T.

CHRISTIE, SAMUEL HUNTER (1784–1865), mathematician, son of James Christie the elder [q. v.], was born at 90 Pall Mall, London, on 22 March 1784, and was as a child intimate with Sir Joshua Reynolds. He was educated at Walworth School in Surrey, where his great mathematical abilities were very early developed, and, at the suggestion of Bishop Horsley, his father entered him at Trinity College, Cambridge, where he was admitted a sizar 7 Oct. 1800. In his third year he obtained a scholarship, and in 1805 took his degree of bachelor of arts as second wrangler, having pressed very closely on Turton, afterwards bishop of Ely, who was senior wrangler, and with whom he was bracketed as Smith's prizeman. Christie also threw himself with ardour into all the athletic amusements of the day; he inaugurated the Cambridge University boat club, and became captain of the grenadier company of

university volunteers. In 1806 he was appointed third mathematical assistant at the Royal Military Academy at Woolwich. In 1812 he established the system of competitive examinations, but was unable fully to carry out his views in this and in other respects until his advancement to the post of professor of mathematics in 1838. Between 1806 and 1854, when Christie resigned the professor's chair, the Military Academy had been completely transformed owing to his energy. He took an important share in promoting the great advance in magnetical science, which received its impulse from the observations made during the Arctic voyages in 1818 and 1819. The leading idea which runs through his theoretical discussions he first stated as a hypothetical law in a paper published in the Cambridge 'Philosophical Transactions' for 1820. At the meeting of the Royal Society in June 1824 he gave an account of some of his experiments of the effects of temperature upon magnetic forces. He was the first to observe the effect of the slow rotation of iron in producing polarity, and at his suggestion the series of experiments which he originated were repeated by Lieutenant Foster, R.N., during the expedition to the north-west coast of America in 1824 under Captain Parry, with very striking results. In 1833 his paper on the magneto-electric conductivity of various metals was selected by the council of the Royal Society as the Bakerian lecture for that year. In this paper he shows that the conducting power of the several metals varies inversely as the length, and directly as the square of the diameter of the conducting wire. The effect of the solar rays upon the magnetic needle early engaged his attention, and he proved by experiments that the direct effect of the solar rays is definite, and not due to any mere caloric influence. He also suggested that terrestrial magnetism is probably derived from solar influence, but his experiments in this direction leave room for further investigation. Christie appears to have been the first to make use of a torsion balance for the determination of the equivalents of magnetic forces; he also devoted himself to the improvement of the construction of both the horizontal and the dipping needle, and he served constantly upon the compass committee. In the 'Report of the British Association for 1833,' the portion which refers to the magnetism of the earth was drawn up by Christie, and he there again maintained that not only the daily variation, but also the quasi-polarity of the earth, is due to the excitation by the solar heat of electric currents at right angles, or nearly so, to the meridian, and he suggests that these currents must be influenced by the continents and seas over which they pass, and also by the chains of mountains. The letter of Baron Humboldt to the president of the Royal Society in 1835 on the establishment of permanent magnetic observatories was referred to Christie and to Mr. Airy, and in consequence of their report the government in 1838 consented to bear the expense of several observatories in various parts of the United Kingdom. He was elected a fellow of the Royal Society on 12 Jan. 1826, and served the office of secretary from 1837 to 1854, when, for the benefit of his health, he went to reside at Lausanne. He was the author of 'Report (with Sir George Airy) upon a Letter on the Phenomena of Terrestrial Magnetism, addressed by M. le Baron de Humboldt to the President of the Royal Society,' 1836, 8vo, and 'An Elementary Course of Mathematics for the use of the Royal Military Academy, and for students in general,' parts i. and ii. 1845, 8vo, part iii. 1847, 8vo, besides fourteen papers in the 'Philosophical Transactions,' and some few contributions to other scientific journals. He died at his residence, Ailsa Villa, Twickenham, on 24 Jan. 1865. He was twice married, first on 12 May 1808 to Elizabeth Theodora, eldest daughter of Charles Claydon, battler of Trinity College, Cambridge. She died on 27 May 1829, and has a monument in All Saints Church, Cambridge. He married secondly, 15 Oct. 1844, Margaret Ellen, daughter of James Malcolm of Killarney.

[Gent. Mag. April 1865, ii. 517–18; Proceedings of Royal Society, vol. xv.; Obituary Notices, pp. xi–xiv (1867); Times, 6 Feb. 1865, p. 12; information from the Master of Trin. Coll. Camb.] G. C. B.

CHRISTIE, THOMAS (1761–1796), political writer, was born in 1761 at Montrose, where his father, Alexander Christie (brother of William Christie, unitarian writer [q. v.]), was a merchant, holding for several years the office of provost. Alexander was a man of much intelligence and culture, and extremely popular among his fellow-townsmen, who were indebted to his exertions and liberality, and those of his father (also provost), for the bridge which spans the estuary of the Esk, and for the infirmary and lunatic asylum, the first of the kind established in Scotland. But having occasionally attended the unitarian meeting, the kirk session assembled to deliberate on 'the steps to be taken in this critical emergency,' and the chief magistrate was formally remonstrated with. The result of the remonstrance was the publication by him of 'The Holy Scriptures the only Rule

of Faith, and Religious Liberty asserted and maintained in sundry letters to the Kirk Session of Montrose,' Montrose, 1790, 8vo. Alexander Christie was also the author of 'Scripture Truths humbly addressed to the serious consideration of all Christians, particularly such as are candidates for a seat in Parliament and their electors,' Montrose, 1790, 8vo. Christie was educated at the grammar school, Montrose, and on leaving school was placed by his father in a banking-house. But his leisure was devoted to literature and science, especially to medicine and natural history, the study of which he pursued with great ardour, and with considerable success. On attaining manhood he gave up commerce, and decided to devote himself to medicine as a profession. After some private study he came up to London in 1784, and entered as a pupil in the Westminster General Dispensary, then under the direction of Dr. S. F. Simmons. About the same time he became a frequent correspondent of and contributor to the 'Gentleman's Magazine,' and formed an intimate friendship with the editor, John Nichols, F.S.A. His articles, especially those on natural history, show both close and accurate observation and considerable scientific knowledge. After attending the medical classes at the university of Edinburgh for two sessions, in preparation for the degree of M.D., and spending the winter of 1787–8 at the Westminster Dispensary, he gave up the idea of medicine as a profession, and determined to devote himself entirely to literature. In a six months' tour, principally on horseback, through Great Britain in 1787, he visited nearly every considerable town, and became acquainted with many persons of more or less literary distinction. At Lichfield he made a most favourable impression on Miss Seward, as appears from her letters, and the two for some time kept up a close correspondence. At Derby he made the acquaintance of Erasmus Darwin; at Downing, of Pennant; at Birmingham he stayed some days with Priestley. He wrote an account of this tour in a series of letters to Nichols, Dr. Simmons, and the Earl of Buchan, which he intended to publish, but for some reason the project fell through. In 1789 he published, at the desire of Dr. Simmons, in the 'London Medical Journal,' the thesis which he had prepared for the purpose of his medical degree. It is intituled 'Observations on Pemphigus,' and was reprinted in the 'Gentleman's Magazine,' vol. lxi. His interest in literary history and criticism, his extensive reading, classical, theological, and philosophical, and above all his practice, then unusual in England, of reading the best foreign literary journals, seem to have suggested to him 'the first outline of a review of books on the analytical plan' (Nichols), and the idea meeting with the approval of Johnson, the publisher in St. Paul's Churchyard, 'The Analytical Review' was the result, which, though not displaying any extraordinary ability, and now utterly forgotten, was a great advance upon anything that had up to that time appeared, and has served as the model of many other periodicals. The preface and many of the articles in the earlier volumes are from the pen of Christie.

In 1789 he published the work by which he is best known, 'Miscellanies, Philosophical, Medical, and Moral,' vol. i., containing: '1. Observations on the Literature of the Primitive Christian Writers; being an attempt to vindicate them from the imputation of Rousseau and Gibbon that they were enemies to philosophy and human learning. 2. Reflections suggested by the character of Pamphilus of Cæsarea. 3. Hints respecting the State and Education of the People. 4. Thoughts on the Origin of Human Knowledge, and on the Antiquity of the World. 5. Remarks on Professor Meiner's History of Antient Opinions respecting the Deity. 6. Account of Dr. Ellis's Work on the Origin of Sacred Knowledge.' Though these essays have lost what interest and value they may once have had, they show a wide range of reading—not only in English literature but in French, Latin, and Greek—and much thought and ability. A second volume, though contemplated, was never published.

Towards the end of 1789 Christie crossed the Channel and spent six months in Paris, taking with him introductions from Dr. Price and others to several of the leaders of the constitutional party. His reputation as a man of letters and a sympathiser with the revolution had preceded him, and obtained for him a warm reception. He speedily became intimate with Mirabeau, Sieyes, Necker, and others, and returned to England an enthusiast in the cause, convinced of the infallibility of the political views of the revolutionary leaders, and that the regeneration of the human race was at hand. Immediately on his return to England he published 'A Sketch of the New Constitution of France,' in two folio sheets, and the following year, 1791, he entered the lists against Burke in 'Letters on the Revolution in France and the New Constitution established by the National Assembly. Part I.' Though the book had not the success of the 'Vindiciæ' of his friend Mackintosh, it is yet not without merit. His account of the state of Paris and its general tranquillity during his visit is of real value, forming a strong contrast

to the current belief that the city was at that time filled with mobs, riots, and assassinations; but his enthusiasm for the new constitution, his firm belief in its permanence, and, above all, his assurance that the king was the sincere friend of the revolution, and was never before so happy, so popular, or so secure, are amusing when read in the light of the events which shortly followed, and which probably prevented the appearance of the second part. He returned to Paris in 1792, and was employed by the assembly on the English part of their proposed polyglot edition of the new (revised) constitution. This was intended to be in eight languages, but only the English (from the pen of Thomas Christie) and the Italian had appeared (3 vols. 8vo, Paris, 1792), when the assembly made way for the convention, and the republic took the place of the monarchy. In the meantime he had been induced during his first visit to Paris to join a mercantile house in London—it seems as a sleeping partner—but the result was unsatisfactory. In 1792 he dissolved this partnership, and on 9 Sept. of the same year married Miss Thomson, and became a partner with her grandfather, Mr. Moore, an extensive carpet manufacturer in Finsbury Square. In 1796 some business arrangements obliged him to make a voyage to Surinam, where he died in the month of October of the same year. Nichols, in his 'Literary Anecdotes,' ix. 366–90, and in the 'Gentleman's Magazine,' vol. lxvii. pt. i. pp. 345–6, and Parisot, in the 'Biographie Universelle,' speak most highly of his abilities and his attainments. But in the 'Gentleman's Magazine,' vol. lxviii. pt. ii. p. 774, à propos of a notice of him in 'Literary Memoirs of Living Authors,' where his moderation and christianity had been praised, it is stated: 'His moderation was most violent democratism, and his christianity socinianism. He possessed considerable merit, but was of a most unsettled disposition.' Many of his letters will be found in Nichols, and others in Miss Seward's 'Correspondence.'

[Nichols's Lit. Anecd.; Gent. Mag.; Chalmers's Biog. Dict.; Biog. Universelle; family papers.]

R. C. C.

CHRISTIE, THOMAS, M.D. (1773–1829), physician, was born at Carnwath, Lanarkshire, in 1773. After education in the university of Aberdeen, he entered the service of the East India Company as a surgeon to one of their regiments, and was sent to Trincomalee in 1797. He was made superintendent of military hospitals in 1800, and soon after head of the small-pox hospitals in Ceylon. The systematic introduction of vaccination into the island in 1802 and the general substitution of vaccination for inoculation were effected by Christie. He served in the Candian war of 1803, worked hard for several years at medical improvements in several parts of Ceylon, and returned from the East in February 1810, and immediately proceeded M.D. at Aberdeen. At the end of the same year Christie became a licentiate of the College of Physicians, at once began private practice at Cheltenham, and in 1811 published there 'An Account of the Introduction, Progress, and Success of Vaccination in Ceylon.' This, his only book, is based upon official reports and letters written during his residence in Ceylon. In 1799 and 1800, as in many previous years, small-pox raged throughout the island. The natives used to abandon their villages and the sick, and at Errore, Christie found the huts in ruins from the inroad of elephants, bears, and hogs which had trampled down all the fences and gardens, and had eaten the stores of grain and some of the bodies of the dead or dying. Inoculation was practised, but did not check the epidemics, and the native population was averse to it. After some unsuccessful efforts active vaccine lymph was obtained from Bombay, whither it had come from an English surgeon at Bagdad, by way of Bussorah. Christie at once began vaccination, and by continued care and perseverance spread the practice throughout the island, so that by 1806 small-pox only existed in one district, that of the pearl fishery, to which strangers continually reintroduced the disease. In the course of his labours Christie made the original observation that lepers are not exempt from small-pox, are protected by vaccination, and may be vaccinated without danger. In 1813, through the influence of his friend Sir Walter Farquhar, the physician, Christie was made physician extraordinary to the prince regent. He continued to practise at Cheltenham till his death on 11 Oct. 1829.

[Christie's Account of Vaccination in Ceylon, Cheltenham, 1811; Munk's Coll. of Phys. 1878, iii. 96; Cordiner's Description of Ceylon.]

N. M.

CHRISTIE, WILLIAM (1748–1823), unitarian writer, one of the earliest apostles of unitarianism in Scotland and America, was a son of Thomas Christie, merchant and provost of Montrose, and uncle of Thomas Christie, political writer [q. v.] He was born in 1748 at Montrose, and educated at the grammar school there under his kinsman, Hugh Christie [q. v.] Intended for a commercial life, he was for a few years a merchant at Montrose, but early in life he devoted his

leisure to theological study. Educated in the presbyterian faith, he soon became discontented with the doctrines of the church of Scotland, and found himself 'unable to remain in the communion of a church where a false popish deity was acknowledged in place of the living and only true God the Father' (Pref. to *Discourses on the Divine Unity*). He adopted the unitarian doctrines, and had to undergo the social persecution which was the lot of all the very few persons who at that time in Scotland ventured openly to renounce the trinitarian creed. Writing to Dr. Priestley in 1781 he stated that so great was his unpopularity, that he did not suppose any Scottish clergyman would, if requested, baptise his children. By Dr. Priestley's mediation, the Rev. Caleb Rotheram of Kendal visited Montrose at Christie's expense and performed this rite.

About 1782 he, with a few friends of like opinions, founded a unitarian church at Montrose, of which he became the minister. This was the first unitarian congregation established in Scotland. From December 1783 to May 1785 he had as his colleague the well-known Thomas Fyshe Palmer, fellow of Queens' College, Cambridge. In 1784 he published the most popular of his works, 'Discourses on the Divine Unity.' It shows a considerable knowledge of the Greek Testament, and of the fathers, critics, and commentators, and was received with much favour by those who were disposed to unitarianism. Second and third editions were soon called for, and a fourth appeared after the author's death. Soon after the publication of the first edition he retired from business, and went to live in great seclusion at Woodston, about six miles from Montrose. In 1794 he accepted the invitation of the unitarian congregation at Glasgow to become their minister. He there delivered the sermons which he afterwards published under the title of 'Dissertations on the Unity of God,' and issued proposals for the publication of a series of lectures on the Revelation of St. John, but the project met with no encouragement. He remained at Glasgow little more than a year. Unitarianism and unitarians were extremely unpopular in Scotland, and in August 1795 he followed his friend and correspondent, Dr. Priestley, to America. There he met with 'difficulties, embarrassments, and unfortunate accidents,' caused to a considerable extent by his somewhat aggressive unitarianism and the hostile feeling which he thus evoked.

After residing successively at Winchester (Virginia) and Northumberland (Pennsylvania), where he delivered an address at Dr. Priestley's funeral on 9 Feb. 1804, he settled at Philadelphia, where for some time he was the minister of a small unitarian congregation. The latter years of his life were passed in retirement, and were devoted to theological study. He died at Long Branch, New Jersey, on 21 Nov. 1823. Of his eight children three only survived him. His works show him to have been a man of wide reading and of some learning, and the Rev. J. Taylor describes him in the 'Monthly Repository' as of 'inflexible integrity, deep-seated piety, and benevolent feelings.'

His principal works are: 1. 'Discourses on the Divine Unity, or a Scriptural Proof and Demonstration of the one Supreme Deity of the God and Father of all, and of the subordinate character and inferior nature of our Lord Jesus Christ; with a confutation of the doctrine of a coequal and consubstantial Trinity in Unity, and a full reply to the objections of Trinitarians,' Montrose, 1784, 1790, London 1810, 1828, sm. 8vo. 2. 'An Essay on Ecclesiastical Establishments in Religion, showing their Hurtful Tendency. . . . By a Protestant Dissenter,' Montrose, 1791, 8vo. 3. 'A Farewell Discourse to the Society of Unitarian Christians at Montrose,' Montrose, 1794, 8vo. 4. 'A Serious Address to the Inhabitants of Winchester on the Unity of God and Humanity of Christ,' Winchester, Virginia, 1800, 8vo. 5. 'A Speech delivered at the Grave of the Rev. Joseph Priestley,' Northumberland, Pennsylvania, 1804, 8vo. 6. 'Dissertations on the Unity of God,' Philadelphia, 1810. 7. 'A Review of Dr. Priestley's Theological Works, appended to the Memoirs of Dr. P.,' London, 1806–7. 8. 'Observations on the Prophecies of Daniel' (this book, announced in the 'Monthly Repository' for 1811 as 'publishing by subscription in 300 pp. 8vo,' does not seem to have appeared). Christie was also a frequent contributor to the 'Christian Reformer,' 'Monthly Repository,' 'Winchester (Va.) Gazette,' 'Northumberland (Pa.) Gazette,' and the 'Democratic Press' (Philadelphia).

[Prefaces to Discourses on the Divine Unity, and to Dissertations on the Unity of God; Monthly Repository, vols. vi. xiv. xix.; Christian Reformer, N.S., 1848, vol. iv.; The Inquirer, 1839.] R. C. C.

CHRISTIE, WILLIAM DOUGAL (1816–1874), diplomatist and man of letters, son of Dougal Christie, M.D., an officer in the East India Company's medical service, was born at Bombay on 5 Jan. 1816. He graduated at Trinity College, Cambridge, in 1838, and was called to the bar in 1840. He had already, in 1839, produced a work in advocacy of the

ballot, which he republished with considerable additions in 1872. In 1841 he was for a short time private secretary to Lord Minto at the admiralty, and from April 1842 to November 1847 represented Weymouth. In May 1848 he was appointed consul-general in the Mosquito territory, and from 1851 to 1854 was secretary of legation, frequently acting as chargé d'affaires, to the Swiss confederation. In 1854 he was made consul-general to the Argentine republic, and in 1856 minister plenipotentiary. In 1858 he was despatched on a special mission to Paraguay, and in 1859 became envoy extraordinary and minister plenipotentiary to Brazil. His occupancy of this post was signalised by constant misunderstandings with the Brazilian government, partly arising from his endeavours to enforce the observance of the treaties relating to the slave trade, and partly from claims for compensation on the part of British subjects. At length, in 1863, diplomatic relations were broken off, and Christie retired from the service upon a pension. He gave expression to his views on the subject in his 'Notes on Brazilian Questions' (1865). He made two unsuccessful attempts to re-enter parliament, but his time was principally devoted to the history and literature of the seventeenth century. He had in 1859 edited a volume of original documents illustrating the life of the first earl of Shaftesbury up to the Restoration, and in 1871 he published a complete biography, the materials for which were in great measure derived from the posthumous papers of Shaftesbury and Locke and from other manuscript sources. It is a work of great interest and value, marred only by the author's excessive partiality for his hero. Convinced that Shaftesbury had been in many respects misrepresented and maligned, he allows his generous warmth of advocacy to carry him beyond reasonable bounds. No such circumstance detracts from the merit of the memoir of Dryden, prefixed to his edition published in the Globe series (1870). It is full of condensed matter, and its tone, though appreciative, is impartial. In 1874 Christie edited the correspondence of Sir Joseph Williamson, Charles II's secretary of state, for the Camden Society. It is a valuable publication, exceedingly well executed. He had by this time become involved in a warm personal controversy with the late Abraham Hayward, provoked by the latter's attack upon the memory of John Stuart Mill. Christie vindicated Mill with characteristic generosity, but the dispute was interrupted by his serious illness, terminating in his death on 27 July 1874. Christie was a man of great ability and worth, acute and industrious, open and cordial, endowed with expansive sympathies and genial warmth of heart. His great fault was the *perfervidum ingenium* attributed to his countrymen. In vindicating the freedom of the negroes and the reputations of Shaftesbury and Mill he had three excellent causes to defend; but though he did much for them he injured all more or less by indiscreet over-statement, and in the last instance by an irritability perhaps imputable to failing health. As an editor and historical student he is entitled to high praise. His notes on Dryden are brief but full of information, and his biography of Shaftesbury agreeably conveys the results of great research in a pleasant and animated style.

[Annual Register, 1874; Foreign Office List, 1874.] R. G.

CHRISTINA (*fl.* 1086), nun of Romsey, was the daughter, apparently the younger one, of the ætheling Eadward, son of Eadmund Ironside and his foreign wife Agatha, the niece of the Emperor Henry II or III. Like her sister Margaret, afterwards queen of the Scots, and her brother Eadgar ætheling, she was born in Hungary, and in 1057 accompanied her parents to England. Soon after their arrival Eadward's death made her an orphan. In 1067 she accompanied her brother and the rest of the family on his flight to Scotland, spent the winter there, and then seems to have shared Eadgar's perilous and adventurous life until, in 1070, William's complete conquest of the north and the retirement of the Danish fleet deprived him of all hope, and Malcolm's invading army offered an opportunity of shelter and final return to Scotland (*Anglo-Sax. Chron.* s. a. 1067 and 1068, Symeon of Durham, s. a. 1070). How long Christina remained in Scotland at her brother-in-law's court is unknown. It seems most likely that after the reconciliation of Eadgar and William she followed her brother's fortunes. Anyhow she obtained several estates in England, and in the Domesday book is mentioned as holding Bradwell in Oxfordshire in capite of the king (p. 160), eight hides at Ulverley in Warwickshire, once the property of Earl Eadwine, and twenty-four hides of Icenton in the same county, which latter is expressly said to have been a gift of King William's (p. 244). Other lands are also assigned to her on less good authority (Hoveden, ii. 236, Rolls Ser.) But the survey had hardly been completed when Christina, who may well have shared her sister Margaret's former wish 'to serve the mighty Lord this short life in pure continence' (*Anglo-Sax. Chron.* s. a. 1067), and also the discontent at the little honour he received which drove

her brother at the same time to Apulia, retired to Romsey Abbey in Hampshire, where she soon afterwards took the veil (*Anglo-Saxon Chron.* s. a. 1086, Flor. Wig. s. a. 1086, Ordericus Vitalis). An inference from Eadmer and William of Malmesbury connects her, with little probability, with Wilton nunnery. It is often said that Christina became abbess of Romsey, but no contemporary authority speaks of her otherwise than as a simple nun, and the list of abbesses in Dugdale (*Monasticon*, ii. 507, ed. 1819) does not include her name. This list, however, is imperfect and unauthenticated. Yet if no abbess, Christina was important enough to be well known by Anselm, and sufficiently trusted by her brother-in-law, Malcolm, to receive the custody of his two daughters, Eadgyth or Matilda, afterwards queen of Henry I, and Mary, afterwards countess of Boulogne, when they were still very young (Ordericus, 702 A; Will. Malm. lib. v. § 418). Christina seems to have given her nieces a better education than women then commonly obtained; but her strong desire to make Eadgyth a nun, which excited alike the anger of Malcolm and the strenuous opposition of the girl, made her treat Eadgyth with a harshness and even cruelty which her niece strongly resented (Eadmer, *Hist. Novorum*, p. 122, Rolls Ser.) She opposed Eadgyth's marriage with Henry I on the ground that she had already received the veil, but Anselm decided that the marriage was lawful.

The date of Christina's death is unknown. She is said to have built a church in Hertford (Chauncy, *Hertfordshire*, p. 256).

[The original authorities mentioned in the text, and worked up by Professor Freeman in Norman Conquest, vol. iv., and William Rufus, vol. ii., especially note EE, pp. 598–603, on Eadgyth-Matilda.] T. F. T.

CHRISTISON, Sir ROBERT, M.D. (1797–1882), medical professor at Edinburgh, twin son of Alexander Christison, professor of humanity (Latin) at Edinburgh from 1806 to 1820, was born on 18 July 1797. His father, a tall and very strong man, of Scandinavian type, was accomplished not only in classics but in philosophy and science, and his cast of mind greatly influenced his son's career. He was remarkably generous, too, and admitted large numbers gratis to his university class. Christison at the high school was a pupil of Irving and Pillans. Under his father's guidance he studied Newton's 'Principia,' and went through the arts course in the university. Choosing a medical career, he graduated at Edinburgh in 1819, and was resident medical assistant in the Royal Infirmary from the autumn of 1817 to April 1820. After a short period of study in London, chiefly at St. Bartholomew's under Abernethy and Lawrence, Christison went to Paris, where he remained till April 1821, mostly studying analytical chemistry under Robiquet. A few lectures of Orfila, the toxicologist, whose work Christison was to carry on, greatly influenced him. When Christison returned home, he found himself already involved by his elder brother in a contest for the chair of medical jurisprudence at Edinburgh, which had become vacant. After keen competition the appointment was decided in Christison's favour early in 1822, partly on Robiquet's testimony, as no other candidate had any practical chemical experience, and partly by the influence of Sir George Warrender (who had been resident pupil with Christison's father when he was born) with Lord Melville, who then wielded the Scotch ministerial patronage. The young professor set to work to give a scientific basis to medical jurisprudence, and especially toxicology, Orfila's great work, then recent, not having been yet assimilated by British physicians. Christison learnt German in order to study his subject in that language, and was soon known as a lecturer and medical witness far more logical, accurate, and unimpeachable than any that had yet appeared. He was appointed medical adviser to the crown in Scotland, and in this capacity from 1829, when the famous trial of Burke [see Burke, William, 1792–1829] and Hare took place, to 1866, he was medical witness in almost every important case in Scotland and in many in England. Some instructions which he drew up as to the examination of dead bodies for legal purposes became the accepted guide in such cases. He ascertained accurately the distinctions between signs of injuries inflicted before and after death. He gave a methodical account in his lectures of the observations necessary in cases of death from wounds. A thorough investigation into the detection and treatment of oxalic acid poisoning, undertaken with his fellow-student, Dr. Coindet, in 1823, brought his skill in toxicology into prominence, and he followed this up by investigations on arsenic, lead, opium, hemlock, &c. His lectures at first were but sparsely attended, but his class increased afterwards to ninety. In 1827 he was appointed physician to the infirmary. In 1829 he published his 'Treatise on Poisons,' which was received with general approval, and reached a fourth edition in 1845. It was translated into German (Weimar, 1831). 'As a witness,' says the 'Scotsman' (28 Jan. 1882), 'he was remarkable for a lucid precision of statement, which left no shadow of doubt in the mind

of court, counsel, or jury as to his views. Another noteworthy characteristic was the candour and impartiality he invariably displayed.' He set his face strongly against partisanship in medical and scientific testimony, and refused large fees in consequence. As an experimentalist he risked his own life several times, tasting arsenious acid, eating an ounce of the root of 'Œnanthe crocata,' taking a large dose of Calabar bean, and almost paralysing himself.

In 1832 Christison resigned his chair of medical jurisprudence, and was appointed to that of materia medica and therapeutics, which he held till 1877. He joined with this a professorship of clinical medicine, which he resigned in 1855. His fame as a medical witness, and his investigations on Bright's disease and on fevers, brought him much practice, and he was president of the Edinburgh College of Physicians in 1839 and in 1848. In the latter year he was appointed physician in ordinary to the queen in Scotland. From 1868 to 1873 he was president of the Royal Society of Edinburgh; in 1875 he was president of the British Medical Association. He declined the presidency of the British Association in 1876. In 1871 he received a baronetcy on Mr. Gladstone's recommendation. A host of British and foreign honorary distinctions were conferred on him.

Christison took an active part in general university affairs and in those of the medical faculty, of which he was for some years dean, afterwards becoming a member of the university court (1859–77 and 1879–81), and a crown representative in the general medical council (1858–77). He was a forcible public speaker, with a clear mellow bass voice, his language terse, unaffected, and precise. In 1872, on completing the fiftieth year's tenure of a professorship, he was specially honoured by a banquet and the honorary LL.D. of his own university. In 1877 he resigned his professorship, but lived in considerable vigour for some years, dying on 23 Jan. 1882 in his eighty-fifth year. His wife, a Miss Brown, whom he had married in 1827, died in 1849, leaving three sons. Although somewhat dogmatic and positive in expressing his opinions, Christison was at bottom most genial and warm-hearted. He was an elder in the Scotch church, liberal in his religious views, but a tory in politics. Sir Henry Acland, in a letter to his son (*Life*, vol. ii.), speaks of him as 'a man of indomitable courage in both parts of his nature, mental and physical, and equally endowed in both,' and of 'his humorous appreciation of character, the result of his wide interest in men and things, combined with hatred of all pettiness and meanness.' In person Christison was tall and athletic, and his appearance evidenced great determination of character. Up to old age he maintained a remarkable vigour of constitution, enabling him not only to overcome repeated attacks of fever caught in his practice, but to walk, run, and climb better than any man of his time in Edinburgh. He would race up Arthur's Seat from the head of Hunter's Bog in less than five minutes. In 1861 he became captain of the university rifle volunteers, retaining that post till 1877, when he was eighty years old. In 1875 he twice ascended Ben Voirlich, a climb of 2,900 feet; in his eighty-fourth year he climbed a hill of 1,200 feet.

Besides his work on poisons Christison published a book on 'Granular Degeneration of the Kidneys,' 1839, and a 'Commentary on the Pharmacopœias of Great Britain,' 1842. A large number of his papers on chemistry, medical jurisprudence, materia medica, medicine, botany, &c., are enumerated in his 'Life,' vol. ii. They were chiefly contributed to the Edinburgh medical journals and the 'Proceedings of the Royal Society of Edinburgh.' He wrote in Tweedie's 'Library of Medicine' several chapters on fever (vol. i.), and on diseases of the kidney (vol. iv.) His papers on the measurement and age of trees, written in later life, were of much interest (*Trans. Bot. Soc.*, Edinburgh, 1878–81).

[Life of Sir R. Christison, edited by his sons, 1885–6; vol. i. is an autobiography, 1797–1830, very pleasingly written, with a fund of anecdote; vol. ii. includes chapters on his career as a physician by Professor Gairdner, and on his scientific career by Professor T. R. Fraser; Scotsman, 28 Jan. 1882.] G. T. B.

CHRISTMAS, GERARD, or Garrett Chrismas, as he signs himself (*d.* 1634), enjoyed a high reputation as a carver and statuary in the reign of James I. His origin is uncertain, but there would appear to be a connection between him and a family of the same name at Colchester. According to Vertue he designed Aldersgate, and carved on the northern side of it an equestrian figure of James I in bas-relief. Vertue interprets the letters C Æ, carved in a frieze on the richly ornamented portal of Northumberland House, as denoting that Christmas was the architect or carver of the front of the house. This opinion is followed by Walpole and Pennant, and it is not improbable, since the house was built by Bernard Jansen during Christmas's lifetime. He seems to have been an ingenious and versatile artist, and designed and executed the artificial figures and other properties for many of the pageants which attended the entry of a new lord mayor of

London on his official duties. These pageants consisted then not merely of a procession, as at the present time, but also of a kind of dramatic entertainment, for which the leading playwrights of the day were employed to write the poetry. We find Christmas associated with Thomas Middleton [q. v.] in the production of the solemnity of 'The Triumphs of Love and Antiquity' at the mayoralty of Sir William Cockayne in 1619, 'The Sunne in Aries' at the mayoralty of Sir Edward Barkham in 1621, and 'The Triumphs of Honor and Virtue' at the mayoralty of Sir Peter Proby in 1622; with Thomas Dekker [q. v.] in 'London's Tempe, or the Field of Happiness,' at the mayoralty of Sir James Cambell [q. v.] in 1629; and with Thomas Heywood [q. v.] in 'Londini artium et scientiarum Scaturigo' at the mayoralty of Sir Nicholas Raynton in 1632. In the last-named there is a panegyric on Christmas for bringing pageants and figures to such great perfection. The accounts for Sir James Cambell's pageant are still preserved among the records of the Ironmongers' Company, and from them we learn that the plot contained a 'sea-lyon' and two 'sea-horses' for the water, an 'estridge,' a 'Lemnion's forge,' &c., that the company desired the first four objects to be set up in the hall after the solemnity for their own use, but that Christmas insisted on retaining the 'sea-lyon' and the 'estridge,' which with 180*l.* formed the payment for his services. In 1626 Christmas executed a monument in Chilton church, Suffolk, for Sir Robert Crane, bart., in memory of that gentleman (who did not die till 1643) and his two wives. The original contract for this is preserved in the Bodleian Library at Oxford. The tomb of George Abbot [q. v.], archbishop of Canterbury, at Guildford, was also designed by him, but, as it was not erected till 1635, must have been completed by his sons. About 1614 Christmas was appointed by the lord high admiral, the Earl of Nottingham, carver to the royal navy and the lords of the admiralty; this post, which the prevailing style of ship decoration made very lucrative, he held till his death, and on 24 March 1634 he petitioned the king that his two sons, John and Mathias, whom he had brought up to his art, might be jointly admitted to succeed him, as he was then 'aged, sick, and with a charge of ten children.' On 19 April 1634 the said John and Mathias Christmas were admitted to that post in place of their late father. His will is dated 1633; in it he leaves legacies to his wife Rachel, his sons John and Mathias, and other children, part of his property being lands in Kent bought of his brother-in-law, John Honywood. His wife may perhaps be identified with Rachel, daughter of Arthur Honywood and Elizabeth Spencere, and granddaughter of Robert Honywood of Charinge in Kent and Mary Atwater. As stated above, Christmas was succeeded in his post and profession by his sons John and Mathias Christmas, and a contemporary states that 'as they succeed him in his place so they have striv'd to exceed him in his art.' They were the master-carvers of the royal ship, the Sovereign of the Seas, built for Charles I at Woolwich in 1637 by Peter Pett [q. v.] For the carving of this ship every man of the profession was impressed. In 1635 they were associated with Thomas Heywood in the solemnity of 'Londini Sinus Salutis' at the mayoralty of Sir Christopher Cletherow, and in 1638 in 'Londini Porta Pietatis' at the mayoralty of Sir Maurice Abbot. They executed a monument in Ruislip church, Middlesex, to Ralph Hawtrey and his wife, and a monument in Ampton church, Suffolk, to Sir Henry Calthorpe and his wife.

[Redgrave's Dict. of English Artists; Walpole's Anecdotes of Painting, ed. Wornum and Dallaway; Gough's Topography, i. 579; Lysons's Parishes in Middlesex; Pennant's London; Appleton's Memorials of the Cranes of Chilton; Nichols's Progresses of James I, vol. iii.; Nicholl's Account of the Ironmongers' Company; Nichols's Topographer and Genealogist, vol. i.; Cal. State Papers, Dom. Ser. 1634, 1637; Heywood's Description of His Majesty's Ship, &c. &c.; Peter Cunningham in the Builder, 16 May 1863; Fairholt's Lord Mayor's Pageants (Percy Society, 1844).] L. C.

CHRISTMAS, HENRY, afterwards NOËL-FEARN (1811–1868), miscellaneous writer and numismatist, born in London in 1811, was the only son of Robert Noble Christmas of Taunton, by Jane, daughter of Samuel Fearn. He was educated at St. John's College, Cambridge, and graduated B.A. in 1837, M.A. 1840. He was ordained in 1837, and after serving several curacies was in 1841 appointed librarian and secretary of Sion College, holding the office till 1848. From 1840 to 1843 and from 1854 to 1858 he edited the 'Church of England Quarterly Review.' He also edited the 'Churchman' (1840–3), the 'British Churchman' (1845–8), and the 'Literary Gazette' (1859–60). He was for some years lecturer at St. Peter's Church, Cornhill, and afterwards filled the curacy of Garlickhithe. He was also for some time Sunday evening preacher at St. Mildred's in the Poultry. Christmas was a good scholar, and a man of varied information. He was a fellow of the Royal Society and of the Society of Antiquaries, a member of the Royal Academy of

History at Madrid, and (in 1854–9) professor of English history and archæology in the Royal Society of Literature (England). He died in London suddenly, from apoplexy, on 11 March 1868, aged 57, and was buried in Norwood cemetery. Shortly before his death he had assumed the name of Noel-Fearn. He married, in 1838, Miss Eliza Fox, by whom he had one son and three daughters.

Christmas's works are as follows: 1. 'The Voyage: a poem, London, 1833, 8vo. 2. 'Universal Mythology; an account of the most important systems,' &c. London, 1838, 8vo. 3. 'Capital Punishments unsanctioned by the Gospel, and unnecessary to a Christian State,' a letter, London, 1845, 8vo (26,000 copies are said to have been sold). 4. 'A Concise History of the Hampden Controversy, . . . with all the documents that have been published,' &c. London, 1848, 8vo. 5. 'The World of Matter and its Testimony; an attempt to exhibit the connection between Natural Philosophy and Revealed Religion,' London, 1848, 8vo. 6. 'The Cradle of the Twin Giants, Science and History,' 2 vols. London, 1849, 12mo. 7. 'Echoes of the Universe: from the World of Matter and the World of Spirit,' London, 1850, 12mo (the seventh edition was published in 1863, two of the editions in America). 8. 'The Shores and Islands of the Mediterranean, including a visit to the Seven Churches of Asia,' 3 vols. London, 1851, 12mo. 9. 'Scenes in the Life of Christ' (Lectures), 2nd edit. London, 1853, 12mo. 10. Memoir of Nicholas I, Emperor of Russia, in Shaw's 'Family Library' (1854), and memoir of the Sultan Abdul Medjid in the same library. 11. 'The State and Prospects of Turkey and Mohammedanism,' a lecture, 1854, 8vo. 12. 'Christian Politics: an Essay on the Text of Paley,' 1855, 12mo. 13. 'A Letter on the . . . Society of Antiquaries,' London, 1855, 8vo. 14. 'A Brief Memoir of . . . Napoleon III,' London, 1855, 8vo. 15. 'Preachers and Preaching,' London, 1858, 8vo. 16. 'The Hand of God in India' (lectures), London, 1858, 8vo. 17. 'The Christmas Week: a Christmas Story,' Edinburgh, 1859, 8vo. 18. 'Sin, its Causes and Consequences' (Lent lectures), London, 1861, 12mo.

Christmas translated Calmet's 'Phantom World' (1850, 12mo), Wieland's 'Republic of Fools' (1861, 8vo), and other writings. He also acted as editor of several works, including Pegge's 'Anecdotes of the English Language' (1844, 8vo), the 'Works of Bishop Ridley' (1841, 8vo), and the 'Select Works of Bishop Bale' (1849, 8vo), the last two for the Parker Society.

Christmas had considerable reputation as an English numismatist. From June 1844 till 1847 he acted as joint honorary secretary of the Numismatic Society of London, and made the following contributions, several of which are still useful, to its journal, the 'Numismatic Chronicle' (Old Series): 'Tin Money of the Trading Parts of the Burman Empire' (1844), vii. 33–4; 'Inedited Saxon and English Coins' (1844), pp. 135–42; 'Numismatic Scraps' (1845), viii. 36, 39, 125–7; (New Series) 'Unpublished English and Anglo-Gallic Coins,' i. 17–31; 'On the Anglo-Hanoverian Copper Coinage,' i. 144–60; 'On the Anglo-American Copper Coinage,' ii. 20–31, continued in the same volume, pp. 191–212, as 'Copper Coinage of the British Colonies in America;' 'Irish Coins of Copper and Billon,' ii. 278–99, iii. 8–21; 'Discovery of Anglo-Saxon Coins at White Horse, near Croydon,' ii. 302–4; 'Anglo-Gallic Coins of Copper and Billon,' iii. 22–33. He also compiled part of a work on British copper currencies, a subject to which he had devoted special attention. Copies were printed in 1864, but were never published, and only three or four are now in existence. Portions of the text and the wood-blocks of coins prepared for Christmas's work have since been utilised by Mr. H. Montagu in his careful treatise on the 'Copper, Tin, and Bronze Coinage of England' (1885). Christmas got together an extensive and valuable collection, consisting of British, Saxon, and English silver and copper coins, and also of specimens of the Scotch, Irish, and Anglo-Gallic series. He gave up coin-collecting about four years before his death, and his collection was sold by auction at Sotheby's on 1 Feb. 1864 and five following days. It realised 1,261*l.* 15*s.* 6*d.* The sale catalogue fills sixty-eight pages octavo.

[Men of the Time (1865), p. 178; Gent. Mag. (1868), v. (4th ser.) 681; Brit. Mus. Cat.; Numismatic Chronicle; Sotheby's priced Catalogue of Christmas Sale.] W. W.

CHRISTOPHER À SANCTA CLARA. [See COLEMAN.]

CHRISTOPHERSON, JOHN (*d.* 1558), bishop of Chichester, was a native of Ulverstone in Lancashire, and was educated in the university of Cambridge, first at Pembroke Hall, and then at St. John's College, under John Redman. He graduated B.A. in 1540–1, and about the same time was elected a fellow of Pembroke Hall, whence he again migrated to St. John's, where he was elected to a foundress's fellow hip, being subsequently on 9 May 1542, by the authority of the visitor, removed to a fellowship of Mr. Ashton's foundation (BAKER, *Hist. of St. John's*, ed. Mayor, i. 117, 284). He commenced M.A.

in 1543, and was appointed one of the original fellows of Trinity College by the charter of foundation in 1546. He was one of the first revivers of the study of the Greek language and literature in the university.

Being conscientiously attached to the Roman catholic church, he retired to the continent during the reign of Edward VI, but was supported by Trinity College. As an indication of his gratitude he dedicated to that society in February 1553 his translation of 'Philo Judæus.' He was then residing at Louvain.

On the accession of Queen Mary he returned to England, and was appointed master of Trinity College in 1553, Dr. William Bill, a decided protestant, who had filled that office in the latter part of King Edward's reign, being ejected by two of his own fellows, who removed him from his stall in the chapel in a rude and insolent manner, in order to make room for Christopherson (Baker, *Hist. of St. John's*, i. 127). He was also nominated chaplain and confessor to Queen Mary, to whom he dedicated his 'Exhortation to all Menne,' written immediately after the suppression of Wyatt's rebellion in 1554. He tells the queen that his duty obliged him to write the book, because her majesty's bountiful goodness, when he was destitute of all aid or succour, so liberally provided for him that now he might without care serve God, go to his book, and do his duty in that vocation to which God had called him. He was installed dean of Norwich on 18 April 1554. On 9 Oct. 1555 he was present at Ely when Wolsey and Pigot were condemned to be burnt for heresy; and on the 25th of the same month he was elected prolocutor of the lower house of the convocation of the province of Canterbury (Cardwell, *Synodalia*, ii. 443). In the next year he was instituted to the rectory of Swanton Morley in Norfolk. He was one of the persons deputed by Cardinal Pole to visit the university of Cambridge in 1556–7, being styled bishop-elect of Chichester, although the bull for his provision to that see was not issued until 7 May 1557, and he was not consecrated till 21 Nov. following. In the bull or consistorial act appointing him to the see, John Scory, the Edwardian bishop, who had been consecrated after the new ordination service in 1551, is ignored, and the catholic succession is traced to George Day, who had been consecrated during the schism with Rome, but according to the catholic rite, and who had been deprived of his see because of his opposition to the new ordination service (Brady, *Episcopal Succession*, i. 65). As a member of the commission for burning the bodies of Bucer and Fagius at Cambridge he incurred the dislike of the protestants, one of whom relates that on Candlemas day 1556–7, while Watson, bishop of Lincoln, was preaching at St. Mary's, the university church, the bishop-elect of Chichester, 'beinge striken with a sodayne sycknesse, fel downe in a swound amonge the prease;' and while unconscious talked so excitedly that his enemies attributed his distraction to some misappropriation of college property of which he had been accused (*Briefe Treatise concerning the Burnynge of Bucer and Phagius, translated by Goldyng*, 1562, sig. G. viii).

On 27 Nov. 1558, being the second Sunday after Queen Elizabeth's accession, Christopherson, preaching at St. Paul's Cross, with great vehemence and freedom answered a sermon preached by Dr. Bill at that place on the preceding Sunday declaring that the new doctrine set forth by Dr. Bill was not the gospel but the invention of heretical men. For this sermon he was summoned before the queen, who ordered him to be sent to prison, where he died about a month afterwards (*Zurich Letters*, i. 4). He was buried on 28 Dec. 1558 at Christ Church, London, with heraldic state, five bishops offering at the mass, and there being banners of his own arms, and the arms of his see, and four banners of saints (Machyn, *Diary*, 184). By his will dated 6 Oct. 1556, but not proved till 9 Feb. 1562–3, wherein he desired to be buried in the chapel of Trinity College, near the south side of the high altar, he gave to that college many books, both printed and manuscript, in Greek, Latin, and Hebrew, and directed that certain copies of his translation of 'Philo Judæus' should from time to time be given to poor scholars. He also gave to his successors in the mastership of Trinity certain hangings and other goods in his study chambers and gallery, and requested the college to celebrate yearly on the anniversary of his death a dirge and mass of requiem wherein mention was to be made of his father and mother, and of his special good master and bringer up, John Redman, D.D. Independent of his own benefactions to Trinity College, he procured considerable donations to that society from Queen Mary.

Fuller says of him: 'This man was well learned, and had turned Eusebius his ecclesiastical history into Latin, with all the persecutions of the primitive Christians. What he translated in his youth he practised in his age, turning tyrant himself; and scarce was he warm in his bishopric, when he fell a burning the poor martyrs: ten in one fire at Lewes, and seventeen others at several times in sundry places' (*Church Hist.* (Brewer), iv. 184).

He is author of: 1. 'Jephthah,' a tragedy. 2. 'Philonis Judæi Scriptoris eloquentissimi libri quatuor jam primum de Græco in Latinum conversi,' Antwerp, 1553, 4to. 3. 'An exhortation to all menne to take hede and beware of rebellion,' Lond. 1554, 12mo. 4. The Ecclesiastical Histories of Eusebius, Socrates, Sozomen, Evagrius, and Theodoret, translated from the Greek into Latin, Louvain, 1570, 8vo, Cologne, 1570, 1581, 1612, fol. 5. 'Reasons why a Priest may not practice Physic or Surgery,' MS. Flemingi; see Peck's 'Desiderata Curiosa,' vol. i. ed. 1732, lib. vi. p. 50. 6. 'Plutarchus de futili loquacitate,' manuscript translated from Greek into Latin, and dedicated to the Princess Mary, the king's sister, afterwards queen. He also translated 'Apollinaris' and other Greek authors. His character as a translator does not stand high. Valesius says that his style is impure and full of barbarisms and sentences confused, and that he often transposed the sense. Huet has passed the same censure on him in his 'De Interpretatione.' Baronius, among others, has often been misled by Christopherson.

[Addit. MSS. 5850 f. 130, 5865 f. 40; Aschami Epistolæ [6, 14, 31], 212, 270, 388; Baker's Hist. of St. John's Coll. Camb. (Mayor), 127, 137, 142, 244, 663; Baker's MSS. xiii. 301, xvi. 275, xxvi. 351, xxx. 253; Bedford's Blazon of Episcopacy, 29; Biog. Dramatica; Blomefield's Norfolk, x. 57; Burn's Cumberland and Westmoreland, i. 74; Burnet's Hist. of the Reformation (Pocock); Cooper's Annals of Camb. ii. 92, 112, 127, 128; Cooper's Athenæ Cantab. i. 188, 551; Cowie's Cat. of St. John's Coll. MSS. 84; Dodd's Church Hist. i. 500; Foxe's Acts and Monuments; Fuller's Worthies (Nichols), i. 541; Godwin, De Præsulibus (Richardson), 513; Hawes and Loder's Framlingham, 227; Jewel's Works (Parker Soc.), iv. 1196, 1197; Kennett's MSS. xlvi. 249; Le Neve's Fasti; Machyn's Diary, 58, 124, 184, 369; Maitland's Essays on the Reformation, 300, 417, 545; Index to Parker Society Publications; Philo Judæus, ed. Mangey (1742); Pits, De Angliæ Scriptoribus, 754; Rymer's Fœdera (1713), xv. 480, 532; Strype's Works (general index); Tanner's Bibl. Brit.; Wharton's Specimen of Errors in Burnet's Hist. 152, 153.] T. C.

CHRISTOPHERSON, MICHAEL (*fl.* 1613), catholic divine, received his education in the English college of Douay. He wrote 'A Treatise of Antichrist, conteyning the defence of Cardinall Bellarmines arguments, which inuincibly demonstrate that the pope is not Antichrist, against Dr. George Downam, who impugneth the same,' first part, no place, 1613, 4to. This was a reply to 'A Treatise concerning Antichrist,' 1603, by George Downame, afterwards bishop of Derry.

[Dodd's Church Hist. ii. 386; Cat. Lib. Impress. in Bibl. Bodl. (1843), i. 518.] T. C.

CHRISTY, HENRY (1810-1865), ethnologist, second son of William Miller Christy of Woodbines, Kingston-upon-Thames, well known as the inventor of the penny receipt-stamp, was born 26 July 1810. Trained to business by his father, he became a partner in the house of Christy & Co. in Gracechurch Street, and succeeded his father as a director of the London Joint-Stock Bank, showing the same indomitable energy in commerce as in science.

In 1850 Christy began to visit foreign countries with the object of studying the characteristics of their inhabitants. His inclinations were strongly towards ethnology, and among the fruits of his first expedition to the East were an extensive collection of primitive Eastern fabrics, and a large series of specimens of native figures from Cyprus, which are now in the British Museum.

The Great Exhibition of 1851 powerfully influenced Christy's mind, and he began the study of the primitive habits and customs of uncivilised tribes. In 1852, and again in 1853, he travelled in Denmark, Sweden, and Norway. The fine public collections of antiquities at Stockholm and Copenhagen were a revelation to him, and from this time he strove to collect the objects in use by savage tribes of the present day and of prehistoric periods. The year 1856 was devoted to America. Travelling over Canada, the United States, and British Columbia, Christy met in Cuba a congenial companion in Mr. E. B. Tylor. The pair proceeded to Mexico, where Christy added very largely to the riches of his cabinet. Their Mexican travels were described by Mr. Tylor in his 'Anahuac' (London, 1861). In 1858 the high antiquity of man was first clearly proved by the discovery of flint implements in France and England. This doubtless led to Christy joining the Geological Society in 1858, and from this time his work was connected as much with geology as with archæology or ethnology. He now joined his friend the well-known French palæontologist, M. Edouard Lartet, in the examination of the caves along the valley of the Vezere, a tributary of the Dordogne, in the south of France. Numerous remains are embedded in the stalagmite of these caves. Their thorough excavation was a long, difficult, and expensive work, but Christy ungrudgingly devoted to it both time and money. Thousands of interesting specimens were obtained, and many of these were at once distributed to the museums and scientific societies both of England and the continent, the remainder being added to a collection which was fast becoming unrivalled. In 1864 he wrote some account of the great work which was being

carried out at his expense in the Vezere Valley; these notices appeared in the 'Comptes Rendus,' 29 Feb. 1864, and the 'Transactions of the Ethnological Society of London,' 21 June 1864. They referred chiefly to the reindeer period, as the time of the cave-men in southern France now came to be styled. He began preparations for an exhaustive book which was to describe all that he and M. Lartet had been able to ascertain about these early savage tribes. A large number of drawings from the implements and bones were made under his direction, and he had written descriptions of some of them to accompany the plates, together with a general notice of the relationship of these old tools to those in use by existing races of savages. This great work, which unfortunately he did not live to complete, was entitled 'Reliquiæ Aquitanicæ, being contributions to the Archæology and Palæontology of Perigord and the adjacent provinces of Southern France.' It was issued in parts, and completed at the expense of Christy's executors, first by M. Lartet, and after his death in 1870 by Professor Rupert-Jones. It is a large quarto volume, containing three maps, eighty-seven plates, one hundred and thirty-two woodcuts, and nearly five hundred pages of letterpress, and is everywhere recognised as a principal work of reference on prehistoric man.

In April 1865 Christy left England with a small party of geologists to examine some caves which had recently been discovered in Belgium, near Dinant. While at work he caught a severe cold. A subsequent journey with M. and Mme. Lartet to La Palisse brought on inflammation of the lungs, of which he died on 4 May 1865.

Christy was a warm philanthropist. In the Irish famine of 1847 he was especially active, but throughout his life his benefactions were large and continuous. By his will he bequeathed his magnificent collections illustrating the history of early man, together with the equally large series of articles representing the habits of modern savages, to the nation. He also left a sum of money to be applied to their due care and public exhibition. As there was then no spare room at the British Museum, the trustees secured the suite of rooms at 118 Victoria Street, Westminster—in which Christy himself had lived—and here the collection was exhibited, under the care of Mr. A. W. Franks, until 1884. In that year the removal of the natural history department to South Kensington made room for the collection at the British Museum. The work of Christy's life has been well summed up as 'establishing the close resemblance between the last races of primitive man and the savage life of our own time, and in showing that humanity has in its incipient stage exhibited a singular harmony of expression, not only in its habits and wants, but in the fashioning and ornamentation of its weapons and utensils, quite irrespective of zone and climate.'

[Geological Magazine, ii. 286; Quart. Journ. Geological Society, xxii. pres. address, p. xxx; Guide to the Christy Collection.] W. J. H.

CHRYSTAL, THOMAS. [See CRYSTALL.]

CHUBB, CHARLES (*d.* 1845), locksmith, started in business at Winchester in the hardware trade, moved thence to Portsea, and afterwards came to London, where he founded the firm of Chubb & Sons, formerly of St. Paul's Churchyard, but now of Queen Victoria Street, E.C. He was the first patentee of improvements in the well-known form of 'detector' locks, originally patented by his brother, Jeremiah Chubb of Portsea, 3 Feb. 1818. Charles Chubb patented further improvements in these locks in 1824, 1828, and 1833, and also took out patents for fire and burglar proof safes. He died at his residence, Barnsbury Road, Islington, 16 May 1845 (see *Gent. Mag.* new ser. 26, 104, 660).

CHUBB, JOHN (1816–1872), his son and successor, and patentee of various improvements in Chubb's locks and safes, was elected a member of the Institution of Civil Engineers, London, in 1845, and in 1851 read before that body a valuable paper on locks and keys, which also contained lists of all British patents relating thereto, and all communications to the Society of Arts (of which he was a member) on the subject up to that date (*Proc. Inst. Civil Engineers*, London, vol. ix.) For this he was awarded the Telford silver medal of the institution (*ib.* vol. xiii.) After working up the business so that it attained the reputation it now possesses, John Chubb died at his residence, Brixton Rise, on 30 Oct. 1872, in his fifty-seventh year (*Times*, 2 Nov. 1872). At first only two or three men were employed at Portsea in lockmaking, and after Charles Chubb removed to London about a dozen more were so employed down to 1830, when a factory was opened at Wolverhampton which gradually increased until it gave work to two hundred hands. He also started a safe factory in London, where one hundred and fifty hands were subsequently employed in the manufacture of fire and burglar-resisting safes. The two factories are now concentrated in the south of London, in a specially constructed building, fitted with all modern improvements in steam machinery, and ca-

pable of accommodating six hundred hands (information supplied by Messrs. Chubb). Nearly a million and a half of patent locks have been made by the firm, and about thirty thousand safes and steel rooms, varying in price from 8*l.* to just over 5,000*l.*, the latter being the largest ever made for a bank. After the death of John Chubb, the business was converted into a private company, with branches in all the principal cities of Great Britain, India, and the colonies, his three sons, John C. Chubb, George H. Chubb, and Henry W. Chubb, being the three managing directors and patentees of various further improvements in locks and safes.

[Information supplied by Messrs. Chubb & Co., Queen Victoria Street, E.C.; C. Tomlinson, Cyc. Useful Arts, art. 'Locks;' ditto Treatise on Locks in Weale's Series (1833); Proc. Institution of Civil Engineers, London (see Index vol., under 'Chubb'); Exhibition Reports of Juries, various; Patent Office (London) Lists.] H. M. C.

CHUBB, THOMAS (1679–1747), deist, was born at East Harnham, Salisbury, on 29 Sept. 1679. His father, a maltster, died in 1688, leaving a widow with four children, of whom Thomas was the youngest. He was taught reading, writing, and arithmetic, and in 1694 apprenticed to a Salisbury glover. A weakness of the eyes made glove-making difficult, and in 1705 he was taken as assistant by John Lawrence, a tallow-chandler in Salisbury. By this employment and a little glove-making he earned his living and employed his leisure in study. He never learned any foreign language, but he managed to pick up a little mathematics, and became interested in theological controversies. About 1711 he met with the 'historical preface' to Whiston's 'Primitive Christianity revived' (1710). Hereupon he wrote for his own satisfaction a tract called 'The Supremacy of the Father asserted; eight arguments from Scripture,' &c. A friend took the manuscript to Whiston, who introduced him into the Society for Promoting Christianity, corrected the book, and procured its publication in 1715 (Whiston, *Life*, pp. 236–7). Whiston also introduced Chubb to Sir Joseph Jekyll, who 'allowed him an annual salary.' It is stated (*Biog. Brit.*) that he waited at Sir Joseph's table as a servant out of livery. After a year or two he returned to Salisbury. The famous Cheselden [q. v.] was another benefactor, who frequently sent him 'suits of clothes which had been little worn.' The patronage of his friends appears to have enabled him to withdraw from business, or at least to give more time to writing. He continued to the end of his life to help in the shop, which after Lawrence's death was kept by a nephew. He published various tracts, one of which, 'The Previous Question with regard to Religion,' went through four editions, three in 1725. They were collected in a handsome quarto volume in 1730, and attracted general notice. (A second edition, in 2 vols. 8vo, which appeared in 1754, includes thirty-five tracts.) Pope asks Gay (23 Oct. 1730) whether he has seen Mr. Chubb, a 'wonderful phenomenon of Wiltshire.' Pope has 'read the whole volume with admiration of the writer, though not always with approbation of the doctrine.' Warburton in a note on this passage says that the city expected Chubb to rival Locke, as the court set up Stephen Duck to eclipse Pope. Chubb was encouraged to write more tracts. He was a disciple of Samuel Clarke, but gradually diverged further from Arianism into a modified deism. In 1731 he published a 'Discourse concerning Reason, . . . (showing that) reason is, or else that it ought to be, a sufficient guide in matters of Religion.' Some 'reflections' upon 'moral and positive duty' were added, suggested by Clarke's 'Exposition of the Catechism.' In 1732 he published 'The Sufficiency of Reason further considered . . .' appended to an 'enquiry' directed against a recent 30 Jan. sermon by Dr. Croxall, and urging that the celebration of Charles's martyrdom was inconsistent with the celebration of William III's arrival. In 1734 appeared four tracts, in which he attacks the common theory of inspiration, argues that the resurrection of Christ was not a proof of his divine mission, and criticises the story of Abraham's sacrifice of Isaac. The whole argument showed an increasing scepticism, and the argument about Abraham led to some controversy. He returned to the question in 1735 in some 'Observations' upon Rundle's election to the see of Gloucester, Rundle having been accused of disbelieving the story. Three tracts are added in continuation of the former discussion. In 1738 Chubb published 'The True Gospel of Jesus Christ asserted,' which provoked various attacks and was followed by 'The True Gospel of Jesus vindicated,' and 'An Enquiry into the Ground and Foundation of Religion, wherein it is shown that Religion is founded on Nature.' His doctrine is that true christianity consists entirely in the belief that morality alone can make men acceptable to God, that repentance for sin will secure God's mercy, and that there will be a future retribution; three points upon which he constantly insists. In 1740 appeared an 'Enquiry into the Ground and Foundation of Religion,' including a controversy with Stebbing. Chubb, arguing

against the literal interpretation of the command to give all to the poor, observes that Stebbing has two livings, a preachership and an archdeaconry, and is now becoming chancellor of the diocese of Salisbury, and can therefore hardly interpret the command literally for himself. In 1741 appeared a 'Discourse on Miracles,' arguing that they can at most afford a 'probable proof' of a revelation; in 1743 an 'Enquiry concerning Redemption,' in which he defends himself against some sneers of Warburton's; and in 1745, 'The Ground and Foundation of Morality considered,' an attack upon Rutherforth's theory of self-love. The last work published by himself was 'Four Dissertations' (1746), in which he attacks some passages in the Old Testament with a freedom which gave general offence.

Chubb, who had lived quietly in Salisbury, where he presided over a club for the discussion of his favourite topics, died suddenly on 8 Feb. 1747, and was buried in St. Edmund's churchyard by his old employer, Lawrence. He had imprudently given up walking, and indulged too much in 'milk diet.' He was short and stout. He appears to have been of very inoffensive and modest character, and generally respected. S. Clarke, Bishop Hoadly, and others are said to have read and approved some of his tracts in manuscript, and never to have corrected them, 'even in regard to orthography, in which Chubb was deficient.' He went regularly to his parish church. He never married, thinking, as he says, that he had no right to bring a family into the world without a prospect of supporting them. After his death appeared (1748) his 'Posthumous Works' in 2 vols., the greater part of which is taken up with 'The Author's Farewell to his Readers.' This contains the best summary of his opinions, and gives most of the ordinary deist arguments. He regards the mission of Christ as divine, and calls himself a christian. He is, however, not a believer in the divinity of Christ.

Chubb could not surmount the disadvantages of his education. His teaching was inconsistent and ill-defined. Though frequently mentioned in contemporary controversy, he is generally noticed with the contempt naturally provoked by his want of scholarship or philosophical knowledge. He did not make such an impression as Toland or Tindal, and his writings fall chiefly after 1730, when the deist controversy culminated with Tindal's 'Christianity as old as the Creation.' He is, however, entitled to respect for his sincerity, modesty, his general moderation of tone, and moral elevation. His most formidable critic was Jonathan Edwards, who attacks Chubb's freewill theory in his great 'Treatise on the Freedom of the Will' (pt. i. sec. x.) He appears to have been a good deal read in America.

[Biog. Brit. (information from Mr. Cooper of Salisbury and Rev. C. Toogood of Sherborne); Preface to Posthumous Tracts; Short and Faithful Account of . . . Thomas Chubb in a letter from a Gentleman . . . (1747). A reply was made to this by Philalethes Antichubbius (F. Horler) in Memoirs of T. Chubb . . . a Fuller and more Faithful Account, London, 1747, full of brutal abuse. This produced a Vindication of the Memory of Thomas Chubb, by a Moral Philosopher, and two letters from J . . . L . . . le, one of the people called Quakers, all published in 1747. Hoare's Modern Wiltshire, vi. 637–9; Leland's View (1776), i. 192–240; Stephen's English Thought in Eighteenth Century, i. 163.]

L. S.

CHUBBES, WILLIAM (*d.* 1505), master of Jesus College, Cambridge (whose name is given in the 'History of Framlingham' as Chubbis, Jubbis, Chubbs, or Jubbs), was born at Whitby, and was educated at Pembroke Hall, Cambridge, where he took his first degree in 1465. He was ordained deacon on 5 April 1466, priest on 19 Sept. 1467, M.A. 1469, D.D. 1491. He seems to have resided in college, and in 1486 was elected to fill a new office, next in rank to that of the master, as president of Pembroke. He was the author of two works: 1. 'Introduction to Logic.' 2. A Commentary on Duns Scotus, which covered a considerable part of the field of education of his day: its title was 'Declaratio Doctoris Shubys Magistri Collegii de Jhesu Cantabrigiæ super Scotum in secunde folio.' When Bishop Alcock was taking measures for erecting a college on the site and endowments of the discredited nunnery of St. Rhadegund, he consulted much with Chubbes, and eventually (1497) appointed him first master of the new college, which office he held until his death in November 1505. He was a benefactor both of Jesus and Pembroke.

[Mullinger's History of the University of Cambridge, ii. 425; Cooper's Athenæ Cantabrigienses, i. 10; Hawes and Loder's History of Framlingham, p. 218; Parker's Skeleton Cantabrigiæ.]

E. S. S.

CHUDLEIGH, ELIZABETH, COUNTESS OF BRISTOL (1720–1788), calling herself DUCHESS OF KINGSTON, the only child of Colonel Thomas Chudleigh, lieutenant-governor of Chelsea Hospital, the younger brother of Sir George Chudleigh [q. v.] of Ashton, Devonshire, and Harriet, daughter of Mr. Chudleigh of Chalmington, Dorsetshire, was born in 1720.

On Colonel Chudleigh's death in 1726, she and her mother were left badly provided for, and her youth was spent in the country. She was a beautiful girl; her first serious love affair took place when she was about fifteen, and an attack of small-pox from which she suffered at about the same age left her attractions unimpaired. William Pulteney, afterwards earl of Bath, having met her by chance while he was shooting, took a strong interest in her welfare, and endeavoured, though with no great success, to induce her to improve her mind by study. It was probably due to his good offices that she and her mother returned to London in 1740, and in 1743 she was through his interest appointed maid of honour to Augusta, princess of Wales. About this time James, sixth duke of Hamilton, fell in love with her. He was scarcely nineteen, and as he had not made the usual tour on the continent, left England for that purpose. Although he wrote to Miss Chudleigh, his letters were intercepted by her aunt, Mrs. Hanmer, with whom she spent the summer of 1744, and the duke afterwards married Miss Elizabeth Gunning. While staying with her aunt at the house of her cousin, the wife of Mr. John Merrill of Lainston, Hampshire, Miss Chudleigh in the course of the summer went to Winchester races, and there met the Hon. Augustus John Hervey, a lieutenant in the navy, second son of John, lord Hervey, and grandson of the first earl of Bristol. Hervey obtained leave of absence from his ship (the Cornwall) and paid his addresses to her at her cousin's house. Piqued at the apparent neglect of the Duke of Hamilton, she consented to marry him, and, as they were both poor, and she could not afford to lose her place as maid of honour, they were married privately, though in the presence of witnesses, in the extra-parochial chapel of Lainston, by the rector, a Mr. Amis, at 10 or 11 p.m. on 4 Aug. 1744. A few days afterwards Hervey joined his ship and sailed for the West Indies, and his wife, when not in attendance at Leicester House, lived with her mother in Conduit Street. Her husband returned to England in October 1746, and in the summer of the next year she was secretly delivered of a male child at Chelsea. This child was baptised at Chelsea old church on 2 Nov. 1747 as Henry Augustus, son of the Hon. Augustus Hervey. It was put out to nurse at Chelsea, and shortly afterwards died and was buried there. From the time of Hervey's return to England there had been frequent quarrels between him and his wife, and after the birth of their child they had no further intercourse. Miss Chudleigh, as she was still called, kept her marriage secret, and continued to hold office as a maid of honour in the court of the princess. She was remarkable even there for the freedom and indelicacy of her conduct, appearing on one occasion in 1749 at a masked ball in the character of Iphigenia, 'so naked that you would have taken her for Andromeda' (H. Walpole, *Letters*, ii. 153; Mrs. Montagu, *Letters*, iii. 158; Wraxall, *Historical Memoirs*, ii. 73). George II pretended to be in love with her, and gave her a watch 'which cost five-and-thirty guineas out of his own privy purse and not charged on the civil list,' and made her mother housekeeper at Windsor, a place of considerable profit (H. Walpole). Besides this income Mrs. Chudleigh and her daughter had a farm of 120 acres called Hall, in the parish of Harford, Devonshire, which Elizabeth kept during her life and which appears in her will. She is said to have assisted the Prince of Wales (George III) in his love affair with Hannah Lightfoot in 1754 (*Monthly Mag.* li. 532).

As, in 1759, the failing health of the Earl of Bristol seemed to promise the speedy succession of his brother Augustus Hervey, Elizabeth thought it well to take means to enable herself to establish her marriage should she wish to do so. She is said to have told her secret to the princess and to have acted by her advice. Early in February she went down to Winchester, where Mr. Amis then lay on his deathbed, and in the presence of his wife and Mr. Merrill caused him to enter her marriage in the register-book of Lainston chapel. The book, on Amis's death, was delivered by his wife into the custody of Merrill. About this time Elizabeth became the mistress of Evelyn Pierrepoint, second duke of Kingston, and her connection with him was a matter of notoriety when, on 4 June 1760, she gave a splendid ball in honour of the birthday of the Prince of Wales. Her parties were now the best arranged and most fashionable in London, and were much frequented by the ambassadors of foreign courts. In 1765 she was travelling independently in Germany, and stayed for a while at Berlin. Frederic II, writing in July to the Electress Dowager of Saxony about the marriage of his nephew the prince royal, says that nothing particular happened save the appearance of an English lady, Madame Chudleigh, who emptied two bottles of wine and staggered as she danced and nearly fell on the floor (*Œuvres de Frédéric II*, xxiv. 90). Frederic paid her some attention, and in after days she used to show some scraps of notes he had sent her. After she left Berlin she went to Saxony and

stayed some time with the electress dowager. On her return to England she led a life of extreme dissipation. Hervey, who was anxious to marry again, sent a message to her in 1768 by Cæsar Hawkins, the surgeon who had been present at the birth of her child, to say that he purposed applying for a divorce. In order to obtain a divorce, however, it was necessary to prove the marriage, and as Elizabeth was not willing to incur the scandal of a divorce, she refused to allow that a marriage had taken place. At the same time she was as anxious as he was for the dissolution of the marriage, in order that she might become the wife of the Duke of Kingston. Accordingly in Michaelmas term she instituted a suit of jactitation against him in the consistory court, and the answer made by Hervey was so weak that there is good reason to believe that the whole proceeding was collusive. Elizabeth, however, was unhappy, so she told Cæsar Hawkins, at finding that she had to swear that she was not married. However, she took the required oath, and on 11 Feb. 1769 the court declared her a spinster and free from any matrimonial contract, and enjoined silence on Hervey; and on 8 March next she was married to the Duke of Kingston by special license. While she had been the duke's mistress she had, when in England, lived much in a villa at Finchley, and then at Percy Lodge, near Colnbrook, and she was now building a house in Paradise Row, Knightsbridge, which was finished after her marriage to the duke, and was accordingly called Kingston House.

The duchess was presented on her marriage to the king and queen, who wore her favours, as did the officers of state. In May 1773 Hervey renewed his matrimonial case by presenting a petition to the king in council for a new trial, and the matter was referred to the lord chancellor. The duke died on 23 Sept. following, leaving to the duchess, by his will dated 5 July 1770, his real estate for life and the whole of his personalty for ever, on condition that she remained a widow, the reason of this restriction being her liability to be imposed on by any adventurer who flattered her. The extravagant signs of mourning displayed by the duchess were much ridiculed. Shortly after the duke's death she sailed to Italy in her yacht; she received many marks of favour from Clement XIV, and delighted the Roman people by having her yacht brought up the Tiber. During her absence Mr. Evelyn Meadows, the duke's nephew, on information obtained from Ann Cradock, who had been in her service, caused a bill of indictment for bigamy to be drawn up against her. On hearing of this she determined to return to England at once, and finding some difficulty in obtaining the money she wanted from the English banker at Rome with whom she had lodged her valuables, went down to his office with a pistol and compelled him to supply her. On her return to England she busied herself in taking measures for her defence. On 20 March 1775 her first husband, Hervey, succeeded his brother as Earl of Bristol. The duchess appeared in the court of king's bench on 24 May, before Lord Mansfield, to answer the indictment preferred against her. She was attended by the Duke of Newcastle, Lord Mountstuart, and others, and entered into a recognisance (herself in 4,000*l.* and four sureties in 1,000*l.* each) to stand her trial by her peers in parliament assembled. In the course of this year Foote the comedian ridiculed her under the character of Kitty Crocodile in his play 'A Trip to Calais,' which he proposed to bring out at the Haymarket. The duchess offered him 1,600*l.* to suppress the play, and when he refused to do so her friend Lord Mountstuart prevailed on the lord chamberlain, Lord Hertford, to forbid its production. The friends of the duchess, and among them her chaplain Foster, declared that Foote attempted to extort 2,000*l.* from her. Fearing that he would publish the play, the duchess on 15 Aug. wrote him an abusive letter. Foote replied, and the letters, which were published in the 'Evening Post,' show that the actor had by far the best of the encounter. The play was produced the next year with many alterations and under the title of 'The Capuchin.' Although the duchess declared that she was anxious that her case should be settled, she nevertheless on 22 Dec. applied for a *nolle prosequi*, on the ground of the sentence of the consistory court. The attorney-general, however, held that the crown had no power to grant this, as the offence with which she was charged was created by act of parliament, and to stay proceedings would therefore be an infringement of the Bill of Rights. The trial of the duchess began on 15 April 1776, on which day the peers went in procession from their house to Westminster Hall, together with the judges, the Garter king of arms, and other attendants on the lord high steward, Earl Bathurst. In the course of the proceedings, which extended over 16, 19, 20, and 22 April, the marriage with Hervey, the birth of the child, and the registration of the marriage in 1659 were clearly proved by Anne Cradock, by the sergeant-surgeon Cæsar Hawkins, and by the widow of Mr. Amis, who had since married a steward of the Duke of Kingston, and a verdict of guilty

was unanimously pronounced by the peers, the Duke of Newcastle alone adding 'but not intentionally.' As bigamy was a clergyable offence, the duchess might have been burned on the hand, but she claimed the privilege of her peerage, which exempted her from corporal punishment, and though the attorney-general argued against her claim it was allowed by the peers.

After her trial the duchess, who should now, speaking strictly, be called the Countess of Bristol, hearing that the duke's nephews were about to proceed against her, left England, being conveyed across the Channel to Calais in an open boat by the captain of her yacht, on the very day that a *ne exeat regno* was issued against her. She was, however, left in possession of her fortune. Her husband, the Earl of Bristol, obtained the recognition of his marriage from the consistory court on 22 Jan. 1777, as a preliminary step towards applying for a divorce. As, however, there was strong evidence of his collusion, no further proceedings were taken. He died on 22 Dec. 1779. At Calais the duchess, after being plundered by Dessein, the proprietor of the famous hotel, resided in a house she bought from a M. Cocove, sometime president of the town, allowing him and his family to occupy part of it with her. In 1777 she sailed to St. Petersburg in a ship that she bought and fitted up, having obtained leave to hoist the French colours (Sherlock). In order to secure a good reception, she sent two pictures from the duke's collection to Count Chernicheff. After sending them off she found that they were painted by Raphael and Claude Lorrain, and she tried to persuade the count to exchange them for others of less value. This he refused to do, and she declares in her will that she had simply committed them to his care. She received many favours from the czarina Catherine, who had her ship repaired for her when it was injured by a violent storm. Delighted with the attention that was paid her, the duchess bought for 12,000*l.* an estate near St. Petersburg, which she called 'Chudleigh,' and there she set up a manufactory of brandy; another estate was given her by the czarina. After a while, however, she grew restless, and left her property and her manufactory in charge of an English carpenter to whom she took a fancy. On her return to France she bought a house at Montmartre and a fine place near Paris, called St. Assise, which belonged to Monsieur, the king's brother, for 50,000*l.*, of which she appears to have only paid 15,000*l.* at her death. She went for a second time to Rome, where she is said to have lived somewhat scandalously, and also visited other continental capitals. Among the various persons who flattered her vanity in order to prey upon her was a notorious adventurer called Worta, who described himself as an Albanian prince, and who was afterwards apprehended in Holland as a forger and poisoned himself in prison. She is said to have actually received an offer of marriage from Prince Radzivil, who entertained her in a regal fashion. She was too restless to remain long in one country, or indeed in one humour. Her habits were extremely coarse; surrounded by unworthy persons, she was self-indulgent and whimsical, and her character was only redeemed from utter contempt by a certain generosity of temper that extended even to her enemies. She died somewhat suddenly at Paris on 26 Aug. 1788, at the age of sixty-eight. Her will, which was made in France on 7 Oct. 1786, is a strange document. Her story is said to have suggested to Thackeray the character of Beatrice in 'Esmond' and of the Baroness Bernstein in 'The Virginians.'

[An authentic detail . . . relative to the Duchess of Kingston; Letters of Horace Walpole, ed. Cunningham, passim; Mrs. Montagu's Letters, iii. 158; Sir N. Wraxall's Historical Memoirs, ii. 73; Monthly Mag. li. 532; Trial of Elizabeth, Duchess Dowager of Kingston . . . before the House of Peers; Whitehead's Original Anecdotes; Sherlock's Letters of an English Traveller, i. 27, ed. 1802; Œuvres de Frédéric II, xxiv. 90; Histoire de la Vie et des Aventures de la Duchesse de Kingston; Lettre à Madame L—— sur la mort d'Elisabeth Chudleigh, autrement Duchesse de Kingston; Collectanea Juridica, i. 323; Annual Register, xii. 73, xvi. 102, xix. 133, 159, 231–6, xx. 164, xxi. 168, xxx. 44–9, 213.] W. H.

CHUDLEIGH, Sir GEORGE, (*d.* 1657), parliamentarian commander, was son of John Chudleigh, esq. of Ashton, Devonshire, by a daughter of George Speke, esq. of White Lackington, Somersetshire. At the death of his father he was only three or four years old, but he was thoroughly educated by his trustees, and 'having been abroad for the most exquisite breeding that age could yield, he retired home, well improved,' and fixed his habitation at Ashton (Prince, *Worthies of Devon*, p. 210). Probably he was the person who was returned for St. Michael, Cornwall, to the parliament which assembled on 27 Oct. 1631, and for Lostwithiel, in the same county, to the parliaments which met respectively on 5 April 1614 and 16 Jan. 1620–1. On 1 Aug. 1622 he was created a baronet. He was elected for Tiverton to the parliament which assembled on 12 Feb. 1623–4, and for Lostwithiel to that of 17 May 1625.

At the commencement of the civil war he became very active in the west of England for the parliament against the king. In May 1643 the Earl of Stamford, who had just entered Cornwall with an army of seven thousand men, sent a party of twelve hundred horse, under the command of Chudleigh, to Bodmin, in order to surprise the high sheriff and gentlemen of the county. When Chudleigh heard of the defeat of the parliamentarian army, commanded by his son Major-general James Chudleigh [q. v.], at Stratton Hill, he removed from Bodmin to Plymouth, and thence to Exeter. After Stamford had accused James Chudleigh of treachery, Sir George surrendered his commission, and published a 'Declaration' which is reprinted in Rushworth's 'Historical Collections,' vol. ii. pt. iii. p. 272. Subsequently he espoused the cause of the king. He died in 1657, and was buried in Ashton church. He married Mary, daughter of Sir William Strode, knight, and left three sons and three daughters.

The following civil war tracts relate to him: 1. 'A Declaration for the Protection of Sir G. Chudleigh [and others] who have lately beene proclaimed traytors by his majestie,' 1642, *s.sh.* fol. 2. 'A Letter from Exceter, sent to the Deputy Lievtenants of Sommersetshire, subscribed George Chudley, and Nich. Martin. Shewing how Colonell Ruthen sallyed out of Plymouth, and hath taken Sir Edward Fortescue, Sir Edward Seymore, and divers other Gentlemen of note prisoners,' Lond. 14 Dec. 1642, 4to. 3. 'A Declaration published in the County of Devon by that Grand Ambo-dexter, Sir George Chudleigh, Baronet, to delude his Countrymen in their Iudgement and Affections, touching the present differences between his Majestie and the Parliament. Together with a full and satisfactory Answer thereunto, transmitted from thence under the Hand of a Iudicious and well Affected Patriot,' Lond. 1644 [i.e. 14 March 1643–4], 4to.

[Willis's Notitia Parliamentaria, vol. iii. pt. ii. pp. 147, 168, 177, 189, 199; Official Lists of Members of Parliament, pp. 437, 450, 457, 463; Rapin's Hist. of England, 2nd edit. ii. 478, 479; Clarendon's Hist. of the Rebellion (1848), pp. 397, 398; Burke's Extinct and Dormant Baronetcies, p. 115; Watt's Bibl. Brit.; Cat. of Printed Books in Brit. Mus.] T. C.

CHUDLEIGH, JAMES (*d.* 1643), parliamentarian major-general, was third son of Sir George Chudleigh, bart. [q. v.], of Ashton, Devonshire (BURKE, *Extinct and Dormant Baronetcies*, p. 115). At the commencement of the civil war he and his father took up arms on the side of the parliament. On 20 March 1640–1 the officers in Yorkshire despatched a letter to the Earl of Northumberland detailing their grievances. This letter was brought to London by Captain Chudleigh, who remained in town for nine or ten days, during which time he was in constant communication with Suckling, and he was sent back to the north with instructions from Jermyn and Endymion Porter to urge the officers to accept Goring as their lieutenant-general, and to be ready to march southwards in case of need. On 3 April 1641 Chudleigh convened a meeting of officers at Boroughbridge. They drew up a letter to Goring, and Chudleigh brought it to London on the 5th, and finding that Goring was no longer there, he followed him to Portsmouth. On 13 Aug. 1641 the House of Commons examined Chudleigh in regard to the part he had acted as intermediary between Suckling and the troops in the first army plot (GARDINER, *Hist. of England*, ix. 314, 324, x. 2).

In the west of England he was successful as major-general of the parliament forces, and struck great terror into the Cornish royalist army in a night skirmish at Bradock Down near Okington. In May 1643, while the king's troops were at Launceston, few in number and very short of provisions, the Earl of Stamford, the parliament's general in the west, entered Cornwall with an army of seven thousand men. He posted himself at the top of a hill near Stratton. On the 16th Sir Ralph Hopton, who commanded for the king at Launceston, approached the hill and ordered an attack on the parliament forces at four several places. The latter, under the command of Chudleigh, were defeated after gallantly sustaining the charge for many hours. In this action the Earl of Stamford had only three hundred men killed, but he left seventeen hundred in the hands of the enemy. Among these was Chudleigh, who was conveyed to Oxford. Stamford openly complained that Chudleigh had betrayed him, and, turning against him in the heat of battle, charged him with the body of troops under his command. Clarendon states that this accusation was false, though he is constrained to admit that the fact of Chudleigh joining the king's cause ten days after he was taken prisoner gave some countenance to the reproach that was first most injuriously cast upon him.

In the royalist army he held the rank of colonel. On 30 Sept. 1643, in an action between the garrison of Dartmouth and the besiegers under General Fairfax, he received a musket-shot which caused his death a few days afterwards. This, says Clarendon, was 'a wonderful loss to the king's service.'

The following civil war tracts have reference to him: 1. 'A most miraculous and happy Victory obtained by James Chudlegh, Serjeant Major Generall of the forces under the E. of Stamford, against Sir Ralph Hopton and his forces,' London, 29 April 1643, 4to. 2. 'Exploits Discovered, in a Declaration of some more proceedings of Serjeant Major Chvdley, Generall of the Forces under the Earle of Stamford: against Sir Ralph Hopton,' London, 2 May 1643, 4to. 3. 'A full Relation of the great defeat given to the Cornish Cavalliers, by Sergeant Major Generall Chudley. Confirmed by divers Letters from those parts to severall Merchants in London,' London, 3 May 1643, 4to. 4. 'A Declaration of the Commons assembled in Parliament,' London, 10 May 1643, 4to, contains 'some Abstracts of credible Letters from Exceter, who give a further Relation concerning the late Expedition under the command of Sergeant Major James Chudleigh against the Cornish.'

[Cat. of Printed Books in Brit. Mus.; Watt's Bibl. Brit.; Rapin's Hist. of England, 2nd edit. ii. 478, 479; Clarendon's Hist. of the Rebellion, edit. 1848, pp. 397, 398, 449; Rushworth's Historical Collections, vol. ii. pt. iii. p. 272; Warburton's Memoirs of Prince Rupert, ii. 100; Lysons's Devon, ii. 17, 156.] T. C.

CHUDLEIGH, MARY, Lady (1656–1710), poetical writer, daughter of Richard Lee of Winslade, Devonshire, was born in 1656. About 1685 she was married to Sir George Chudleigh of Ashton, in the neighbourhood; but the marriage was far from happy, and Lady Chudleigh found little pleasure, except in retirement and reading. Her first publication was a poem in 1701, 'The Ladies' Defence,' in answer to a sermon on 'Conjugal Duty' preached by Mr. Sprint. This was anonymous, but Lady Chudleigh put her initials to the epistle dedicatory. It made a stir, and was followed in 1703 by 'Poems on several Occasions,' dedicated to Queen Anne. Lintott desired to republish 'The Ladies' Defence;' Lady Chudleigh refused her consent, and he issued it unknown to her. Her next work was 'Essays upon several Subjects,' 1710, dedicated to the Electress Sophia, for which that venerable princess sent her an autograph letter of thanks in June. Lady Chudleigh died at Ashton the same year, and was buried without monument or inscription. Posthumous editions of 'Poems' were issued in 1713 and 1722, and selections from this work, with 'The Ladies' Defence,' were reprinted in 'Poems of Eminent Ladies,' 1755. Lady Chudleigh left also some unpublished works. She had three children—a daughter, whose death caused her great affliction, and two sons. 'Corinna' and she corresponded, her own poetical name being 'Marissa.'

[Ballard's Memoirs of Ladies, 409 et seq.; Preface to 'Three Children' in Poems; Letters to Corinna, Duke of Wharton's Poetical Works, ii. 109 et seq. These letters are also in Gwinnett's Honourable Lovers, 247 et seq.] J. H.

CHUDLEIGH, THOMAS (*fl.* 1689), diplomatist, was son of Thomas Chudleigh, the second son of Sir George Chudleigh, baronet [q. v.] of Ashton, Devonshire. He entered the diplomatic service, and was appointed secretary to the embassy to Sweden in 1673 (*Addit. MS.* 28937, f. 208). In 1677 he was named secretary to the embassy to Nimeguen, and in that capacity he took part in the negotiations which resulted in the celebrated treaty of peace between France and the United Provinces. He was sent as envoy extraordinary to the States-General of the United Provinces in 1678 (*Ellis Correspondence*, i. 197). In April 1687 Luttrell notes that 'Mr. Chudleigh, his majesties envoy to Holland, is said to have lately turn'd papist' (*Relation of State Affairs*, i. 398; cf. *Ellis Correspondence*, i. 251), and William Shaw, writing to John Ellis on 30 Aug. 1688, says: 'Mr. Chud. is going out of England in three or four days, in discontent I fear: he hath parted with every servant he kept here. I was last night standing at James Clarke's door, and I see him come out of his in very great ceremony with a couple of priests. I was to wait on him. He told me he thought he should pass this winter at Paris, though I hear it will be at Rome' (*Ellis Correspondence*, ii. 152). What became of him afterwards does not appear. He married Elizabeth Cole of an Oxfordshire family (Burke, *Extinct and Dormant Baronetcies*, p. 115).

His collection of State Papers, in 10 vols., relating chiefly to the treaty of Nimeguen, is preserved in the British Museum (*Harleian MSS.* 1514–23); and his letters as envoy to Holland to John Ellis (1678–89) are among the Additional MSS. (*Cat. of Additions to the Manuscripts in the British Museum*, 1854–75, p. 316).

[Authorities cited above; also Hackman's Cat. of Tanner MSS. p. 873; Addit. MSS. 15901, 15902; Ellis Correspondence, i. 160.] T. C.

CHURCH, JOHN (1675?–1741), musician, is said to have been born at Windsor in 1675, and educated as a chorister at New College, Oxford. On 31 Jan. 1696–7 he was admitted as an extraordinary gentleman of

the Chapel Royal, and on 20 July following he was sworn into the full place of a gentleman of the chapel, rendered vacant by the death of James Cobb. In 1712 a collection of the words of anthems used at the Chapel Royal was published under the direction of Dr. Dolben, the sub-dean. The compilation of this work has been ascribed by Dr. Rimbault on deficient authority to Church, but it was more probably the work of Dr. William Croft [q. v.] In 1723 Church published an 'Introduction to Psalmody,' which has now become rare. About the beginning of the century Church became lay vicar and master of the choristers at Westminster Abbey, and so late as 1740 (if an entry in the 'Gentleman's Magazine' for 1741 is to be relied on) he became a vicar choral of St. Paul's. He died 6 Jan. 1740–1, and was buried (10 Jan.) in the south cloister of Westminster Abbey. His wife Elizabeth and four children predeceased him. By his will (dated 3 July 1734, and proved 13 Jan. 1740–1) he bequeathed his entire property to be divided equally between his two surviving sons, the Rev. John Church and the Rev. Ralph Church. The former was later rector of Boxford, Suffolk, and died at Norwich 27 Oct. 1785, aged 80; the latter (who in 1738 published an edition of Spenser's 'Faery Queen') was subsequently vicar of Pyrton and Shirburn in Oxfordshire, and died in April 1787, aged 79.

[Grove's Dict. of Music, i. 356 *b*; Chapel Royal Cheque Book, 21, 22, 53, 89, 225; Westminster Registers, ed. Chester, 77, 78, 79, 250, 263, 273, 296, 337, 358; Gent. Mag. 1740, p. 38.]

W. B. S.

CHURCH, Sir RICHARD (1784–1873), liberator of Greece, second son of Matthew Church of Cork, by Anne, daughter of John Dearman of Braithwaite in Yorkshire, was born in 1784. His father and mother were both members of the Society of Friends. He was a boy of high spirit, and ran away from school to enlist. Subsequently his relations purchased him an ensigncy in the 13th (Somersetshire) light infantry, to which he was gazetted on 3 July 1800. Church, though small for his age, went through all the hardships of the Egyptian campaign, and was present at the battles of 8, 13, and 21 March 1801, and at the taking of Alexandria. On 13 Jan. 1803 he was promoted lieutenant into the 37th regiment, then garrisoning Malta, and on 7 Jan. 1806 he was, at the request of Lieutenant-colonel Hudson Lowe, promoted to a captaincy in the Corsican Rangers. Here he learned how to train and discipline men of the southern temperament. With a detachment of the Corsican Rangers, Church was present with Kempt's light infantry brigade at the battle of Maida, and he was then sent to Capri, which Colonel Lowe was holding with his own and a Maltese regiment. The place was believed to be impregnable, but Murat, the new king of Naples, wanted to perform an exploit, and so decided to seize it. In the night he sent some troops over to Anacapri, but failed to take Church and his men, for with equal coolness and courage Church got through the French lines to Capri (Sir H. Bunbury, *Narratives of some Passages in the Great War with France*, p. 348). In the defence of Capri itself the valour of Church was as conspicuously shown. He was wounded in the head, and when Colonel Lowe found it necessary to surrender on condition of being sent to Sicily with his men, he so highly praised Church that he was appointed assistant quartermaster-general to the force sent to take the Ionian islands under Major-general Oswald. He distinguished himself at the capture of Zante, Cephalonia, Paxo, and Ithaca, and especially at the storm of Santa Maura, where his left arm was shattered. While in the Ionian islands Church was ordered, at his own suggestion, to raise a regiment of Greek light infantry, similar to the Maltese Fencibles, for the defence of the islands, of which he himself was made major on 9 Sept. 1809, and the Duke of York lieutenant-colonel. The Suliote chiefs of the mainland, who had been trying to get the French to come over from the islands to free the Peloponnesus, now turned to England, and Church had no difficulty in getting such chiefs as Colocotronis, Metaxas, Nikitas, Plapoutas, Petmesas, and others to be officers, while their tribesmen formed the soldiers. In 1812 a second regiment of Greek light infantry was raised, of which Church was gazetted lieutenant-colonel on 19 Nov. But though he was adored by his men, the English government determined, on the requisition of Turkey, who feared that the disciplined Greek troops would be a danger to her, to disband the Greek regiments in 1815. Church presented a report on the Ionian islands to the congress of Vienna, and afterwards received the appointment of British military resident with Count Nugent's Austrian army, which drove the French out of Styria, Croatia, and Istria. He held the same office with General Bianchi's army in the short campaign against Murat, and with the army of occupation in the south of France. In 1815, at the end of the war, he was made a C.B.

Eager for active service, Church, with the permission of the war office, accepted the rank of maréchal de camp or major-general in the

Neapolitan service with the governorship of the two Apulian provinces, Terra di Bari and Terra di Otranto, with a special mission to suppress brigandage. The task was a hard one, and Church's life was in constant danger, but even Colletta acknowledges that he acted justly, though with severity, and destroyed the brigands (*Storia del Reame di Napoli*, ii. 334). His conduct gave such satisfaction to the king that he received various Neapolitan orders, and was in 1820 made commander-in-chief in Sicily. There he had a more difficult task than even in Apulia, for open revolution soon broke out against the king's authority. He arrived at Palermo to find the soldiers combined with the populace against the fallen government of the Bourbons; fearlessly but fruitlessly tried to preserve order; was sent by the revolutionary government to Naples; was imprisoned there in the Castello del Ovo; was acquitted after a sort of trial, and left the country in disgust. His services were recognised in his own country, and in 1822 George IV made him a K.C.H.

When the Greek revolution broke out, the Suliotes turned their eyes towards their old colonel, who had kept up his connection with Greece. His arrival on 7 March 1827 answered their appeal to him. Colocotronis, Metaxas, and his old Ionian friends met him at midnight with the cry, 'Here is our father! let us obey him, and our liberty is assured!' The third national assembly of Greece was then held, and through the influence of Colocotronis Church was elected generalissimo of the armies of Greece, Lord Cochrane admiral-in-chief, and Capo d'Istria president. Church accepted the command, but his first action, an attempt to relieve the Akropolis of Athens, was a failure. A night march from the shore across the plain of Athens had been forced upon Church by Cochrane as the price of his co-operation. Owing to want of preparation and disobedience of orders by the Greek chief Tzavellas, the Greeks were cut to pieces in the plain. After the battle Church held his position on the Munyehuim hill for three weeks, and brought off his men without loss in the face of his conquerors. In December 1827 Church landed on the Akarnanian coast of western Greece with a thousand men; gathered round him the chiefs; occupied the gulf of Arta and the passes of Macrinoros; finally cut the Turkish communications with Missolonghi and Lepanto; and forced both garrisons to surrender. When the evacuation of Akarnania and Ætolia was complete, Church resigned his command in indignation at Capo d'Istria's neglect of the army during the campaign. When Capo d'Istria wished to limit the Greek kingdom to the Morea, Church published a pamphlet in London, in which he represented the impolicy of handing over to Turkey the liberated provinces of western Greece. The frontier proposed in 1830 was 'rectified' in 1832, and western Greece included within the kingdom. One of the first acts of the new nationality and of the new king Otho was to continue Church's appointment. But the tyranny of Otho was hateful to him, and he co-operated in the revolution of 1843, by which a constitution was given to the country, and a constitutional king elected. In 1843 Church was appointed a senator, and in 1854 general in the Greek army, an honour conferred on no one else, and he continued to live at Athens in retirement, although distinguished by all the honours the nation could bestow. When he died, on 30 March 1873, the 'Great Citizen' was honoured with a public funeral and a public monument. The grand cross of the order of Hanover was conferred upon him in 1837. He married, 17 Aug. 1826, Elizabeth Augusta, elder daughter of Sir Robert Wilmot, second baronet, of Osmaston, Derbyshire. She died in 1878.

[Royal Military Calendar; Colletta's history of Naples; Gordon's and Finlay's histories of the Greek Revolution; Funeral Oration pronounced at the Greek Cemetery of Athens on 15–27 March 1873 over the tomb of the late General Sir Richard Church, by the Hon. P. Chalkiopulos, minister of justice, and Mr. John Gennadius, secretary of legation, 1873; information from Sir Richard's nephew, Canon Church of Wells, and Philip Meynell, esq.] H. M. S.

CHURCH, THOMAS (1707–1756), divine and controversial writer, born at Marlborough 20 Oct. 1707, graduated at Brasenose, Oxford, B.A. 1726, M.A. 1731. He was vicar of Battersea from 1740 till his death, 23 Dec. 1756. He also held a prebendal stall at St. Paul's Cathedral (3 Jan. 1743–4), and was lecturer at St. Anne's, Soho. He was a diligent writer in defence of christianity. For his vindication, against Conyers Middleton, of the miraculous powers of the early church, the university of Oxford conferred upon him the degree of D.D. (1749). He criticised with equal zeal the philosophy of deism and the doctrines and practices of the methodists. His analysis of the works of Bolingbroke (who is stated to have been his patron) is marked by considerable terseness and ingenuity of argument. In a letter to Whitefield he reproaches him for his frequent absences from his cure of souls in Georgia, 'though he often preached and expounded four times a day when he was on the spot.' While treating Wesley with more respect, he pronounces unreservedly against his system as having 'introduced

many disorders, enthusiasm, antinomianism, Calvinism, a neglect and contempt of God's ordinances, and almost all other duties.' Besides occasional sermons, he published: 1. 'An Essay towards vindicating the literal sense of the Demoniacks in the New Testament,' 1737 (anonymous). 2. 'A short State of the Controversy about the meaning of the Demoniacks in the New Testament,' 1739 (anonymous). 3. 'A Serious and Expostulatory Letter to the Rev. Mr. George Whitefield, on the occasion of his late Letter to the Bishop of London and other Bishops,' 1744. 4. 'Remarks on the Rev. Mr. John Wesley's Last Journal,' 1745. 5. 'A Vindication of the Miraculous Powers which subsisted in the three first Centuries of the Christian Church, in answer to Dr. Middleton's Free Enquiry,' 1750. 6. 'An Analysis of the Philosophical Works of the late Lord Viscount Bolingbroke,' London, 1755; Dublin, 1756 (both these editions, separately printed, were published anonymously).

[Brit. Mus. Cat.; Lysons's Environs, i. 39; Gent. Mag. December 1756; Rawlinson MSS. in Bodleian.] J. M. S.

CHURCHER, RICHARD (1659–1723), founder of Churcher's College, eldest son of Richard Churcher, gentleman, of Funtington, Sussex, was born there in 1659. He was apprenticed (1675–82) to John Jacob, an eminent citizen and barber-surgeon of London. Subsequently he engaged in the service of the East India Company, and went to India. On his retirement from the service he settled at Petersfield, Hampshire. His death occurred on 3 July 1723, and he was buried in the parish church of his native village. He founded a mathematical college at Petersfield for the education of the sons of inhabitants of the town, in order to qualify them for the naval service of the East India Company. A history of this college was published at London in 1823, 8vo.

[The History mentioned above.] T. C.

CHURCHEY, WALTER (1747–1805), friend of John Wesley, was born at Brecon on 7 Nov. 1747. His father was Walter, fifth son of Walter Churchy of Brecon (*d.* 12 July 1646). By profession he was an attorney, but never a thriving one. He became a zealous methodist, probably through the influence of Thomas Coke (1747–1814) [q. v.], a Brecon man, and from 1771 he corresponded with Wesley. He claims to have suggested to Wesley the publication of the 'Arminian Magazine,' begun 1 Jan. 1778. The suggestion was not a new one, but Wesley's letter of 18 Oct. 1777 shows that he was in correspondence with Churchey on the subject. Churchey was an indefatigable writer of religious verse. Before venturing to publish he consulted Cowper (in 1786), who gave him a cautious reply. Wesley got him subscribers for his first publication, a 'prodigious quarto' issued at a guinea; the leading piece is called 'Joseph.' Though it was not generally accepted as poetry, it was followed by other efforts in the same direction. The author in his final 'Apology' complains that he had been 'ostracised from Parnassus' by the critics. After Wesley's death Churchey became an ardent millenarian, of the school of Richard Brothers [q. v.] He died at the Hay, near Brecon, on 3 Dec. 1805, and is buried with his ancestors in the Priory churchyard, Brecon. He married Mary Bevan of Clyro, Radnorshire (*d.* 26 Oct. 1822, aged 77), and had six children. His second son, Walter (*d.* 28 Feb. 1840), was town clerk of Brecon for twenty-six years.

He published: 1. 'Poems and Imitations,' &c., 1789, 4to. 2. 'Lines on the Rev. J. Wesley,' &c. [1791?], 32mo. 3. 'An Elegy to the Memory of W. Cowper,' Hereford, 1800, 8vo. 4. 'An Addition to Collins's Ode on the Passions; and the second edition of an Elegy on the Death of W. Cowper,' 1804, 8vo. 5. 'An Essay on Man, upon principles opposed to those of Lord Bolingbroke; in four epistles,' &c., 1804, 16mo. 6. 'A Philippic on Idleness,' 8vo (Watt). 7. 'An Apology by W. Churchey for his public appearance as a Poet,' Trevecca, 1805, 8vo. The British Museum catalogue, following Watt, calls him 'William' Churchey.

[Cowper's Works (Bohn), iii. 370; Cottle's Reminiscences of Coleridge, Southey, &c., 1847, p. 230; Tyerman's Life and Times of Wesley, 1871, iii. 244, 282, 547, 579 sq.; monumental inscriptions at Brecon, per Rev. T. Wynne-Jones.] A. G.

CHURCHILL, ALFRED B. (1825-1870), journalist, born at Constantinople in 1825, succeeded his father in the proprietorship of the Turkish semi-official paper, the 'Jeride Hawades,' which he also edited. He promoted the cause of Turkish progress, in which he was a most useful coadjutor to Fuad and Ali Pashas; secured the co-operation of some able writers in the conduct of his paper; 'much improved the character of Turkish printing, and also bestowed attention on the spread of popular literature, publishing several cheap works, which included romantic and poetical novels, biographies, descriptions of scientific inventions, and a cookery-book; some of these went through a large impression.' When the late sultan visited this country in July 1867, Churchill

attended as the official historiographer of the expedition. He died in the winter of 1870, at the age of forty-five.

[Athenæum, 17 Dec. 1870, p. 805.] G. G.

CHURCHILL, ARABELLA (1648–1730), mistress of James II, was the eldest daughter of Sir Winston Churchill [q. v.] of Wootton Bassett, Wiltshire, the father of John, first duke of Marlborough [q. v.] Her mother was Elizabeth, daughter of Sir John Drake of Ashe, Devonshire. She was born in March 1648, rather more than two years before her brother John. After the Restoration Sir Winston Churchill's loyalty to the house of Stuart marked his family out for royal favour, and Arabella, soon after the Duke of York's marriage to Anne Hyde, was appointed maid of honour to the duchess, while her brother John was page to the duke. In this situation between 1665 and 1668 she won the affections of James. If we may believe the malicious report of the Count de Grammont, she was far from handsome. He describes her as 'a tall creature, pale-faced, nothing but skin and bone,' and as an 'ugly skeleton;' but says that the duke was so charmed by the graces displayed by her during an accident in the hunting-field, that he sought and obtained her for his mistress. Arabella became the mother by the Duke of York of (1) Henrietta (1670–1730), who in 1684 married Sir Henry Waldegrave of Chewton, ancestor of the present earls of Waldegrave; (2) James Fitzjames (1671–1734), afterwards the famous Duke of Berwick; (3) Henry Fitzjames (1673–1702), who was created Duke of Albemarle by his father after the revolution of 1688, and had also the title of grand prior of France; (4) another daughter who became a nun. When Arabella's connection with James II came to an end, she had a pension on the Irish establishment and married Colonel Charles Godfrey, who became, by the influence of the Duke of Marlborough, clerk controller of the green cloth and master of the jewel office in the reigns of William III and Anne, in which capacity Swift made acquaintance with him at Windsor (see *Journal to Stella*, 20 Sept. 1711, &c.) By him she had two daughters, Charlotte, a maid of honour to Queen Anne, who married the first Viscount Falmouth, and Elizabeth, who married Edmund Dunch. Surviving to the age of eighty-two (1730) she lived to see her royal lover die an exile at the court of the French monarch against whom her famous brother was commanding, while her no less famous son, the Duke of Berwick, was serving the same monarch in Spain. A portrait by Lely belongs to Earl Spencer.

[Coxe's Life of the Duke of Marlborough, p. 34; Memoir of the Count de Grammont, Eng. ed. 1846, pp. 274–82; Pepys's Diary, 12 Jan. 1669; Biographia Britannica.] E. S. S.

CHURCHILL, AWNSHAM (*d.* 1728), bookseller, was connected with the family of the Churchills of Colliton, Dorsetshire, and was the son of William Churchill of Dorchester. He was apprenticed to George Sawbridge, and he and his brother John entered into business as booksellers and stationers at the sign of the Black Swan in Paternoster Row. They 'were of an universal trade,' says Dunton. 'I traded very considerably with them for several years; and must do them the justice to say that I was never concerned with any persons more exact in their accompts and more just in their payments' (*Life*, i. 204). They published in 1695 the edition of Camden's 'Britannia' by Bishop Gibson, who used a manuscript (now lost) of John Aubrey, which he called 'Monumenta Britannica,' lent to him by Churchill, and which was preserved by the Churchill family down to the commencement of the present century. A second edition of Gibson's Camden was issued by Awnsham alone in 1722. Their next most important publication was the well-known work with which their name is usually associated: 'A Collection of Voyages and Travels, some now first printed from original MSS., others translated out of foreign languages and now first published in English; in four volumes, with an original preface giving an account of the progress of navigation,' &c., 1704, 4 vols. folio. It was issued to subscribers in that year, and the publishers stated that they possessed materials for two more volumes. These came out in 1732, 'printed by assignment from Messrs. Churchill.' The first four volumes were reissued (new title-pages only) in 1732; a 'third edition' of the six volumes is dated 1744–6; and another by Thomas Osborne, 1752. 'A Collection from the Library of the Earl of Oxford,' London, T. Osborne, 1745 and 1747, 2 vols. folio, known as the 'Harleian Collection,' and a similar collection by John Harris (1744–8, 2 vols. folio), are usually added to Churchill's collection, making up a valuable set of reprints of voyages and travels. It is stated on the title-page of the third edition that the preliminary essay on the history of navigation is 'supposed to be written by the celebrated Mr. Locke,' and it is included in the works of the philosopher (1812). The authorship is doubtful, but Locke had much to do with getting together the materials of the collection, which is likely to have been produced at his instigation. Locke was upon friendly terms with

Awnsham Churchill for many years, and left him a small legacy.

Lists of some of the books published by Messrs. Churchill may be seen in an advertisement after the preface of Camden's 'Britannia' (1695), and in the 'Gentleman's Magazine' (vol. liii. pt. ii. p. 1014). Perhaps their most extensive undertaking was the publication of the first edition of Rymer's 'Fœdera' (16 vols. folio, 1704–15); the seventeenth volume (1717) was issued by William Churchill, and the last three (1726–1735) by Jacob Tonson. Churchill was 'stationer to the king' and the leading bookseller of the day. He amassed a considerable fortune, and was able to purchase, in 1704, the manor of Higher Henbury in Dorsetshire from John Morton, and that of West Ringstead from James Huishe in 1723. He was M.P. for Dorchester between 1705 and 1710. He died unmarried on 24 April 1728, and his brother John succeeded to the estate. A library at Henbury was formed by the two brothers. William Churchill, 'bookseller to his majesty,' who died on 22 Feb. 1736, was the son of John Churchill.

[Dunton's Life and Errors, 1818; Nichols's Illustrations, viii. 464; Nichols's Lit. Anecd. i. 79, 150, &c., iii. 713, viii. 366, ix. 662–4, 771; Gent. Mag. 1783, vol. liii. pt. ii. pp. 832, 937, 1014; H. R. Fox Bourne's Life of John Locke, 1876; Britton's Life of J. Aubrey, 1843; Orig. Letters of Locke, Sidney, and Shaftesbury, ed. T. Forster, 1830; Letters of Eminent Men addressed to R. Thoresby, 1832, vol. i.; Calendar of Treasury Papers (1702–7, 1708–14, 1714–19), 1874–83; Sir T. D. Hardy's Syllabus of the Documents in Rymer's Fœdera, 1869, vol. i. preface; for family information, arms, &c., see Hutchins's History of Dorset, 3rd ed. 1861–70, 4 vols. fol.]

H. R. T.

CHURCHILL, CHARLES (1656–1714), general, third surviving son of Sir Winston Churchill [q. v.], was born on 2 Feb. 1656. Like his more famous brother, John Churchill, first duke of Marlborough [q. v.], he was born in the manor-house of Ashe, in the parish of Musbury, a parish situate between Seaton and Axminster, and, though in Devonshire, close to the confines of Dorsetshire. When thirteen years old he was appointed page of honour to Christian V, king of Denmark, and a few years later became gentleman of the bedchamber to Prince George of Denmark, afterwards the husband of Queen Anne of England. After the accession of William III to the English throne, Churchill entered upon military life, and he was present at the siege of Cork in 1690. At the battle of Landen, or Neerwinden, in 1693, he had the good fortune to take captive his nephew, the Duke of Berwick. He was then a brigadier, but in March 1694 he was elevated to the dignity of major-general of the foot forces, and was also created governor of Kinsale. In May 1702 he was raised still higher in the service, being appointed a lieutenant-general and master to the queen's buckhounds. At the battle of Blenheim (13 Aug. 1704) Churchill ably assisted his eldest brother in his design, as it was under his lead that a portion of the allied troops forced the passage of the river Nebel, an achievement for which he was rewarded, in October 1705, with the lieutenancy of the Tower of London. For his services at Blenheim he was honoured by being made the guardian of Marshal Tallard and the other French generals on their journey to imprisonment in England. When the city of Brussels surrendered to Marlborough, in May 1706, the command of the city was conferred upon Churchill, and in August of the same year he directed the siege operations against the town of Dendermonde. Honours were now showered upon him. The command of her majesty's forces in the Netherlands during the absence of his brother was entrusted to his care; he was made governor of Guernsey in November 1706 (a position which he held until 1711, and for which he resigned the lieutenancy of the Tower of London), general of the army 11 Jan. 1707, and in February of the same year, on the death of Lord Cutts, he was rewarded with the colonelcy of the 2nd regiment of foot guards. Churchill was for many years a member of parliament, sitting from 1701 to 1710 for the united borough of Weymouth and Melcombe. In March 1708 he was seized with an apoplectic fit, and the last years of his life were passed in retirement on the estate of Great Mintern in Dorsetshire, which he had inherited from his father. He died, without legitimate issue, on 29 Dec. 1714, and was buried in the church of Great Mintern, where a monument was erected to his memory. He married, in 1702, Mary, daughter and sole heiress of James Gould of Dorchester, and to her he left his estate and the greatest part of his personal property. She married at Beaconsfield, on 13 Feb. 1717, Montagu, second earl of Abingdon, and, dying on 1 Jan. 1757, was buried at Dorchester. Churchill's natural son, Charles Churchill, was created a lieutenant-general on 2 July 1739, and was also governor of Plymouth. He died in 1745, having been for thirty years member for Castle Rising in Norfolk through the influence of the Walpoles, with whom he was connected by his marriage to Anna Maria, a natural daughter of Sir Robert Walpole. By Mrs. Oldfield, the celebrated actress, he had a natural son, the third

Charles Churchill. Much information concerning him and his father will be found in Egerton's 'Life of Mrs. Oldfield,' p. 299, &c., Chester's 'Westminster Abbey Registers,' p. 330, and the 'Poetical Works of Sir Charles Hanbury Williams,' ed. 1822.

[Luttrell's Relation of State Affairs (1857), iii. 281, v. 171, 355, vi. 109–10, 134, 139, 284; Tindal's Continuation of Rapin, i. 150–51, 656–657; Hutchins's Dorset (1873), iv. 471, 481–2; Marlborough Despatches, i. 293, &c. ii. 123; Berry's Guernsey, 215; Wilson's Duke of Berwick, i. 381; Evelyn's Diary (ed. 1850), ii. 376.]

W. P. C.

CHURCHILL, CHARLES (1731–1764), poet, was born in Vine Street, Westminster, in February 1731. His father, Charles Churchill, was rector of Rainham, Essex, and from 1733 curate and lecturer of St. John's, Westminster. His mother is said by Cole to have been Scotch. The son was sent to Westminster School in 1739, and elected on the foundation in 1745 (Welch, *Alumni Westm.* p. 333). He was contemporary with George Colman, Cowper, Cumberland, Warren Hastings, and Elijah Impey. Another schoolfellow with whom he formed a close intimacy was Robert Lloyd, his junior by a year, son of Pierson Lloyd, then usher in the school.

Churchill did not proceed either to Christ Church or Trinity College, Cambridge. He was entered at the last in 1749, but never resided. He seems to have been rejected on some occasion at Oxford. According to Tooke, he stood for a fellowship at Merton at the age of eighteen. Want of classical knowledge was reported to be the ground of the rejection. His friends declared in reply that he had been guilty only of impertinence, and had affected ignorance to show his contempt for the 'trifling questions proposed to him' (*Genuine Memoirs*). The whole story is unintelligible. Churchill was not likely to fail in the tests, if any, likely to be applied. He had been first in his election; he impressed his schoolfellows by his ability, while his masters had alternately to commend and reproach him. The probability is that he was really disqualified for entering Oxford or Cambridge by the discovery that he had made a Fleet marriage at the age of seventeen with a Westminster girl named Scot. His father took the young couple to live with him, and desired his son to prepare for orders. Some family connections probably recommended this career. Churchill is said to have retired for a time to the north of England, and in 1753 he returned to London to take possession (as Tooke says) of a small property inherited by his wife. On reaching the canonical age he was ordained by Bishop Willis of Bath and Wells to the curacy of South Cadbury in Somersetshire, under Bailey, a friend of his father. It was said by his first biographers that he had a curacy in Wales, and there eked out an income of 30*l.* a year by opening a cider cellar. The speculation, it is added, caused 'a sort of rural bankruptcy.' In the 'Author' he says that he had been condemned to 'pray and starve on 40*l.* a year.' The whole story is at least doubtful. In 1756 he was ordained priest by Sherlock, and took his father's curacy at Rainham. In 1758 the father died, and the parishioners of St. John showed their respect for him by electing the son as his successor in the curacy and lectureship. Churchill was now the father of two children. His income was only 100*l.* a year, and he tried to eke out his means by opening a school (at Westminster or at Rainham), and by teaching in a ladies' school kept by a Mrs. Dennis. At Westminster he renewed his old friendship with Robert Lloyd, who had succeeded his father as usher. The father, Pierson Lloyd, had been promoted to the second mastership of Westminster (1748). He was generous to his son's friend, probably with some view to indirectly helping his son, and not only persuaded Churchill's creditors to accept 5*s.* in the pound, but lent the necessary funds. Robert Lloyd was now giving up his ushership in order to try a literary career. Churchill had been a clergyman 'through need not choice' (Dedication to *Sermons*). Conscientious biographers alone have read the published sermons attributed to him, and they pronounce them to be unreadable. Churchill himself says that 'sleep, at his bidding, crept from pew to pew.' His first biographers say that he discharged his duties well, which probably means that he had as yet caused no scandal. His marriage was now coming to the usual end of such alliances. His wife was as 'imprudent' as himself (*Biog. Brit.*), if nothing worse; and in February 1761 a formal separation took place. Churchill's references to her imply that he was heartily tired of her. Churchill was meanwhile trying the booksellers. He had published some scraps in a periodical called the 'Library,' edited by Kippis. A poem called 'The Bard,' in Hudibrastic verse, was rejected by a bookseller named Waller. Another called 'The Conclave,' a satire upon the dean and chapter of Westminster, would have been accepted but for dread of legal consequences. Churchill perceived the true direction of his powers. His friend Lloyd had just gained some success by the 'Actor,' a didactic performance of the usual kind, and Churchill now composed the 'Rosciad.' He had long

been familiar with the theatres, and frequented them closely for two months to prepare his poem. He offered the copyright for twenty guineas to the booksellers, and, on their refusal to give more than five, published the poem at his own risk in March 1761. It won almost immediately a success not equalled by any satire between Pope's 'Dunciad' and Byron's 'English Bards and Scotch Reviewers.' The success was due in part to a genuine vigour, which showed Churchill to be a not unworthy disciple of Dryden, whom he admired and imitated, and partly to the more transitory effect of its personalities. Garrick and the leading actresses, Mrs. Pritchard, Mrs. Cibber, and Mrs. Clive, were warmly eulogised, but all the best-known actors of the day were the subjects of graphic and uncomplimentary portraits, now often their best surviving titles to recollection. The effect produced is vividly described by Davies in his life of Garrick, who was himself, according to Boswell and Johnson (*Life of Johnson*, 20 March 1778), driven from the stage by the verse,

He mouths a sentence as curs mouth a bone.

The 'Critical Review' (xi. 209–12), then in Smollett's hands, criticised the poem, and, though paying it some compliments, attributed it to Lloyd, jointly inspired by Colman and Bonnell Thornton, the three being regarded as a mutual admiration society. Both Lloyd and Colman publicly contradicted the report, and Churchill then claimed the authorship, at the same time announcing the speedy appearance of an 'Apology addressed to the Critical Reviewers.' The 'Apology' contains a savage attack upon Smollett, and a rough warning to Garrick. Garrick had rashly suggested that he had been praised in the 'Rosciad' because its author desired the freedom of his theatre. He professed to be so delighted with the 'Apology' as to forget in reading it that he ought to be alarmed. But he took the warning, wrote a polite letter to Lloyd (printed in the Aldine edition from a copy belonging to Pickering) anxiously deprecating Churchill's displeasure, and for the future cultivated Churchill's acquaintance with scrupulous civility. Churchill carefully guarded himself, according to Davies, from accepting any obligations. Other victims attempted retaliation, and Churchill became the terror of the theatre. The expression of his face was anxiously watched both by Davies and Garrick. Churchill gained 750*l.* or 1,000*l.* (according to various reports) for the two poems. He now paid his debts in full (Kippis in *Biog. Brit.*, from his own knowledge), and he made an allowance to his wife. He appeared in a 'blue coat with metal buttons,' and gold lace on his hat and waistcoat. Pearce, then dean of Westminster, remonstrated against his improprieties, but it was not till January 1763 that the protests of his parishioners drove him to resign his lectureship.

Churchill now became famous in all literary circles. He wrote little until the end of 1762, but during the rest of his life he poured out a rapid series of satires with extraordinary rapidity, often poor and clumsy enough, but with occasional passages of remarkable power. His next (very commonplace) production, 'Night; an Epistle to Robert Lloyd,' contains an attack upon the 'Day' of John Armstrong. Armstrong's poem (written before Churchill had published a line) contains no reference to him, and therefore gave no intentional provocation [see Armstrong, John, 1709–1779]. Wilkes had published the poem during Armstrong's absence abroad, and in the summer of 1763 quarrelled with the author, whom he had complimented, in common with Churchill, in his dedication of 'Mortimer' (*North Briton*, 15 March 1763). The statement that he formed an acquaintance with Churchill by apologising for Armstrong's attack must be inaccurate. But in any case Churchill became an enthusiastic friend and admirer of Wilkes, who was just about to become a popular hero. Churchill took a share in his political warfare. Wilkes was publishing the 'North Briton,' directed against the 'Briton,' started by the common enemy, Smollett, under Bute's patronage. Churchill helped Wilkes regularly, as appears by the correspondence now in the British Museum. It was stated by Kearsley the printer that the profits were given to Churchill. Churchill turned a paper, originally written for the 'North Briton,' into his next poem, 'The Prophecy of Famine.' It was published in January 1763. Boswell and Thomas Campbell have condoned its extravagant ridicule of the Scotch in consideration of its unmistakable vigour. It fell in with the popular sentiment, and had a great success. Churchill dressed his little boy in highland costume, the child explaining to inquirers, 'My father hates the Scotch, and does it to plague them.' The famous No. 45 of the 'North Briton' appeared on 23 April. Wilkes was arrested under the general warrant. Churchill accidentally entered Wilkes's room while the king's messenger was with him. 'Good morrow, Mr. Thomson,' said Wilkes. 'How does Mrs. Thomson to-day? Does she dine in the country?' Churchill took the hint, secured his papers at once, and retired for the time (*Collection of Papers . . .*

on the Case of Wilkes (1767), p. 174). He was present, however, at the hearing of the case before Pratt in the following week. Hogarth was also present, drawing a caricature of Wilkes. He had been known both to Wilkes and Churchill. In September 1762 he had caricatured Pitt and Temple in a print called 'The Times.' Hogarth was attacked for it in the 'North Briton,' and Churchill already contemplated an 'epistle' (see letter in Forster's *Essays*, ii. 262). His 'Epistle to Hogarth' appeared in answer to Hogarth's new provocation in July 1763. Hogarth retaliated by a caricature of Churchill as a bear in clerical bands, and with a pot of porter and a club marked 'Lies and North Britons.' Churchill's abuse is vigorous enough, but it is needless to refute the statement insinuated by his friends that it shortened Hogarth's days.

On 15 Nov. 1763 parliament met, and Wilkes was assailed in the House of Lords for the 'Essay on Woman.' On the 16th he was wounded in the duel with Samuel Martin. Churchill took his friend's part by publishing the 'Duellist' (for which he received 450*l.*), containing satire of excessive bitterness upon Sandwich, Warburton, and Mansfield, the most conspicuous assailants of Wilkes in the upper house. This poem and the 'Ghost,' in which Johnson is ridiculed on occasion of the Cock Lane story, are in octosyllabic metre. Churchill when following Butler is less happy than when following Dryden. His rhetoric is cramped by the shorter measure. But the satire upon Warburton at least is pungent, though too indiscriminate for the highest efficiency. Johnson had pronounced Churchill to be a 'shallow fellow,' and the knowledge of this prompted the portrait of 'Don Pomposo.'

Churchill had meanwhile published other poems. The 'Conference' had appeared in November 1763, and the 'Author'—which was met with critical approval at the time—in the following month. Both of them are spirited treatments of the old theme of satirists, their own independence and love of virtue. The 'Conference,' however, contains a remarkable confession of remorse for a private sin. Churchill had seduced the daughter of a tradesman (a 'stone-cutter' according to Horace Walpole). She had repented, but the reproaches of an elder sister drove her back to Churchill, who protected her till his death. He was with her in Wales during the summer of 1763, and was also present at the Oxford commemoration of that year (Nichols, *Anecd.* viii. 236). Churchill's immorality was not incompatible with much generosity and manliness. A story is told in 'Chrysal' (by Charles Johnson) of his generous rescue of a girl in distress and her family, which seems to rest upon some foundation of fact (*Chrysal*, vol. iv. bk. i. ch. xxi. and following), and which at any rate gives the contemporary view of his character. Robert Lloyd fell into difficulties in the autumn of 1763. Churchill allowed a guinea a week to support Lloyd in the Fleet prison, and promoted a subscription for his permanent release. Wilkes was driven to Paris by the prosecutions. Churchill's fame had reached France. Horace Walpole tells us (letter to Mann, 15 Nov. 1764) that a Frenchman asked Churchill (husband of Lady Maria, Walpole's half-sister) whether he was 'le fameux poète.—Non.—Ma foi, monsieur, tant pis pour vous.' Churchill, however, stayed in England for the present. He resided for a time at Richmond, and afterwards took a house on Acton Common, furnished (according to the *Genuine Memoirs*) with elegance and provided with horses and carriages. In 1764 he published 'Gotham,' his most carefully elaborated performance, and greatly admired by Cowper. It is an exposition of his political philosophy, compared by Forster to Bolingbroke's 'Idea of a Patriot King.' The absence of personal satire prevented its attaining popularity, or having much permanent value; for Churchill is at his best in satire. In the 'Candidate' he again attacked Sandwich, who was now standing for the high-stewardship of Cambridge, and presenting an irresistibly tempting mark for a satirist. Grey tried his hand at satire on the same occasion in the 'Candidate, or the Cambridge Courtship.' 'The Farewell,' 'The Times' (upon a revolting subject), and 'Independence' (remarkable for a vivid portrait of his own appearance, recalling Hogarth's caricature) followed rapidly. Two other poems, the unfinished 'Journey,' which contains a curious anticipation of his approaching end, and a satirical dedication of his sermons to Warburton, appeared posthumously. The last seems to suggest some private cause of quarrel, though Churchill's antipathy may be sufficiently explained by Warburton's attack upon Wilkes. Churchill, it may be added, had, as appears in his letters to Wilkes, a special antipathy to Warburton's friend, Pope, partly perhaps because he was Warburton's friend. Churchill went to meet Wilkes at Boulogne in October. He was seized by a fever on the 29th. He dictated a note, leaving annuities of 60*l.* to his wife, and of 50*l.* to his mistress. It seems, however, that he left no property to supply these annuities, a fact which he may have been too ill to remember. Cole gives a rumour, obviously exaggerated, that his copyrights were worth 3,000*l.* He left all

his property to his two boys, subject to these annuities; his executors were John Churchill, his brother, and Humphrey Cotes; and his papers were left to Wilkes. He died 4 Nov. 1764, Wilkes having some trouble in preventing a disturbance of his last moments by officious priests. His property was sold by auction and fetched extravagant prices. Robert Lloyd heard the news when sitting down to dinner. He sent away his plate, saying, 'I shall follow Churchill,' and took to bed, from which he never rose. Davies says that Lloyd died of dissipation. Probably the causes were various. Churchill's sister, Patty, who was betrothed to Lloyd, died soon afterwards. It is said that Wilkes destroyed a partly finished satire among Churchill's papers, directed against Colman and Thornton. An apology for such a satire against two old friends may be suggested by the charge made against them, that they had neglected Lloyd in his distress.

Churchill's body was brought to Dover and buried in the old churchyard of St. Martin. It is marked by a slab and the line taken from the 'Candidate'—

> Life to the last enjoyed, here Churchill lies.

A monument is also erected to him in the church. Byron visited the grave when leaving England for the last time, and has recorded his impression in lines dated Diodati, 1816.

Wilkes made many professions of a desire to do honour to his friend's memory. He did nothing beyond scribbling some worthless notes to his poems (printed in his volume of correspondence of 1769, also, with omissions, by Almon, and in 'New Foundling Hospital for Wit,' 1786, iii. 89–107), giving some scanty information to Kippis for the 'Biographia,' and erecting a monument, with a Latin inscription ('Carolo Churchill, amico jucundo, poetæ acri, civi optime de patria merito, P. Johannes Wilkes, 1765'), on an urn presented to him by Winckelmann, and upon a pillar in the grounds of his cottage at Sandown in the Isle of Wight. Their intimacy, as may be too certainly inferred from the correspondence now in the British Museum, was in some respects little creditable to the morality of either.

Churchill's mother survived till 1770. His brother John was a physician, who attended Wilkes, and published some editions of his brother's works. Another brother, William, was rector of Orton-on-the-Hill, and died in 1804. Churchill left two sons, Charles and John, who were educated by Sir Richard Jebb. John married imprudently, and died in France, leaving a widow and daughter, for whose support an appeal was made in 1813. Charles became an itinerant lecturer, and got into trouble. Begging letters addressed by him to Wilkes at intervals down to 1786 are in the Add. MSS. 30871-3, 30875.

A portrait of Churchill, by Schaak, is engraved as a frontispiece to his works in various editions. Another is mentioned by Mr. Forster as presented to Lord Northampton's Hospital at Greenwich in 1837 by Mr. Tatham, the warden.

Johnson told Boswell (1 July 1763) that he had always thought Churchill 'a blockhead,' and thought so still. Churchill, however, had shown more fertility than was to be expected, and a tree which produced many crabs was better than a tree which only produced a few. Cowper gives a fine criticism of his old schoolfellow in 'Table Talk,' and speaks of him enthusiastically, calling him 'the great Churchill' in a letter to Unwin in 1781 (Southey, *Cowper*, vi. 9–11).

His works are: 1. 'The Rosciad,' March 1761 (9th edition in 1765). 2. 'The Apology; addressed to the Critical Reviewers,' April 1761. 3. 'Night; an Epistle to Robert Lloyd,' January 1762. 4. 'The Ghost,' first two books March 1762, third September 1762, fourth November 1763. 5. 'The Prophecy of Famine; a Scots Pastoral, inscribed to John Wilkes, Esq.,' January 1763. 6. 'An Epistle to W. Hogarth,' July 1763. 7. 'The Conference,' November 1763. 8. 'The Duellist,' in three books, November 1763. 9. 'The Author,' December 1763. 10. 'Gotham,' in three books, bks. i. and ii. February 1764, bk. iii. September 1764. 11. 'The Candidate,' June 1764. 12. 'The Times,' September 1764. 13. 'Independence,' September 1764. 14. 'The Farewell,' 1764. 15. 'The Journey' (in posthumous collections). 16. Sermons, with dedication to Warburton, 1765. It is suggested that the sermons were probably found in his father's desk. A collective edition of Churchill's poems appeared in a handsome quarto volume in 1763. The poems published in 1764 form a second volume. A 'third' edition, in two volumes, 8vo (printed for John Churchill, executor), including all the poems, appeared in 1766, and a 'fifth' edition, in four volumes, the last including the sermons and dedication to Warburton, in 1774. Churchill's poems are included in Anderson's, Chalmers's, and other collections.

[A sketch of Churchill's life in the Annual Register for 1764, pp. 58–62 (previously published in the Whitehall Evening Post, 8 Dec. 1764, and elsewhere); Genuine Memoirs of Mr. Charles Churchill (by an anonymous friend), 1765; Biog. Brit. (article by Kippis, who acknowledges information from Wilkes, and adds some facts from his own knowledge, but depends chiefly on the preceding); Memoir by W. Tooke prefixed to

an edition of the works in 1804. Tooke had the use of manuscripts by Churchill's brother William, belonging to the poet's publisher, Flexney. Tooke revised this for the Aldine edition of 1844. Copious notes are also given. John Forster reviewed the edition, with too much asperity and far too little acknowledgment for useful materials, in the Edinburgh Review for January 1845. His article, which is the fullest account of Churchill, is republished in his Historical and Biographical Essays (1858), ii. 209–91, and in the Traveller's Library, 1856. In 1866 a new Aldine edition was published, in which Tooke's notes are much compressed, and a short notice by J. L. Hannay substituted for the life. In Southey's Cowper (i. 69–105) is an excellent account of Churchill and his friends. See also Davies's Life of Garrick (1780), i. 313–28; Kenrick's Memoir of R. Lloyd prefixed to Works (1774); Almon's Wilkes (1805), iii. 1–84; Add. MSS. 5832, ff. 71–81 (notes by W. Cole), 30878 (correspondence with Wilkes).] L. S.

CHURCHILL, FLEETWOOD, M.D. (1808–1878), obstetrician and medical writer, was born at Nottingham in 1808. His father, a business man, died when he was three years old, and he was educated by his mother. He early showed a special interest in medical science; was apprenticed to a general practitioner at Nottingham in 1822, and afterwards studied in London, Dublin, Paris, and Edinburgh, where he graduated M.D. in 1831. In the following year, in order to perfect himself in midwifery, he again went to Dublin, where he finally settled in practice. Having become a licentiate of the King and Queen's College of Physicians, he aided in establishing a small lying-in hospital (the Western), and in there instructing a class of students in midwifery. He was now happily married, and entered upon a very successful career as a teacher, a writer, and a practitioner. His income reached 3,000*l.* a year. Various professional honours and appointments were bestowed upon him. In 1851 the honorary degree of M.D. was conferred upon him by the university of Dublin; he was king's professor of midwifery in the School of Physic from 1856 to 1864; he was twice president of the Obstetrical Society of Dublin, in 1856 and 1864; and he was president of the King and Queen's College of Physicians in 1867–8. He was a most diligent student, and utilised as much as possible the many hours that the exercise of his profession obliged him to spend in the houses of his patients. He was also a deeply religious man, continuing all his life an attached member of the church of Ireland, and, when the act of disestablishment came into force in 1870, taking an active part in the arduous work of reorganisation. For this he was especially fitted, on account of the deep interest which he had for many years taken in the working and progress of the American episcopal church, on which he had read an elaborate paper at the Dublin Church Congress, 1869, afterwards published in a separate form. He was an ardent supporter of foreign missions, and intimately acquainted with the church abroad. He was also one of the earliest pioneers of sanitary reform in Dublin, and assisted in founding the old Sanitary Association in 1850. When, about two years and a half before his death, his health began to fail rapidly, he determined to give up the practice of his profession. Accordingly, after presenting his valuable obstetrical library to the College of Physicians, he left Dublin, and retired to the house of his daughter and son-in-law at Ardtrea rectory, near Stewartstown. Here, after a short illness, and within a month of completing his seventieth year, he died, 31 Jan. 1878. His principal works (which deservedly obtained a very wide circulation both at home and abroad) were the following: 1. 'Diseases of Females,' 1838. 2. 'Diseases incident to Pregnancy and Childbed,' 1840. 3. 'Operative Midwifery,' 1841. 4. 'Theory and Practice of Midwifery,' 1842. 5. A volume of monographs on 'Diseases of Women,' edited for the Sydenham Society, 1849. 6. 'Diseases of Children,' 1850.

[British Medical Journal, 16 Feb. 1878; Grimshaw in Dublin Journal of Medical Science, March 1878; West's Annual Address to the Obstetrical Society of London, 1879; and private sources.] W. A. G.

CHURCHILL, GEORGE (1654–1710), admiral, younger brother of John Churchill, first duke of Marlborough [q. v.], is said to have served as a volunteer in the navy in the Dutch war of 1666. During the Dutch war of 1672–4 he served as a lieutenant in the York and Fairfax, and in 1678 was appointed to command the Dartmouth. In September 1680 he commanded the Falcon, in which he went, in charge of convoy, as far as the Canaries. In September 1688 he was appointed to the Newcastle. It is difficult to believe that these appointments involved active service. If Churchill had really served, or wished to serve, afloat, there can be little question but that, with his brother's court interest, his promotion would have been very much more rapid. Guided by his brother, he was one of the first of the officers of the fleet to offer his services to the Prince of Orange, and was shortly afterwards advanced to be captain of the Windsor Castle, which he commanded in the battle off Beachy Head. With greater opportunity of distinction he

commanded the St. Andrew in the battle of Barfleur. In 1693 Churchill withdrew from the service. His withdrawal was commonly attributed to jealousy at the promotion of Captain Aylmer to flag rank over his head [see AYLMER, MATTHEW, LORD], but appears to have been rather the effect of the king's dislike of the family of Churchill, and of ill-will towards Russell, then first lord of the admiralty, whom Churchill believed to have influenced the king's decision (*Add. MS.* 31958, ff. 45–6). In 1699, when Russell, then earl of Orford, retired from the admiralty, and Marlborough had made his peace with the king, Churchill was appointed to a seat at the admiralty, which he held till January 1701–2, when the Earl of Pembroke was made lord high admiral.

On the accession of Anne and the appointment of Prince George as lord high admiral, Churchill was appointed one of his royal highness's council (23 May 1702). His interest sufficed to make him chief, and his first step was to promote himself at a bound to be admiral of the blue, thus placing himself above Aylmer, who was then vice-admiral of the red. At the same time, to give the promotion an air of reality, as well as, perhaps, to insure the pay of the rank, he hoisted his flag for a few days at Portsmouth, on board the Triumph. This and a similar parade the following year were his whole service as a flag officer; but the star of the house of Churchill was just then in the ascendant, and for the next six years Churchill governed the navy, as his brother, the Duke of Marlborough, governed the army. Complaints of the mismanagement of the navy were loud and frequent. The trade, it was alleged, was inefficiently protected; even the convoys were insecure. The activity of the French privateers was notorious; and the English admiralty, with a force at their disposal immeasurably superior to that of France, so managed it that at the point of attack they were always inferior. The exploits of Duguay-Trouin, or Forbin, in the Channel [see ACTON, EDWARD; BALCHEN, SIR JOHN] brought this home to the popular mind, and permitted Lord Haversham to say in the House of Lords: 'Your disasters at sea have been so many, a man scarce knows where to begin. Your ships have been taken by your enemies, as the Dutch take your herrings, by shoals, upon your own coasts; nay, your royal navy itself has not escaped. These are pregnant misfortunes and big with innumerable mischiefs.' So also the attempted invasion by the Pretender in 1708 must have been utterly crushed, it was stoutly argued, if Byng's ships had been clean and effective [see BYNG, GEORGE, VISCOUNT TORRINGTON]. These numerous failures all brought discredit on the prince's naval administration, the head and real autocrat of which was Churchill, and added to the many causes of ill-will which were accumulating against the Duke of Marlborough. Churchill, indeed, seems to have been ignorant, incapable, and overbearing, and to have rendered himself hated by almost all who came in contact with him.

He accumulated a large fortune, no doubt garnered from the thousand nameless perquisites of office. On the death of Prince George in October 1708 he retired from the admiralty and lived mostly at a villa in Windsor Park, where he occupied himself with the care of a magnificent aviary, which at his death, 8 May 1710, he bequeathed to the Duke of Ormonde and the Earl of Torrington. He was never married, and the bulk of his large fortune was inherited by a natural son. From 1700 to 1708 he was M.P. for St. Albans, and at the time of his death was member for Portsmouth. His portrait, by Sir Godfrey Kneller, is in the Painted Hall at Greenwich, to which it was presented by George IV.

[Charnock's Biog. Navalis, ii. 42; Luttrell's Brief Historical Relation of State Affairs, passim. Macaulay (Hist. of England, cabinet edit. vii. 29) speaks of him as commanding a brigade at Landen. The statement is incorrect, and refers to another brother, Charles [q. v.] George Churchill never held any command in the army.]

J. K. L.

CHURCHILL, SIR JOHN (*d.* 1685), master of the rolls, was the son of Jasper Churchill of London, and grandson of Jasper Churchill of Bradford, Somersetshire, the great-grandfather of John, first duke of Marlborough [q.v.] He was admitted a student of Lincoln's Inn on 15 March 1639, and, having been called to the bar in 1647, practised in the court of chancery, where he acquired an extensive business. Roger North, in his 'Life of Francis North, Baron of Guilford' (1742), relates that he 'heard Sir John Churchill, a famous chancery practiser, say, that in his walk from Lincoln's Inn down to the Temple Hall, where (in the Lord-keeper Bridgman's time) causes and motions (out of term) were heard, he had taken 28*l.* with breviates, only for motions and defences for hastening and retarding hearings' (p. 199). It is to the credit of the Lord-keeper Guilford that he afterwards lopped off this 'limb of the motion practice.' Churchill was knighted on 16 Aug. 1670, and appointed autumn reader at Lincoln's Inn in the same year. In May 1661 'John Churchill, esq.,'

was elected one of the members for the borough of Dorchester, and was returned by the borough of Newtown in the Isle of Wight to the succeeding parliament of 1678–9. As there is no other description given in the list, and as the second return is obviously inaccurate, there is some doubt whether this was Sir John Churchill.

About 1674 he was created a king's counsel and made attorney-general to the Duke of York. In May 1675 he was appointed by the House of Lords senior counsel for Sir Nicholas Crispe on his appeal from a chancery decree in favour of Thomas Dalmahoy, a member of the House of Commons. This was considered a breach of privilege by the commons, being in contravention of the resolution which it had recently passed, to the effect that 'whosoever shall appear at the bar of the House of Lords, to prosecute any suit against any member of this house, shall be deemed a breaker and infringer of the rights and privileges of this house.' On 1 June 1675 Churchill and the three other counsel who had appeared on behalf of Crispe were, by the order of the House of Commons, taken into custody by the serjeant-at-arms. After they had been released by the order of the House of Lords, it was resolved by the House of Commons on the 4th, by 152 to 147, that Sir John Churchill 'should be sent to the Tower for his breach of privilege and contempt of the authority of this house,' whereupon he was seized by the serjeant-at-arms while within the bar of the court of chancery, and committed to the Tower. The quarrel between the two houses was at length put an end to by the prorogation of parliament by the king on 9 June, when Churchill was immediately released. In 1683 he was chosen recorder of Bristol, in the room of Sir Thomas Atkins (Luttrell, 1857, i. 254), and on 12 Jan. 1685 he succeeded Sir Harbottle Grimston as master of the rolls. In March following he was elected member for Bristol, and he died during the succeeding summer vacation.

He married Susan, daughter of Edmund Prideaux, by whom he left four daughters. The manor of Churchill in Somersetshire, which he purchased from Richard Jennyns, was sold soon after his death for the payment of his debts.

[Foss's Lives of the Judges of England (1864), vii. 217–19; Collins's Peerage (1812), i. 365; Collinson's Somerset (1791), iii. 579–82; Barrett's Bristol (1789), p. 159; Shower's Reports (1720), 2nd pt. p. 434; State Trials (1810), vi. 1144–70; Parliamentary History, iv. 722–40; Parliamentary Papers (1868), vol. lxii. pt. i.; Notes and Queries, 5th series, ii. 110, 173.]

G. F. R. B.

CHURCHILL, JOHN, first Duke of Marlborough (1650–1722), was born in 1650 at Ashe in the parish of Musbury, Devonshire. Coxe, quoting the parish register of Axminster, says that he was born 24 June, and baptised 28 June. Marlborough himself (Coxe, ii. 240) mentions 6 June 1707 as his fifty-seventh birthday, and 26 May 1710 as his sixtieth (*ib.* iii. 192). The difference between old and new styles would reconcile the last two dates. Lord Churchill, quoting 'family papers,' gives the birthday as 24 May (*Notes and Queries*, 4th ser. viii. 492). Collins says '17 minutes after noon on 24 May;' and a horoscope (*Egerton MS.* 2378) gives the date as 25 May at 12.58 p.m. Another hour, it is said, must be a mistake, as it would have proved his stars to have been unfavourable at Blenheim. His father was Sir Winston Churchill [q. v.] He was educated at St. Paul's School, and was apparently a scholar (Gardiner, *Register of St. Paul's School*, p. 53). A doubtful story (Coxe, i. 2) tells of his reading or looking at the plates in 'Vegetius de re Militari' in his schooldays. His orthography was defective through life. After leaving the school he became page of honour to the Duke of York, and on 14 Sept. 1667 received his commission as ensign in the foot guards (Doyle, *Baronage*). Whether his sister Arabella [q. v.] was already mistress to the duke is uncertain, and it is therefore uncertain whether he profited by her interest. At any rate, he saw some service; he was for a time at Tangier. In June 1672 he became captain in a foot regiment, and in that year served under Monmouth with the English contingent of six thousand men in the French army in Flanders. Turenne is said to have distinguished him for his gallantry at the siege of Nimeguen, to have called him 'the handsome Englishman,' and to have won a bet that Churchill would recover a post with half the number of men who had failed to defend it. At the siege of Maestricht in June 1673 he was one of a dozen volunteers who supported Monmouth in a desperate and successful assault. Madgett (i. 739) mentions an official record of this feat. Monmouth presented him to Charles II, saying, 'I owe my life to his bravery.' On 3 April 1674 he received a commission from Louis XIV as colonel of the English regiment. It is probable that he served in later campaigns, and was present at the battle of Sinzheim and at the operations of 1675 and 1677.

His personal beauty and charm of manner helped his promotion. Untrustworthy rumours are given that he had been sent to Tangier on account of the king's jealousy of his favour with the Duchess of Cleveland. Mrs.

Manley recorded in the infamous 'New Atalantis' the anecdote that the same duchess gave him 5,000*l.*, of which he invested 4,500*l.* in an annuity upon Lord Halifax's estate. The fact that he made this purchase is proved by the existence of the original agreement in the Blenheim papers (Coxe, i. 10); while Lord Chesterfield, the grandson of Halifax, confirms the general truth of the story. Coxe charitably thinks that the duchess may have given him the money because she was his second cousin once removed. Mrs. Manley is also responsible for the assertion, repeated in Pope's 'Sober Advice from Horace,' that he afterwards behaved ungratefully to his mistress. Even in his pleasures, it was said, he had an eye to business. Pope says (Spence, *Anecdotes*, p. 143) that he once showed Cadogan forty broad pieces, 'the first *sum* he ever got in his life,' which he had always kept unbroken. That Marlborough in early life was neither strictly virtuous nor wanting in an eye for the main chance may be taken as proved; but the details represent current scandals, the accuracy of which cannot be determined. Churchill's amatory adventures came to an early end. He fell in love with Sarah, daughter of Richard Jennings of Sandridge, near St. Albans, whose elder sister, Frances, married, first Sir George (or Count) Hamilton, elder brother of the famous Anthony, author of the 'Mémoires de Grammont;' and secondly Richard Talbot, created duke of Tyrconnel by James II. Sarah Jennings was born 29 May 1660, probably at Holywell, near St. Albans (Thomson, i. 9, 10). She was in the household of Mary of Modena, the second duchess of York, as an attendant upon the duchess's stepdaughter, the Princess Anne. Churchill's courtship was difficult; the lady was coy and quick-tempered; when his parents desired a richer marriage, his mistress urged him to abandon his suit, and threatened to escape his importunities by joining her sister, the Countess of Hamilton, in Paris. This produced so effective a remonstrance from her lover that they were married early in 1678, the courtship having begun some two years previously (Coxe, i. 11). The marriage was at first known only to the Duchess of York, but in the same summer they were reconciled to his parents.

On 17 Feb. 1677–8 Churchill received his commission as colonel of a regiment of foot, and during the following years was trusted in many confidential employments by the Duke of York. In April 1678 he was sent to communicate with the Prince of Orange, recently (4 Nov. 1677) married to the Princess Mary. Charles II and his brother were just then affecting a desire to renew the policy of the Triple Alliance. In the autumn there was a show of an active support of William, and Churchill returned to Holland with a warrant from the Duke of Monmouth (2 Sept. 1678), authorising him to command a brigade in the contemplated operations. The peace of Nimeguen immediately followed, and Churchill returned to England. The struggles over the Popish plot and the Exclusion Bill now began. When, in March 1679, James was forced to leave England, Churchill and his wife followed the duke to the Hague. Churchill returned with the duke to England in September upon the illness of Charles II. The duke was entrusted with the government of Scotland, as England was too hot to hold him. Churchill, after a mission to Paris, followed his patron to Scotland, reaching Edinburgh 4 Dec. 1679. During part of 1680 James, with Churchill, again visited London, but was forced to return to Edinburgh. In January 1681 he sent Churchill on a confidential mission to Charles, entreating the king to form a close alliance with France, to rule without a parliament, and to allow James to return to England. The return was impossible for the moment, but in 1682 Churchill accompanied James to England after the reaction against the popular party. He went with James to Scotland to bring back his court, when the yacht in which they sailed was lost [see Berry, Sir John], 6 May 1682, and Churchill was one of the few who escaped through James's especial care.

Churchill was created Baron Churchill of Aymouth in Scotland 21 Dec. 1682, and 19 Nov. 1683 appointed colonel of the 1st or royal regiment of dragoons, then newly raised. On 18 July 1683 the Princess Anne had been married to Prince George of Denmark, and at her earnest request Lady Churchill was appointed one of the ladies of her bedchamber. The intimacy rapidly grew closer. The famous nicknames Mrs. Morley and Mrs. Freeman were adopted about this time by the princess and her friend. Lady Churchill's imperious character and vigorous intellect completely dominated for a time the weaker mind and will. Unsuccessful attempts were made to convert both of them to catholicism (*Conduct of the Duchess of Marlborough*, p. 16). Churchill himself had through life a strong religious feeling. His fidelity to the church of England is admitted even by his severest critics. When in Paris in 1685 he told Ruvigny, afterwards Lord Galway (as Galway told Burnet), that he would quit James's service if the new king attempted to change the 'religion and constitution' of the country. Churchill had imbibed cavalier principles in his infancy, and

for the first fifty years of his life was identified with the high church and tory party. The fanaticism of papists or puritans was equally abhorrent to him. He was not of the stuff of which martyrs are made, his practical sense being as conspicuous as his want of high-wrought principle. The church of England, by its moderation, its dignity, and its intimate connection with the whole fabric of English society, was thoroughly congenial to his temperament. To have betrayed the church would, to say the least, have cost him a severe strain, to which nothing could have persuaded him but the strongest possible perception of his own interests.

Upon James's accession Churchill was sent to Paris to compliment Louis XIV, and to express gratitude for past subsidies with a view to their continuance. He was at the coronation of James on 23 April 1685, was sworn gentleman of the bedchamber on 25 April, and on 14 May raised to the English peerage as Baron Churchill of Sandridge in Hertfordshire. Upon the insurrection of Monmouth he received command of the troops at Salisbury, harassed the movements of the insurgents, and was appointed major-general (3 July 1685). He commanded under Feversham at Sedgemoor (6 July), and by his coolness recovered the disorder into which the royal troops were thrown by the night attack of the rebels. He was rewarded by the colonelcy of the third troop of horse guards (commission dated 1 Aug. 1685). After the battle he helped a sister of one of the prisoners to obtain an interview with James. Even Macaulay admits that cruelty was not one of Churchill's 'numerous faults.' But he prophesied too truly that the marble chimneypiece which he touched was 'not harder than the king.'

Churchill seems to have taken no part in the political measures of the new reign. His position at the court of the Princess Anne was secure, and if his own strength of principle were doubtful, so keen an observer with such opportunities for gauging the calibre of James's intellect must have perceived the insanity of the royal policy. Dykvelt on his mission to England in 1687 was instructed to communicate especially with Churchill, whose influence with Anne and in the army gave him great importance. On his return to Holland he brought a letter to William (dated 17 May 1687) in which Churchill declared that the princess would suffer death rather than change her religion, and that he was equally determined, though in any other cause he would give his own life for the king. Though he could not (or did not) 'lead the life of a saint,' he was resolved on occasion 'to show the resolution of a martyr.' In the following summer, according to a story told by his first biographer, who professes to have heard the story at the time from Churchill himself, he remonstrated with the king and hinted at the necessary consequences of his policy. James, however, continued to trust implicitly in his fidelity. On 4 Aug. 1688 Churchill sent another message to William saying that he put his 'honour absolutely in the hands of the prince' (Dalrymple, *Memoirs*, &c. pt. i. bk. v. pp. 62, 121). After the first desertions to William, James called together his officers in London, when Churchill, just made lieutenant-general (commission dated 7 Nov. 1688), was the first to vow that he would shed the last drop of his blood for James (Clarke, *Life of James*, ii. 219). Churchill was in command at Salisbury, where James had collected a force to oppose William's march. He advised James to inspect the troops at Warminster, but a violent bleeding from the nose detained the king at Salisbury. It was afterwards rumoured among the Jacobites that Churchill, with Kirk, Trelawny, and other traitors, had intended to seize James and carry him to William, and it was even said that Churchill had proposed himself to stab the king (see Macpherson, *Original Papers*, i. 280–3, for the evidence). Churchill was not a conspirator of the Colonel Blood order, and it is impossible to believe that he would have committed a crime which must have been repudiated by those in whose interest it was intended. At a council of war on 24 Nov. 1688 James decided upon a retreat in opposition to Churchill's advice. The same night Churchill escaped and joined the prince at Axminster, leaving behind him a dignified letter about his conscience and his religion.

Anne heard the news at London. Alarmed at the consequences to her favourites and herself, she resolved to fly. Lady Churchill arranged the details, and on the night of the 25th escaped with her to the house of the bishop of London, and thence to Nottingham [see under Anne, 1665–1714]. Churchill himself was employed by William in restoring order among the royal troops who were disbanded by Feversham upon an order from James. He was one of the peers who formed a kind of provisional government during the interregnum. During the vehement debates in the Convention parliament, which settled the form in which the resolution was to be carried out, Churchill voted for a regency, but afterwards absented himself from the House of Peers, as Coxe states (i. 33), 'from motives of delicacy.' The Churchills, however, took a most important part by per-

suading Anne to consent that William should reign for life (CLARENDON, *Diary*, ii. 225). Lady Churchill consulted Tillotson and Lady Russell on the occasion (*Conduct*, p. 22). Churchill was rewarded: he was sworn a member of the privy council (14 Feb. 1688–1689), made a gentleman of the bedchamber (1 March), and raised to the earldom of Marlborough on 9 April 1689, two days before the coronation. The title was suggested by his relationship to the Leys, earls of Marlborough, whose title became extinct in 1679. (His mother was granddaughter of John, lord Boteler, whose daughter Jane married James Ley, earl of Marlborough, killed in the battle off Lowestoft in 1665.) Sir Winston died in 1688, and his widow, Lady Churchill, in 1697, leaving the family estate of Mintern to Charles Churchill, afterwards general [q. v.] Marlborough had bought the shares of his wife's two sisters in the family estate of the Jenningses at Sandridge, near St. Albans, and there built a mansion called Holywell House (demolished in 1837). He obtained a charter for St. Albans from James II, and was the first high steward of the town (16 March 1685).

Marlborough was sent in June 1689 to command a brigade of English troops under the Prince of Waldeck. A French attack upon the Dutch at Walcourt was repulsed with heavy loss, chiefly by a skilful flank attack of the English under Marlborough, who was highly complimented by the general. Marlborough returned to England, where the position of the Princess Anne was being eagerly discussed. The countess had taken an active part in the dispute, which ended by the parliamentary settlement of 50,000*l.* a year upon the princess [see details under ANNE, 1665–1714]. A year later Anne acknowledged the services of the Marlboroughs by settling a pension of 1,000*l.* a year upon the countess (*Conduct*, p. 37).

Marlborough, who had been prevented by his absence on the continent from appearing in the earlier stages of this dispute, was still favoured by William. When the king sailed for Ireland in June 1690, Marlborough was one of the council of nine by whom Mary was to be advised during his absence, and was entrusted with the command of the troops in England. The defeat of the English fleet off Beachy Head caused some danger of a French invasion. After Tourville's feeble attempt at a landing in Devonshire, Marlborough suggested a counter-stroke by an English expedition to the south of Ireland. William approved, and on 18 Sept. Marlborough sailed from Portsmouth, and on the 20th appeared before Cork, which was still held for James. He was joined by the Duke of Würtemberg with troops lately employed against Limerick. A dispute as to precedency was settled by the agreement that Marlborough and the duke should command on alternate days. On the first day of his command Marlborough gave the word 'Würtemberg,' a courtesy which the duke reciprocated by giving 'Marlborough' on the next day. Cork was carried (28 Sept.) after two days' operations, four thousand men surrendering as prisoners of war. Marlborough instantly sent a force to attack Kinsale. One fort was stormed at once, and on 15 Oct. the town surrendered. Marlborough reached Kensington 28 Oct., when William observed that he knew no man so fit to be a general who had seen so few campaigns. Marlborough was sent back to Ireland, where he held a command during the winter. In the following summer he accompanied William to Flanders, but had no opportunity of distinguishing himself. It is said, however, that Prince Vaudemont was struck by 'something inexpressible' in his character, and prophesied his future glory (*Vie de Marlborough*, p. 30). The tories and high churchmen, whom James had managed to alienate, were now beginning to pardon the errors of an exile. National jealousy was giving to the Dutch 'deliverers' the aspect of conquerors. William had already been provoked by the factiousness of his new subjects to threats of retirement. Jacobite agents found ready hearing from many of his ministers. Among others, Marlborough's special intimate, Godolphin, had listened to their overtures and received promise of pardon. Marlborough, with Godolphin, now communicated with two of James's agents. He professed the deepest penitence for his betrayal of James, offered to bring over the English troops, gave useful information, and obtained a written promise of pardon. In December 1691 the Marlboroughs obtained a letter from the Princess Anne professing similar remorse and a desire to atone for her past conduct (MACPHERSON, *History*, i. 680–2; *Original Papers*, i. 236–238, 241). Marlborough about the same time communicated a scheme of his own to James. He was to propose a parliamentary address calling upon William to dismiss all strangers from his employment. A refusal to comply would excite a dangerous quarrel between William and the parliament, and enable Marlborough, at the head of the national forces, to play the part of Monck. Marlborough, according to Burnet (in the first draft of his 'Own Times'), had worked upon the army in this sense, and there was a 'constant randivous of the English officers' at his house. The plot was carried on successfully, until

some Jacobites conceived the suspicion that Marlborough intended to use the position thus gained to crown Anne instead of James. Hereupon they communicated the whole affair to Portland (see MACAULAY, chap. xviii., who gives the statement of James, first published by Macpherson, and Burnet's original account from *Harl. MS.* 6584).

The real nature of Marlborough's ultimate intentions is of course conjectural. Probably he was too good a player to commit himself to the second move of the game before he had seen the issue of the first. There is, however, no reason to doubt James's assertion that the Jacobite suspicion existed, and led to the discovery of the scheme. On 9 Jan. 1691–2 Queen Mary had an explanation with Anne, and on the 10th Marlborough was dismissed from all his positions. Lady Marlborough still remained with the princess, and three weeks later accompanied Anne to the palace at Kensington. Next day Mary wrote to insist upon the dismissal of the favourite. A violent quarrel followed. Anne stood by the Marlboroughs; she had to leave the palace, and was deprived of the customary tokens of respect. During the following summer a sham plot was concocted by a wretch named Robert Young. He produced a forged association for the restoration of James, to which he appended the signatures of Marlborough, Sprat (bishop of Rochester), and others. Marlborough was at once sent to the Tower (5 May 1692). Sprat, however, succeeded in demonstrating the falsehood of the accusation, and Marlborough was released on bail 15 June. On 23 June his name, and those of his sureties, Halifax and Shrewsbury, were struck from the list of privy councillors. The secret of his real treachery was not revealed until the publication of James's papers; his contemporaries could only make vague conjectures, Evelyn supposing that William had detected him in peculation, while attempts to raise discontent in the army and quarrels between the queen and princess were suggested in other directions. The scandal most generally accepted, and for many years popularly believed, was that a plan for surprising Dunkirk had been confided by Marlborough to his wife, and through her to Lady Tyrconnel and the French (see e.g. *Short Narrative*, by 'An Old Officer in the Army' (1711), and *Review of Conduct*, &c. (1742), p. 42).

That Marlborough should have been a Jacobite at this period is neither surprising nor disgraceful. It is certainly disgraceful, though not surprising, that he helped James while serving William in positions of trust. Other statesmen yielded to the temptations of one of the revolutionary periods in which men are forced to be heroes or traitors. Resentment for his disgrace impelled him to a baser action. He wrote to James through an agent (who forwarded the letter on 3 May 1694) stating that an English expedition, then on the point of sailing, was intended to attack Brest. James had just before received (1 May) a similar intimation from Godolphin, then first lord of the treasury, and from Lord Arran. The English expedition was delayed by weather; the French were fully prepared; and a rash landing of troops in Camaret Bay was repulsed with heavy loss and the death of their leader, Talmash. It does not appear that the failure was due to the information supplied by Marlborough rather than to that supplied by Godolphin, Arran, and probably others. From the 'Shrewsbury Correspondence' (pp. 44–7) it seems that William regarded the action as imprudent, because the French had been 'long apprised of the intended attack.' It has therefore been argued that Marlborough made the statement, knowing it to be superfluous, in order to get credit from the Jacobites. This, however, can scarcely be maintained. The information from an authentic source might clearly be of the highest importance, even if more or less anticipated. Marlborough's conduct is only too much in harmony with his character. The implied absence of any chivalrous sentiment of honour is, unfortunately, no reason for disbelieving the accusation. Marlborough was not the man to shrink from any means which would lead to his end, and apparently regarded a treasonable action as not less admissible than a stratagem in war.

Macaulay, following a suggestion of Macpherson (*Original Papers*, i. 487), attributes to him also the desire to get rid of Talmash as his only military rival in England. Such insight into secret motives is only granted to men of Macaulay's omniscience. It is remarkable, however, that Shrewsbury remarks to William upon the want of any English soldier to take Talmash's place, and adds that Marlborough has been with him to apply for fresh employment 'with all imaginable expressions of duty and fidelity.' William coldly rejected the offer (*Shrewsbury Correspondence*, pp. 47, 53). The treachery is bad enough, without assuming that Marlborough foresaw all the consequences of which he tried to take advantage (*Original Papers*, i. 483, 487; CLARKE, *Life of James II*, p. 522; DALRYMPLE, *Memoirs*, pt. iii. bk. iii. p. 62; and *Puzzles and Paradoxes*, by John Paget (1874), where all that is possible is said in defence of Marlborough).

Marlborough continued to correspond with the court of the Pretender for many years. During the first part of Queen Anne's reign,

and again when he was losing power at the end of the reign, he made doubtful overtures. His sincerity was always suspected, and it remains questionable whether he had an eye to a possible reconciliation, or was acting as a spy (see his offer to the elector of Hanover in 1713, MACPHERSON, *Hist.* ii. 585), or simply wished to be prepared for all contingencies. Nothing came of his overtures in any case (*ib.* ii. 232, 303, 315, 441, 453, 502, 504, 623; and *Original Papers*, i. 672, 695–701). His interest was soon on the other side.

The death of Mary, 28 Dec. 1694, produced a reconciliation between the king and the Princess Anne, who, as next in succession, occupied a position of the highest political importance. The Marlboroughs, however, were not at first admitted to the royal circle, though Marlborough's interest was now in favour of the settlement upon which Anne's title depended. Marlborough was allowed to kiss the king's hand 29 March 1695 (LUTTRELL, iii. 455). He continued to act with the high tory party in the House of Lords. In the course of the proceedings against Sir John Fenwick [q. v.] in 1696, the accused made a confession implicating Marlborough among others. Marlborough denied, in the House of Lords, that he had held any communications with Fenwick since William's accession (*Shrewsbury Correspondence*, p. 438), and both spoke and voted in favour of the bill of attainder under which Fenwick was executed.

In 1698 Marlborough was fully restored to favour. He was appointed governor to the young Duke of Gloucester, 12 June 1798, with a salary of 2,000*l.* a year; Burnet being appointed preceptor at the same time. The appointment was supposed to indicate William's growing favour towards Albemarle, and a corresponding decline in the influence of Portland, Marlborough's persistent enemy. Whatever the secret history, William had made up his mind to trust Marlborough. 'Teach my nephew to be what you are,' the king is reported to have said, 'and he cannot want accomplishments.' Marlborough was at the same time restored to his place in the privy council, and to his military rank. On 19 June the king, upon his departure for Holland, made Marlborough one of the rural lords justices, and the same appointment was renewed in 1699 and 1700. The Duke of Gloucester died 29 July 1700. Two connections formed at this time were of great importance to Marlborough's career. In 1698 his eldest daughter, Henrietta, married Francis, the only son of Lord Godolphin, his old political ally. The Princess Anne offered 10,000*l.*, of which the Marlboroughs accepted 5,000*l.*, towards a marriage portion. In January 1700–1 his second daughter, Anne, became the second wife of Lord Spencer, only son of Lord Sunderland. Lady Marlborough was especially intimate with Lady Sunderland, but Marlborough had strong objections to the match on the ground of Spencer's extreme political principles. He gave way, however, and the princess again gave 5,000*l.* towards a dowry.

Marlborough cautiously absented himself from the house upon the final vote for the resumption of the Irish grants (10 April 1700), and complains of the king's coldness to him in consequence (to Shrewsbury, 11 May 1700). His tory friends were equally displeased at his want of zeal. The king was now inclining to try a tory ministry. Marlborough's allies, Godolphin and Rochester, came into office, and his friend, Harley, became speaker of the parliament which met 17 Feb. 1701. The death of the king of Spain (1 Nov. 1700) and of the Duke of Gloucester made it expedient to provide for difficulties on the continent and to regulate the succession. Anne, no doubt under the influence of the Marlboroughs, wrote (either now or previously) to her father asking permission to accept the crown and holding out hopes of a restoration. She consented, however, to the bill (passed 12 June 1701) by which the Electress Sophia and her heirs were placed in the succession to the throne. Yet Marlborough again showed his tory sympathies by joining in the violent protests of the peers against the acquittal of the whig ministers impeached for their share in the partition treaties.

Parliament was prorogued 24 June 1701. William appointed Marlborough commander-in-chief of the forces in Holland, and plenipotentiary for the negotiations at the Hague. He sailed with the king from Margate 1 July, and during the autumn reviewed troops and took his share in the important negotiations for forming an alliance against France. He used his influence with William on behalf of the tory ministers. The death of James II (16 Sept. 1701) and the recognition of the Pretender by Louis turned the national sentiment to the whig side. The king returned to England and dissolved parliament. The election produced a body in which the whigs, though not in a majority, were powerful enough to encourage the king to strengthen the whig element in his ministry. The tories re-elected Harley as speaker by a small majority; but all parties joined in a vigorous resolution to support the king against the French, and acts were passed for securing the protestant succession.

The death of William (8 March 1702) gave the power to Anne and her favourites. Marlborough was at once made a knight of the Garter (14 March)—an honour which Anne and the Prince of Denmark had begged for him at the beginning of William's reign (Dalrymple, pt. ii. bk. vii. p. 255)—captain-general of the forces (15 March), and (26 June) master-general of the ordnance. The countess became groom of the stole, mistress of the robes, and keeper of the privy purse. The rangership of Windsor Park, previously held by the Duke of Portland, was also bestowed upon Lady Marlborough, and Windsor Lodge became a favourite residence of the countess. The pension of 2,000*l.* bestowed by William upon the Earl of Sunderland was renewed by Marlborough's request; Godolphin, Marlborough's closest ally, became lord treasurer; and other tories took nearly all the great offices of state. The war policy, however, was continued. Marlborough returned to the Hague on 28 March 1702 (N.S.) as ambassador extraordinary, promised support, and arranged a plan of campaign. He returned at once to London, where the party difficulties already showed themselves. Rochester, the lord-lieutenant of Ireland, protested, according to the then accepted views of his party, against continental alliances, and proposed that England should only appear as an auxiliary in the war. Marlborough, however, overruled this policy, with the support even of the other tories; parliament sanctioned the conventions with other states, voted supplies, and on 4 May war was formally declared. Marlborough left Margate on 15-26 May for Holland, writing a lover-like letter to his wife. (Dates on the continent are given in new style, in England in old style.) He left difficulties behind. Godolphin, his firmest ally, was timid. His brother, George Churchill, a high tory, was at the admiralty, where he had great influence with the queen's husband, Prince George of Denmark, now lord high admiral. The duchess still ruled the queen, but her influence began to decline (as Swift states) from this time. Bickerings began which rose gradually into violent altercations. Lady Marlborough sympathised with the whigs, and her son-in-law, Lord Spencer, slandered Godolphin, interfered in business, and had to be pacified with great difficulty by her husband. Anne's natural sympathies with the tory party remained, though she could still be persuaded into acquiescence.

On reaching Holland Marlborough was appointed to the chief command, with a salary of 10,000*l.* a year. He had previously endeavoured to secure the nomination of the Prince of Denmark, who not unnaturally suspected the sincerity of his advocacy. Marlborough took command of a motley force of Dutch, English, and Germans. The Earl of Athlone was the Dutch commander. The king of Prussia sent a contingent. Prince Louis of Baden commanded a force on the Upper Rhine. A body of Prussians, Dutch, and Germans, under the Prince of Saarbruck, was already besieging Kaiserswerth on the Lower Rhine, while Dutch forces under Athlone and Cohorn were protecting the Dutch frontier. The French army under the Duke of Burgundy and Marshal Boufflers, foiled by Athlone in an attempt to surprise Nimeguen, had taken up a threatening position between the Waal and the Meuse. Kaiserswerth surrendered on 15 June, and Marlborough, collecting his forces, found himself at the head of sixty thousand men on the line of the Waal, near Nimeguen. He had formed a plan of campaign, which, however, required the co-operation of the Dutch, the Hanoverians, and the Prussians, all of whom raised difficulties only surmounted by tiresome negotiations.

The French occupied the great network of fortresses in the Spanish Netherlands, stretching from the Meuse to the sea. The possession of Venloo and Rüremonde, upon the Lower Meuse, gave them the command of the Meuse with the exception of Maestricht, into which Athlone had thrown a garrison of twelve thousand men. They also commanded the district between the Meuse and the Rhine; and the Dutch province south of the Waal was thus flanked both to south and east by territory in French hands. Marlborough's first two campaigns enabled him to occupy the lines of the Meuse and the Rhine, with the country between the rivers, and thus to secure a base for operations against the barrier of fortresses to the south.

After the fall of Kaiserswerth he gave up a plan for attacking Rheinberg, a fortress on the Rhine below Düsseldorf. A direct attack on the French army was too hazardous. 'I shall soon deliver you from these troublesome neighbours,' he said to the Dutch deputies; and crossing the Meuse (26 July 1702), he advanced due south towards the Spanish Netherlands. The French army retired, crossed the Meuse at Venloo and Rüremonde, and took up a position to bar his advance. Manœuvring followed between the two armies, and an attack upon the French, which, according to Berwick, must have been successful, was forbidden by the Dutch deputies. At the end of August the armies were exchanging a heavy cannonade, when the delay of his right wing to obey an order to advance again, as Marlborough thought, de-

prived him of a victory. Marlborough, however, was now in a position to form the siege of Venloo. The Duke of Burgundy left the French army, seeing no chance of laurels. It was weakened by detachments to the Upper Rhine, where Prince Louis of Baden was besieging Landen, and by the despatch of Tallard to take over Bonn from the elector of Cologne, and to occupy places on the Moselle. Boufflers was reduced to look on while Marlborough took Venloo, after a siege from 5 to 23 Sept.; Stevenswaert, a small fortress on the Meuse, on 5 Oct.; and Rüremonde on 6 Oct. He had thus seized the line of the Meuse up to Maestricht, and, in spite of some feeble demonstrations from Boufflers, he advanced to the great town of Liège, which surrendered after a short siege on 29 Oct.

The campaign being over, a boat in which Marlborough descended the Meuse was seized by a party of French from Guelder. The presence of mind of an attendant, who put into his hand an old passport, procured his release, the captors not recognising their prisoner in the darkness. Two years later Marlborough observes to the duchess that the man has cost him 50*l.* a year 'ever since' (Coxe, i. 144). Athlone honourably acknowledged that the whole success of the campaign was due to Marlborough, and he returned to England to be welcomed with the applause due to successes which were in strong contrast to any recent achievements of the English arms. An address was voted by the House of Commons, in which it was declared (in order to vex the whigs) that Marlborough had 'signally retrieved the ancient honour of this nation.' The queen of her own accord offered him a dukedom. Lady Marlborough objected, on the ground apparently that a higher title would require a better estate. Her reluctance, however, was overcome. On 14 Dec. 1702 her husband was created Marquis of Blandford and Duke of Marlborough, while the economical objection was removed by a grant of 5,000*l.* a year from the post-office for the queen's life. The House of Commons remonstrated, however, when the queen requested them to find means for settling the grant permanently upon himself and his heirs. At Marlborough's request the queen recalled her message, but offered the new duchess to add a pension of 2,000*l.* a year from the privy purse. The duchess declined for the present to accept the additional sum.

Marlborough still acted with the tories in parliament. He supported the grant of 100,000*l.* a year to the Prince of Denmark, which was strongly opposed by the whig lords, and, to his great annoyance, by his son-in-law, who had just become Lord Sunderland. He also supported the bill against occasional conformity, which throughout the reign continued to be the favourite measure of the church party and the great offence to dissenters.

Marlborough's only surviving son, Charles, marquis of Blandford, a promising youth, died of small-pox at King's College, Cambridge, on 20 Feb. 1702–3. The father's frequent references to his grief are proofs of the really affectionate nature which he undoubtedly possessed. Marlborough's daughter Elizabeth married Scroop Egerton, earl of Bridgewater, in the beginning of 1703, and his youngest daughter Mary, in 1704, married Lord Monthermer, son of Ralph, earl of Montagu, who was soon created Duke of Montagu through Marlborough's interest, while the son became master of the wardrobe.

The king of Portugal had now joined the confederacy, and Marlborough had to arrange for a detachment from the army in the Netherlands to be employed on the Spanish frontier. He had also to concert measures for communicating with the insurgents in the Cevennes, and was opposed by Nottingham, who objected to complicity with rebels. The elector of Bavaria had meanwhile declared for France, had surprised Ulm, and was communicating with the French commanders on the Upper Rhine. Parliament voted liberal supplies, and agreed to engage ten thousand additional troops on condition that the Dutch should break off all commercial intercourse with the French. Marlborough reached the Hague on 17 March. Athlone and the Prince of Saarbruck were both dead, and Ouwerkerk (also called Overkirk, Auverquerque, &c.) was appointed to command the Dutch troops, with Obdam and Slangenberg in subordinate commands. Rheinberg had now been taken, and Guelder was blockaded. Leaving Ouwerkerk on the Meuse, Marlborough advanced up the Rhine to Bonn, which surrendered on 15 May 1703 after twelve days' siege. He returned to the Meuse, where Ouwerkerk was threatened by a superior force, and combined a plan for an attack upon Antwerp and Ostend. The English were to make a descent on the French coast near Dieppe; the Dutch, under Obdam and Cohorn, to threaten Ostend from the neighbourhood of Bergen-op-Zoom; while Marlborough was to advance from the Meuse. The French under Boufflers had formed strong lines for the protection of the district threatened, and the combination failed. Cohorn and Spaar passed the French lines drawn from Ostend to the Scheldt above Antwerp (Madgett, i. 207). Cohorn, instead of obeying Marlborough by approaching Ostend,

made an irruption into the Pays de Waes, attracted, as Marlborough thought, by a desire of perquisites (Coxe, i. 183). His colleague, Obdam, got into an isolated position, where he was surprised at Eckeren (30 June 1703) by the French, and deserted his army, which only secured a retreat by desperate fighting at severe loss. Obdam was dismissed. Slangenberg, who commanded at Eckeren, complained that Marlborough had not supported him properly. Meanwhile, Marlborough effected a junction with the Dutch, and proposed to assault the lines by which Antwerp was protected. A victory would have been crushing, as the French had their backs to the Scheldt. The Dutch refused, and Marlborough had to return to the Meuse, where he took Huy (27 Aug.) He once more proposed an attack upon the lines on the Mehaigne, and was again stopped by the Dutch. The campaign closed by the siege of Limburg, which surrendered on 27 Sept. 1703. The surrender of Guelders (17 Dec.), after a long blockade by the Prussian forces, put the whole country between the Meuse and the Rhine in possession of the confederates.

Politics in England were still distracting. Rochester had been forced to resign, but Nottingham, who still remained in the ministry, led the high tories and obstructed Marlborough's plans. Godolphin, worried by the cabinet disputes, threatened resignation. Marlborough himself talked of retiring till the queen pathetically entreated him to stand by her. The duchess brought overtures from the whigs, but Marlborough still protested that he would be independent of party. In October 1703 he wrote from the Hague to protest against Godolphin's inclination to adopt the tory plan of a merely defensive war in the Netherlands. He was deeply annoyed at the discovery that Nottingham had without his knowledge ordered a detachment of two thousand men from his army to Portugal. Such a step naturally excited the distrust of the Dutch. Godolphin and Marlborough gave proof of a growing alienation from the tories by allowing the Occasional Conformity Bill to be defeated in the House of Lords, though they still endeavoured to maintain neutrality by signing a protest against its rejection, a device which satisfied nobody. In the early part of 1704 these party troubles came to a head. Nottingham, accused of obstructing inquiry into a Jacobite plot in Scotland, was vigorously assailed in parliament, especially by the whig leaders in the House of Lords. He at last tried to extort from the queen the expulsion of his whig rivals by a threat of himself resigning. His resignation, by Godolphin's advice, was accepted 18 May 1704. Harley on the same day became secretary of state, and St. John secretary of war. Marlborough had a special liking for St. John (see *Private Correspondence*, ii. 292 *n.*), and Harley was his old ally. Although the impracticable tories had thus been ejected, and a cabinet formed which was personally acceptable to Marlborough, the whigs were naturally discontented. The five great lords (Somers, Whiston, Orford, Halifax, and Sunderland), who came to be known as the Junto, were not admitted to power, and thus the strongest supporters of the war policy had neither a share of the spoils nor a direct influence in the management of affairs. The duchess and her son-in-law, Sunderland, were discontented, and suspected the sincerity of Harley and St. John.

While Marlborough had slowly gained ground in the Netherlands, the emperor was in the utmost difficulty. There was a dangerous insurrection in Hungary. The French had established themselves on the Upper Rhine, retaking Landau, Kehl, and Brisach. They were thus in communication with their ally, the elector of Bavaria, who during 1703 took possession of Augsburg, Ratisbon, and other cities, and thus commanded the whole valley of the Danube from its source to the frontiers of Austria. The resistance of the Tyrolese and the accession of the Duke of Savoy to the alliance had delayed operations; but in the beginning of 1704 the French were preparing to join the elector from the Rhine and the Moselle, and advance down the Danube upon Vienna. A small imperial army under the Prince of Baden which occupied the lines of Stollhofen on the Rhine below Strasburg, and a few Dutch, Hessian, and Prussian troops in Würtemberg and the Palatinate, constituted the only force by which this dangerous invasion could be impeded. Marlborough had privately concerted a scheme with Prince Eugene to meet the difficulty. Parliament granted subsidies to Portugal and Savoy, and raised the force in the Netherlands to fifty thousand men. Marlborough himself went to Holland in January, and induced the States to consent to a scheme for carrying on operations upon the Moselle, while remaining on the defensive in the Netherlands. He persuaded them to make advances to other allies, and induced the king of Prussia to increase his contingent. His complete plan was revealed to Eugene alone, but he obtained instructions from the English government (4 April 1704), authorising him in general terms to concert measures for the relief of the emperor. He reached the Hague on 21 April, and, after many difficulties, persuaded the States to entrust him with a sufficient force.

They were to operate on the Moselle, while Ouwerkerk remained to care for the defence of the Netherlands. The army, including sixteen thousand English, started from Bedburg, near Juliers, 19 May 1704. Marlborough advanced to Coblentz and up the Rhine to Mayence, which he reached 29 May. Here he learned that the French had been able, through the want of enterprise of the Prince of Baden, to reinforce the elector of Bavaria. They were still, however, perplexed by his movements, and prepared to meet him first upon the Moselle and then in Alsace. His design had now to be revealed. He halted at Ladenburg on the Neckar 4 June, and thence sent word to the States of his intention to fall upon the elector of Bavaria. They at once approved and placed the army fully at his disposal. He moved up the Neckar, and on 10 June met Eugene for the first time at the village of Mondelsheim. The Prince of Baden joined them on the 13th, and it was arranged that Eugene should command the troops on the Rhine, while Marlborough and the Prince of Baden should command the other army upon alternate days. Marlborough now advanced to the Danube through the defile of Gieslingen, forming a junction with the forces of the Prince of Baden on the 23rd at Westerstetten, some miles north of Ulm. The elector of Bavaria left Ulm, and moved down the Danube to an entrenched camp between Lauingen and Dillingen, detaching a force to occupy the Schellenberg, a strong position above Donauwerth. He thus covered the approach to Bavaria.

The confederates resolved to seize this position before it could be strengthened. On 1 July they moved to a camp in sight of the elector's lines and fourteen miles from the Schellenberg. Next morning Marlborough turned his day of command to account by starting at five a.m. The whole force was at the foot of the Schellenberg about midday. News came at the same time that the elector was expecting reinforcements. Marlborough at once ordered an assault, which began at six in the evening. The English and Dutch suffered severely, when an attack by their allies upon an unfinished part of the lines decided the victory, with a loss to the conquerors of fifteen hundred killed and four thousand wounded. The elector of Bavaria immediately evacuated Donauwerth, and fell back to Augsburg to preserve his communications with the French. He thus left Bavaria at the mercy of the confederates. After a nugatory attempt to detach the elector from the French alliance, the allies endeavoured to enforce compliance by laying waste the country. Marlborough speaks with creditable feeling of the sufferings thus inflicted upon the unhappy Bavarians, and did his best, it is said, to restrain wanton injury. The elector, as might be expected, was exasperated, and not coerced, by the sufferings of his subjects. Some small places were taken in the district south of the Danube, and the country ravaged to the gates of Munich.

Marshal Tallard was meanwhile hastening from the Rhine, through the country south of the Danube, while Eugene with a smaller force made a parallel march on the north. Eugene reached the plains of Hochstadt about the time when Tallard joined the elector at Biberbach on the Schmutten, south of Donauwerth. On 6 Aug. Eugene himself came to Marlborough's camp at Schrobenhausen, a village on the river Paar, which joins the Danube from the south below Ingolstadt. It was agreed to detach the troublesome Prince Louis to besiege Ingolstadt with some twelve thousand men, while Marlborough hastened to effect a junction with Eugene's forces. Tallard and the elector marched upon Lauingen, crossing the Danube, and compelling Eugene to fall back towards Donauwerth. Marlborough joined him by a rapid march to Donauwerth on 11 Aug. The two armies were now in presence on the north bank of the Danube. In a reconnaissance on the 12th Marlborough and Eugene found the enemy occupying a strong position across the narrow plain between the Danube at Blenheim and the wooded heights to the north. The armies were of nearly equal force, between fifty thousand and sixty thousand men, the French having a slight superiority. Marlborough and Eugene decided, however, upon an immediate attack, lest the enemy should fortify themselves; while an advance of another French force under Villeroy might threaten the chief sources of their own supplies in Würtemberg. Delays were dangerous, as the Dutch or other allies might at any time recall their troops and neutralise all the results of the march to the Danube. The generals therefore advanced at two a.m. on 13 Aug. Tallard had thrown a strong force into the village of Blenheim on his right, while the elector of Bavaria held Lutzingen on the left. The village of Oberglauh was held by the French under Marsin, while the stream of the Nebel covered the front. The centre, however, was comparatively weak, and no sufficient means were taken to obstruct the passage of the Nebel. Marlborough took advantage of this error. A vigorous attack upon Blenheim was opened by the English troops about one p.m. It was repulsed with severe loss, but Marlborough directed Lord

Cutts to maintain a feigned attack which kept the French in their post, while he brought all available forces to bear upon the centre of the line. After a long struggle he got his troops across the Nebel, and by a general assault about five p.m. the French cavalry were hopelessly broken and their infantry supports cut to pieces. Part of the troops dispersed to Hochstadt in the rear, while many were driven into the Danube. Tallard himself was surrounded and taken prisoner. The forces in Blenheim were now completely isolated, and surrendered. The enemy's left wing had been driven out of Lutzingen by Eugene after desperate fighting, and fell back through the night towards Lauingen.

A pencil note to the duchess written by Marlborough on the field of battle (facsimile in Coxe) announced the greatest triumph achieved by an English general since the middle ages. The confederates lost 4,500 killed and 7,500 wounded. The loss of the enemy, including deserters after the battle, was reckoned at forty thousand. Marlborough and Eugene had to dispose of eleven thousand prisoners taken on the field. The whole French army, and with it the combination against the emperor, was ruined.

After a short rest the confederate generals marched to the Rhine. They undertook the siege of Landau. While it proceeded slowly for want of proper material, Marlborough made a sudden advance with twelve thousand men up the valley of the Queich, crossing the 'terriblest country that could be imagined for an enemy with cannon,' and reached the camp of St. Wendel, near Trèves, on 26 Oct. A weak French garrison left the fort upon his approach. He occupied the town, ordered the siege of Traerbach, and returned to the camp before Landau. He had thus, as he hoped, prepared for a campaign in the following year upon the Moselle. Landau surrendered on 25 Nov. 1704, and Traerbach on 20 Dec. Marlborough was on his way to Berlin before the fall of Landau. The king of Prussia was nervous about the conflict between Sweden and Poland, and wished to have his troops at home. Marlborough succeeded in persuading him to send eight thousand men to Italy for the relief of the Duke of Savoy, who was now in great straits. Marlborough returned to the Hague by Hanover, made arrangements for the future, and returned to England, reaching London 14 Dec. to receive the reward of his victories. The emperor had proposed, even before the storm of Schellenberg, to make him a prince of the empire. The offer was renewed after Blenheim, though the necessity of providing a proper territory delayed the affair till next year, when Joseph, the new emperor (18 Nov. 1705), gave him the dignity and conferred upon him the principality of Mindelheim. The standards taken at Blenheim were solemnly deposited in Westminster Hall on 3 Jan. 1705. Parliament voted their thanks, though the tory House of Commons ingeniously diminished the compliment by coupling him with Rooke, the hero of an ambiguous victory off Malaga. They requested the queen, however, to reward Marlborough, and passed an act enabling her to bestow upon him and his heirs the manor of Woodstock with the hundred of Wootton. She accompanied the grant with an order for the construction of the palace of Blenheim. This year Godolphin and Marlborough ventured to give silent votes against the occasional conformity. Rooke was superseded in his command of the fleet by Shovell, a sound whig; Robert Walpole was appointed to a small office; and the privy seal transferred from Buckingham to Newcastle. The leaders of the whigs still remained out of office; but they made a strong claim on behalf of Sunderland. Marlborough until leaving England declined to force his violent son-in-law upon the queen; but in the course of 1705 he yielded to the importunities of the duchess and Godolphin, and Sunderland was at last gratified by an embassy to Vienna.

Marlborough reached the Hague 14 April 1705. He had planned an invasion of France from the Moselle—a scheme which he continued to favour in later years, though he could not overcome the Dutch objections (*Marlborough Despatches*, iii. 269). The Duke of Lorraine was in favour of the allies; the French frontier was weakest in that direction; and he hoped to collect an army of ninety thousand men between the Saar and the Moselle, to besiege Saar-Louis before the French were ready, and then to penetrate by the Moselle, supported by the imperial forces on the Saar. Magazines had been collected during the winter. The Dutch made difficulties; the cabinet at Vienna wished to send Eugene to Italy; and the Prince of Baden was jealous and sulky. He discovered that a wound in his leg, received at Schellenberg, must delay his movements. The Emperor Leopold died 5 May, and his successor, Joseph, supported Eugene more cordially. Still the German princes hung back. Marlborough's troops advanced to Trèves, through so bare a country that the Scots declared that they would be more comfortable in the highlands (Coxe, i. 388). At Trèves Marlborough could at first muster only thirty thousand troops. Villars, who was opposed to him, occupied a strong position on the heights

of Sirk. Marlborough, by a forced march, seized a counter-position, offered battle, and waited for reinforcements and supplies. Meanwhile, Villeroy took the offensive on the Meuse. He retook Huy on 1 June, and then occupied the town of Liège and invested the citadel. Ouwerkerk could only look on from Maestricht; the Dutch became alarmed; and Marlborough found it necessary to abandon the Moselle and come to their help, hoping still to return in 'six weeks' (*Marlborough Despatches*, ii. 102–14). Grievously disappointed at losing the chance of a 'glorious campaign,' he suddenly decamped (17 June 1705) from his position and moved upon Liège. The French retired, and Marlborough, having joined Ouwerkerk, began by recovering Huy, which surrendered 11 July. Marlborough now determined to invade Brabant. During the last three years the French had been erecting a formidable series of lines to guard against invasion from the line of the Meuse, which Marlborough had occupied since his first campaign. Entrenchments ran from a point on the Meuse below Namur to Leuwe on the little Gheet. Rivers formed a natural defence as far as Aerschot, and thence other lines extended to Antwerp. Villars lay behind these lines with seventy thousand men, and supported by the great fortresses. Marlborough succeeded in obtaining permission from the Dutch to make the attack, though violently opposed by Slangenberg. By a skilful feint he attracted Villeroy to one quarter, while he made a sudden movement in another direction. The lines were carried near Tirlemont before any effectual opposition could be made. The French had to fall back towards Louvain, and took up a strong position behind the Dyle. A heavy flood delayed operations and gave them time to fortify. Marlborough then made a fresh advance, and had pushed a Dutch division successfully across the Dyle, when, to his disgust, the Dutch generals, especially Slangenberg, became alarmed and ordered it to retire. Marlborough made one more effort. Leaving detachments at Tirlemont, he marched with provisions for a few days, moved round the sources of the Dyle, and advanced against the French, who abandoned the Dyle and took up a position to cover Brussels. Marlborough now proposed an attack, in which he would have nearly occupied the position of Napoleon at Waterloo, at which place a skirmish actually took place. The Dutch generals, among whom Slangenberg was again conspicuous, persuaded the deputies that the attack was too hazardous (*ib.* ii. 229). Marlborough had to fall back, inexpressibly mortified, and gained nothing by his expedition but the destruction of the lines. He talked of resigning or refusing to serve again with the Dutch. He recovered his self-command as usual, and judiciously objected to a proposed mission of Lord Pembroke to the Hague to protest against the mismanagement of the Dutch generals. Public opinion came to his side. The Dutch minister in England apologised, and Slangenberg was turned out of the army. The winter again called for active negotiations. The French had made overtures to Holland which alarmed Godolphin and the court of Vienna. The Duke of Savoy had been supported by Eugene with the eight thousand Prussians obtained through Marlborough, but was appealing for help. The emperor could not help him without a loan from England or Holland. Marlborough was entreated to go to Vienna to arrange this and other difficulties. He left the army 26 Oct., reached Vienna 12 Nov., received his principality, smoothed matters between the various allies, and exerted his influence and his private credit in raising a loan. He then travelled to Berlin, where the king was in a state of irritability, requiring some pacification, visited the Electress Sophia and her son at Hanover, and returned to the Hague 11 Dec. to stimulate the fulfilment by the Dutch ministers of the promises made in their name at Vienna.

The victory of Blenheim had greatly strengthened the war party in England. The extreme tories were not the less irritated by every concession to the whigs. In October Anne, acting under Marlborough's advice, had yielded to Godolphin's entreaties and gratified the whigs by transferring the chancellorship from Wright to Cowper. The tories were irritated that so much ecclesiastical patronage should be entrusted to a whig. A pamphlet called 'The Memorial of the Church of England,' traced to James Drake [q. v.], accused Marlborough and Godolphin of treachery to the church. Marlborough 'could not forbear laughing,' as he tells his colleague (Coxe, i. 515), when they of all men were accused of fanaticism. He was, however, stung by the libel; a prosecution was instituted, which failed on technical grounds; but a clergyman, Stephens, who had taken part in the controversy, was convicted of libel and sentenced to the pillory, a penalty which was remitted at Marlborough's request upon the author's submission. The cry of danger to the church was raised in the parliament which met in October 1705. The whigs, however, had now at last a decided majority, and it was decided that the church was perfectly safe. The tories tried a more ingenious manœuvre, by moving (15 Nov.) that the Electress Sophia should be invited

to England. By agreeing to this the whigs would, it was thought, annoy the queen, while by resisting they would be apparently deserting their own principles. They decided, however, to resist, and Godolphin passed a less offensive measure for securing the succession. Marlborough's chief business at Hanover was to soothe the electress, who had been attracted to the tories by this manœuvre, and to effect some reconciliation between her and her son, who was inclined to the whigs. Marlborough and Godolphin were now at the height of their power. The whigs were pacified for the time; the queen was satisfied; Harley, the chief representative of the tories in office, appeared to be reconciled to his whig colleagues; and parliament was enthusiastic and ready to support the war vigorously.

Marlborough reached the Hague 25 April 1706. The vexatious restraints which had ruined his last campaign had suggested to him the advantage of a campaign in Italy, where he would again have Eugene for a colleague, and be as free from interference as at Blenheim. The emperor pressed him to act upon the Moselle, but his experience of German delays induced him to decline. The Dutch, however, were opposed to an Italian campaign, for the same reasons which commended it to Marlborough. They did not care to send their troops so far from home; and difficulties occurred with Prussia, Denmark, and Hanover. The kings liked to see their money before they sent their troops. While Marlborough was struggling to overcome the various objections of the heterogeneous confederacy, the news came that Villars was operating actively and successfully on the Upper Rhine. Marlborough was therefore forced to make a diversion by again assailing the great barrier of the Netherlands. The Dutch, alarmed by Villars's success, allowed Marlborough to choose his field deputies, or ordered them to be more yielding (Coxe, ii. 14). He advanced once more from the Meuse. He had established communications with an inhabitant of Namur, which gave him hopes of surprising that great fortress. He moved, therefore, towards Tirlemont, crossed the position where he had destroyed the French lines in the previous year, and thus threatened to intervene between Namur and the French army under Villeroy at Louvain and Brussels. Villeroy at once advanced to oppose this movement, knowing that Marlborough had not yet been joined by some German and Danish contingents (*Marlborough Despatches*, ii. 549), and took up the position of Mount St. André, a line of heights above the sources of the little Gheet, close to the village of Ramillies; his right resting upon the Mehaigne. On 23 May 1706 Marlborough came in sight of the enemy, and was now at last allowed to make an attack such as had been forbidden by the Dutch in their previous campaigns. The French position was on the arc of a curve, while Marlborough could operate upon a chord. By a skilful manœuvre he induced Villeroy to transfer large supports to his right wing, and then threw his own main force upon the villages of Tavieres and Ramillies on his left. The result was a crushing victory, after a sharp contest, of which the Dutch under Ouwerkerk had the sharpest fighting. Marlborough had a narrow escape. His horse fell in the midst of a body of repulsed cavalry, and his equerry, Bingfield, while helping him to remount, was killed by a cannonball. The enemy lost thirteen thousand men killed and wounded, besides many deserters, while the allies admitted a loss of over a thousand killed and two thousand five hundred wounded. Villeroy, with the elector of Bavaria, retreated in hopeless disorder to Louvain, and thence fell back behind Brussels.

The effect of this battle was enormous. The French army was disorganised, and Marlborough could at last attack the towns and fortresses composing the hitherto inaccessible barrier. French garrisons seemed to be panic-stricken, while allies became suddenly cordial. Place after place fell. 'It really looks more like a dream than truth,' wrote Marlborough on 31 May (Coxe, ii. 38). Louvain, Malins, and Brussels were at once occupied. On 28 May Marlborough made a public entry into Brussels, where the States of Brabant acknowledged Charles, the imperialist claimant to the Spanish crown, as their legitimate sovereign. Marlborough advanced to the Scheldt, and encamped in the neighbourhood of Ghent. The French abandoned the town, and fell back towards their own country, leaving garrisons in some strong places. Bruges, Ghent, and Oudenarde surrendered. A force was sent under Cadogan to Antwerp, where the Walloon troops were disaffected, and enforced their French allies to make a speedy surrender (6 June). Godolphin begged Marlborough to think of Dunkirk, which, however, was still too little exposed. After a visit to the Hague to hasten the provision of the necessary material, Marlborough advanced to the siege of Ostend, which had a great reputation for strength. Trenches were opened on 28 June, and the place surrendered on 6 July. The French had meanwhile collected considerable

detachments, and were even superior in numbers; but they had to supply many garrisons, and the discouragement of their troops gave Marlborough confidence. He moved upon Menin, reputed to be one of the masterpieces of Vauban, the possession of which would open the road into French territory, and bring Lille within reach. The place was invested on 23 July; and although Vendôme, who now arrived at Valenciennes to take the command, tried to interrupt the siege, it finally surrendered on 23 Aug. Vendôme now took up a position to defend Lille; but Marlborough resolved to secure Dendermond, on the Scheldt, which had hitherto been only blockaded. Dry weather favoured a siege for which Louis was reported to have said that an 'army of ducks' would be necessary (Coxe, ii. 77). It surrendered on 5 Sept., and finally Ath upon the Dender was taken on 4 Oct. Marlborough was anxious to complete his triumphs by taking Mons; but the Dutch were backward, and he closed a campaign of extraordinary success by sending his troops to winter quarters in November.

Marlborough's victory had thus transferred to the allies a great part of the barrier of fortresses. He was in command of the great system of water communication in the Netherlands, and had a new communication with England through Ostend. He was thus in a position to threaten the French frontier. But his victories led to an outburst of jealousy; it was more difficult than ever to hold the confederacy together, and while carrying on his campaign he was involved in the most troublesome negotiations. Upon the conquest of Brabant the emperor immediately filled a blank power of appointment left by his brother as king of Spain, thus assigning the administration of the Belgic provinces to Marlborough. The appointment would bring in 60,000*l.* a year besides the honour. The Dutch, however, protested energetically. Their whole aim in the war was precisely to gain a barrier for themselves, and they naturally did not wish the stakes to be held by their allies (see the letter of the States-General to the emperor, *Heinsius Correspondence*, pp. 73–9). They had endangered their finances, and their armies had done a lion's share of the fighting. If the deputies had objected to battles, they had at least placed large forces in the field with more punctuality than any of the allies. If they were nervous about fighting, they were in the most exposed situation. In any case their co-operation was essential; Marlborough had to yield, and a provisional government was appointed to be administered by England and Holland in the name of Charles. A fresh offer to Marlborough from Charles himself renewed the jealousy. Marlborough kept his eye upon the post and received fresh offers from the emperor in later years. In 1710 he applied for a fulfilment of this promise in view of his loss of influence at home, but was finally put off with an evasive answer (Coxe, iii. 335). Fresh troubles were produced by the complicated intrigues arising in the court of Charles, who was carrying on an unsuccessful campaign in Spain. The Earl of Peterborough quarrelled with Charles and his colleagues, appealed to Marlborough and Godolphin, flattered the duchess, and complained of his neglect. Marlborough, amid his various anxieties, had to correspond with Charles, and try to arrange schemes for a more effective warfare in Spain. Meanwhile Louis was taking advantage of the jealousies among his enemies. A secret correspondence was opened with Marlborough through the elector of Bavaria. Other negotiations were opened with the Dutch. Louis offered the relinquishment of Spain and the Indies, a barrier for the republic, and other advantages to England and Holland, on condition that the Two Sicilies and Milan should be ceded to Philip (*Heinsius Correspondence*, p. 93). The Dutch showed a favourable disposition, caring little for the interests of the emperor. The English ministers objected to terms which, as they urged, would make the French masters of Italy and the Mediterranean. All parties distrusted each other. The French held that Marlborough's ambition was the great obstacle to a peace of which the Dutch seem to have been sincerely desirous. Marlborough finally succeeded in persuading the Dutch to join in a document setting forth the terms to which the allies would adhere. A congress was held at the Hague, at which the foreign ministers were informed that no overtures for peace should be received without the concurrence of all the allies (Coxe, ii. 133; for these negotiations see the correspondence between Heinsius, Hop, and Marlborough, published at Amsterdam in 1850).

These difficulties had a bearing upon English party quarrels. The allies, jealous of each other, were also watching every movement of English sentiment. Unless Marlborough and Godolphin were supported at home, they could not expect to speak with authority abroad. Marlborough was always complaining with natural indignation of party spirit, while circumstances were forcing him to become the ally or the servant of a party. He held himself to be the servant of the crown on the old theory, and therefore held that the queen should be free to take men of all parties who would support her policy. But the great change was developing itself which made the

ministry really the servants of the House of Commons, and therefore of the dominant party in the house. The whigs had now a majority, and on the modern practice would have virtually appointed the cabinet. They wanted a share of the spoils, and were naturally jealous of ministers who might defeat or impede the vigorous prosecution of the war. But as the queen still sympathised with their opponents, and had never even heard of modern constitutional theories, they could only enforce their system by constant pressure, and frequently by factious threats. Their first aim was to secure a seat in the cabinet for Sunderland, and the duchess did her best to bully the queen into accepting him. Godolphin was anxious to obtain the support of the whigs, and threatened to resign if the queen did not yield. The whigs themselves threatened a withdrawal of their support of the ministry. Marlborough was entreated to interfere. He was alarmed by Godolphin's desire to withdraw. He complained bitterly to the duchess of the want of confidence in him shown by the whigs. The queen piteously begged for a compromise. She resented the duchess's reproaches, and at last gave up answering her letters. Marlborough wrote to her in vain, pointing out the necessity of making concessions to the party upon which the war depended. Harley meanwhile tried to bring over the two great leaders to his own side, while protesting his fidelity to their interests. Marlborough began to doubt his sincerity. He returned to London 18 Nov. 1706, and at last persuaded the queen to yield. Sunderland was appointed secretary of state in the room of Sir Charles Hodges 3 Dec. 1706. Other changes were made in favour of the whigs, whose continued support was thus assured.

Parliament now entailed the honours of the duke with an annual pension of 5,000*l.* from the post-office upon his posterity by his daughters. The standards taken at Ramillies were solemnly deposited in the Guildhall of the city, and supplies were voted for the next campaign. Before opening military operations Marlborough had to meet a new danger. Charles XII of Sweden was now at the height of his career. He had dethroned Augustus in Poland, and, having entered Saxony victoriously, was encamped at Alt Ranstadt, near Leipzig. He had various grievances against the emperor, and was tempted to try the part of a new Gustavus Adolphus. Louis XIV endeavoured to turn him to account by asking him to become a mediator in the European quarrel. Marlborough had managed to obtain accounts of the various schemes under discussion, and resolved himself to visit the king. Leaving the Hague 28 April 1707, he passed through Hanover, and, after consulting the elector, went to the Swedish camp. He was introduced to the king 20 April, and showed himself as daring in diplomatic as in military manœuvres by assuring Charles that he would like to serve some campaigns in the Swedish army, in order to perfect himself in the art of war (see Coxe, ii. 196). Ledyard, who was in Saxony at the time, gives some details as to these interviews, of which Voltaire has constructed a fanciful account (Ledyard, ii. 160–79). In one way or other he succeeded in soothing the king's irritability and persuading him that delicate questions, especially as to the rights of protestants, might be postponed till the peace. He also adopted a judicious hint of the elector of Hanover by promising annual pensions, the first year payable in advance, to Charles's ministers. He then visited the king of Prussia, when the frugal monarch surprised Marlborough by 'forcing upon him' a diamond ring worth 1,000*l.*, and was back at the Hague 8 May 1707, having been eighteen days on his journey.

The crushing defeat at Almanza (25 April) made fresh efforts necessary in Spain. The Dutch seemed to care little for this part of the war, while the emperor had his own private views. His jealousy had been excited by the French overtures to Holland and England, and he determined to make sure of Naples. The Duke of Savoy hereupon insisted upon an equivalent in Lombardy, and Marlborough again had to make the necessary agreement. He then endeavoured to bring the emperor to consent to a combined attack upon Toulon. The emperor was resolved to secure Naples in the first place; he made a secret treaty with the French for neutrality in Italy; allowed their garrisons to withdraw from Milan and Mantua, and sent a detachment of nine thousand men under Daun (father of the Daun of the seven years' war) to occupy Naples. The French, thus relieved from pressure in Italy, could spare more forces for the Rhine and the Netherlands (*Despatches*, iii. 392). Marlborough was opposed by a superior force under Vendôme (*ib.* p. 393), and the weather was very unfavourable (*ib.* p. 529), although this does not appear to explain the remarkable inactivity of his campaign. His numerical inferiority was not great; his troops were in good spirits, and he was himself anxious to take the offensive. Yet nothing happened of importance. The Dutch were inclined to be cautious, and their nervousness about the towns already taken appears to have impeded Marlborough's motions (*ib.* p. 454; *Private Correspondence*, i. 78). The French

advanced from Mons and were confronted by Marlborough from Brussels and Louvain. No battle, however, took place, though Marlborough was only prevented by the Dutch from attacking Vendôme on the field of Waterloo (Coxe, ii. 301), nor were the contemplated sieges of Tournay or Mons attempted. After long manœuvring the French were forced to retreat with some loss, and ultimately fell back upon Lille at the end of the campaign.

Marlborough was still occupied in various negotiations. The erratic Peterborough, who attributed the misfortunes in Spain to his own absence, was rambling over Europe negotiating on his own account, and, after visiting Charles XII and the elector of Hanover, pestered Marlborough in his camp by prolonged conversations. The death of Prince Louis of Baden (4 Jan. 1707) caused the transference of the command on the Rhine to the margrave of Bareuth, who was unable to resist Villars; and Marlborough had to manage long negotiations to secure the appointment of the elector of Hanover to replace the margrave. Charles XII again became troublesome; and Marlborough had to obtain satisfaction from various governments until the king was persuaded to take himself off into Russia in September. The expedition against Toulon had especially occupied Marlborough's attention, but failed because the emperor, diverted by the scheme against Naples, would not support it with sufficient vigour. Marlborough, after making arrangements for the next campaign at the Hague and at Frankfort, where he met the elector of Hanover and the imperial minister, Count Wratislaw, returned to England on 7 Nov. to take part in the party struggles which had lasted through the summer. The whigs were still trying to force themselves into power. The duchess had introduced Abigail Hill, whose mother was one of the twenty-two children of the duchess's grandfather, Sir John Jennings (*Conduct*, p. 177), to the queen's service. She speedily rose in favour, and became the confidante of Harley in his communications with the queen. The duchess soon became jealous, appealed to her husband and Godolphin, and bitterly reproached the queen (see letter of 29 Oct. 1707, *Private Correspondence*, i. 88). The discovery of Abigail's private marriage to Mr. Masham, who also owed a place in the household to the duchess, produced a violent quarrel, which was for the time smoothed over by the intervention of Godolphin. Godolphin and Marlborough became more suspicious of Harley, and drew nearer to the whig junto. The resolution of the queen to appoint two tory bishops (Blackall and Sir W. Dawes) embittered the quarrel. The two ministers were suspected by the whigs of insincerity for their failure to coerce the queen, while their attempts at coercion only strengthened her regard for Harley; and the domineering duchess interfered at intervals to make things worse. Harley continued to protest his fidelity to Marlborough and Godolphin, while the Dutch began to suppose that the power of the ministers was declining, and became more anxious for peace. These complicated intrigues produced their fruit on the meeting of parliament. Violent debates took place upon the discontent in Spain and the failures of the admiralty, where Marlborough's brother, the admiral, was accused of corruption as well as Jacobitism. Whigs and tories joined for a time in attacking the ministry. In the house of peers a debate took place in which the tory Rochester joined with the whig Halifax to endorse the complaints of Peterborough and call for more vigorous action in Spain. Marlborough replied by explaining that measures had been taken, in conjunction with the emperor, for a more vigorous prosecution of the Spanish war under the command of Eugene. His statement appears to have given satisfaction for the moment. A resolution was passed on the motion of Somers declaring that no peace would be satisfactory which left Spain and the Indies to the Bourbons. This was apparently understood as implying a reconciliation between the ministers and the whigs, who had sufficiently shown their power. The ministers now induced the queen to give assurances that she would make no more tory appointments; and the complaints in both houses were gradually dropped. The final seal was put upon the new understanding by the expulsion of Harley. His manœuvres were coming to light, and some unjust suspicion was cast upon him by the treachery of subordinates in his office. The queen still stood by him, while Marlborough and Godolphin demanded his dismissal. They absented themselves from a meeting of the cabinet held 19 Feb. 1708, at which Harley attended. The cabinet broke up on the ground that the absence of the two ministers made business impossible. After a violent discussion with Marlborough, the queen at last consented to dismiss Harley (11 Feb.), who was succeeded by Boyle, while St. John was replaced by Robert Walpole.

The Pretender's attempted invasion of Scotland in the spring of 1708 roused the national spirit. Vigorous measures were passed, and Marlborough was active in providing for the defence of the country, and in supporting the Bank of England during a temporary

run. The duchess meanwhile carried on her quarrel with the queen by threatening to leave the court. She asked leave to resign her offices in favour of her two elder daughters. The queen professed kindness and said they should never part, promising that even in that case the daughters should have the places. The duchess afterwards wrote angry letters, recalling this promise, and showing a spirit which made any friendly communication impossible (Coxe, ii. 401–2).

Marlborough again left for Holland at the end of March. He met Eugene and concerted a plan of campaign. It was decided that Eugene should take command of an army ostensibly intended to act on the Moselle, while it was secretly resolved that they should combine for an attack upon the French in Holland before preparations for resistance were completed. The French meanwhile were making great efforts, and the Duke of Burgundy was appointed to command with Vendôme in the Netherlands. Marlborough took command of the army near Brussels after troublesome negotiations with the elector of Hanover, who made difficulties about the diversion of his contingent from the Rhine, and was afterwards offended by not having been trusted with the secret of the campaign. Marlborough was delayed by the slowness with which the promised reinforcements were supplied to Eugene, and his own forces were not assembled till the end of May. The French advanced while he moved to cover Brussels and Louvain. It was not till 2 July that Marlborough was able to announce to the States his plans for a junction with Eugene, who was only then able to move. Meanwhile the French had made a bold strike for the recovery of their lost ground. The cities of Bruges and Ghent were discontented with their new masters, and had entered into communications with the French commanders. After distracting Marlborough by feints towards Louvain, the French suddenly moved upon the Dender and sent detachments to Ghent and to Bruges, to which place they were immediately admitted on 5 July. Vendôme proposed in the next place to take Oudenarde, the only place held by Marlborough on the Scheldt. The English would thus lose the advantages won in 1706 of a command of the Scheldt, and be cut off from communication with England through Ostend. The Duke of Burgundy wished to occupy the heights above Oudenarde, and to besiege Menin on the Lys in their rear (see 'Berwick' in Petitot, lxv. 115). Marlborough, whose anxiety brought on an attack of fever, threw a small force into Oudenarde, and heard from the governor that the town had been invested 'on both sides on 9 July' (Coxe, ii. 467). This appears to have been only a demonstration by a French force under Chemerault (see Quincy, v. 493). The French at the same time moved upon a strong position at Lessines on the Dender, with a view to defending the passage of that river, and so covering a siege of Oudenarde. Marlborough was at this moment joined by Eugene, whose army was following at a distance. He sent a force under Cadogan which succeeded in reaching Lessines just in time to anticipate the French. They then resolved to adopt the other plan, and take up the position behind Oudenarde, crossing the Scheldt at Gavre, two leagues below the town, where Chemerault rejoined them. Marlborough and Eugene left Lessines in the morning of 11 July 1708, made a rapid march of fifteen miles upon Oudenarde, and struck the French army while still on the march. The advanced column under Cadogan reached the Scheldt at half-past ten, and discovered the French crossing at Gavre. Cadogan crossed the river and began a skirmish with the French cavalry. The French commanders were still at cross purposes. While Vendôme proposed to form a line across the plain in front of Oudenarde, the Duke of Burgundy gave counter orders with the intention of falling back upon Ghent or taking up a more distant position on a high ground separated by the stream of the Norken from the nearer plains. Some of the French brigades thus became isolated, and Marlborough and Eugene were able to attack them before the confusion could be remedied. Other misunderstandings followed, with the result that the French right became opposed to superior forces and was ultimately surrounded and completely crushed. The fighting continued till nightfall, and the French, with a loss of some twenty thousand including deserters, fell back in complete disorder upon Ghent, where they entrenched themselves. Eugene returned to Brussels to hasten the advance of his army, while Marlborough sent a detachment which seized a French position near Ypres and followed with the main army to encamp at Werwick, near Menin. Some hesitation followed as to future movements. It was at first proposed to recover Ghent. So long as it was held by the French, the allies could not use the Scheldt or the Lys for the transport of cannon. On the other hand, the French might be forced to abandon Ghent for the sake of their own territory if he could threaten an invasion of France. Marlborough was inclined for a direct advance into France (*Despatches*, iv. 129), but. Eugene thinking this impracticable, it was unanimously determined (*ib.* p. 146) to

obtain a battering train by land and attack Lille, which had been in French hands since 1667, was strongly fortified, and occupied by a garrison of nearly fifteen thousand men under Boufflers. The cannon and stores had been collected at Brussels, where Eugene's army was now quartered, and the first operation was to send them with a strong convoy to the siege. Berwick had followed Eugene from the Rhine, and had been in communication with Vendôme. He now proposed a combined attack upon the convoy. Vendôme refused to leave his position at Ghent, and his immobility or the skilful arrangements of the allies enabled the convoy to reach Marlborough safely in the early part of August. Trenches were opened on 22 Aug. 1708, and Eugene commanded at the siege, while Marlborough commanded the covering army. Vendôme, leaving a flying camp near Ghent, joined Berwick and slowly approached Lille with an army of over a hundred thousand men. On 10 Sept. he confronted Marlborough from the south. Vendôme and Berwick disagreed, and in spite of orders from Louis at last declined to attack Marlborough in his strong position. A counter attack proposed by Marlborough was forbidden by the Dutch deputies, and the French fell back behind the Scheldt, where they took up a strong position, cutting off all communication with Holland or Brussels. The siege, however, made slow progress. The engineers had promised to take the town in ten days, but after desperate assaults, in one of which (20 Sept.) Eugene was seriously wounded, little advance had been made, and stores began to fail. The French army blocked the route to Brussels. Marlborough made arrangements for a convoy from Ostend, and sent a detachment under Webb to protect the advance. It reached him on 30 Sept. after a gallant action at Wynendal (28 Sept.), where Webb repulsed an attack by a greatly superior force, Cadogan, who had been sent to support, only reaching the field towards the close of the action. At the same time the French managed to send some supplies of powder into the town in bags carried by a force of cavalry. Vendôme made a new attempt. He moved through Ghent to the neighbourhood of Ostend, and though he fell back upon the approach of Marlborough, he opened sluices and inundated the country, causing fresh difficulties to the transport of supplies.

Soon afterwards a sudden assault from Dunkirk upon Nieuport succeeded, and cut off Marlborough's communications with Ostend. Marlborough's old ally, Ouwerkerk, died on 18 Oct. On 22 Oct., however, Boufflers was forced to agree to a capitulation for the town after sixty days' siege. The citadel had still to be attacked. After again threatening Lille, Vendôme now tried to make a diversion. The elector of Bavaria, with a detachment from Mons, marched upon Brussels, and opened trenches on 24 Nov. Marlborough, by a brilliant manœuvre, passed the lines upon the Scheldt without loss below Oudenarde, and the elector, upon hearing of his approach, decamped from Brussels. At last the siege of Lille, in which Marlborough declared that he had been all along betrayed and great part of the stores embezzled, came to an end. Boufflers marched out on 9 Dec. 1708, having lost eight thousand men, while the allies had lost in sick, killed, and wounded not less than fourteen thousand. Ghent was now occupied, after a short siege, on 30 Dec. 1708, and the French, abandoning other towns, retired into their own territory.

Party struggles had continued through the summer, the main object of the whigs being to obtain the appointment of Somers. The junto even joined with the Jacobites to influence the Scotch elections; Sunderland greatly offended the queen by taking part in this manœuvre. Marlborough had to be constantly writing letters to urge the duchess to restrain their son-in-law, and tried to soothe the queen's irritation. The whigs again talked of inviting the Electress Sophia to England, though Marlborough remonstrated as well as he could. His extreme vexation, increased by ill-health, led him to a fresh offer of resignation, and the usual appeals and remonstrances. A bitter quarrel broke out between the queen and the duchess on the victory of Oudenarde because the duchess had made some arrangements about the queen's jewels to be worn at the 'Te Deum,' which the queen rejected, at the diabolical instigation, as the duchess supposed, of Mrs. Masham. Angry letters were followed by a vehement altercation, after which the duchess announced her resolution, judiciously applauded by her husband, of holding her tongue for the future. The death of the Prince of Denmark (28 Oct. O.S. 1709) brought about a temporary improvement. The troublesome Admiral Churchill lost his seat and was succeeded by Lord Pembroke at the board; Somers became lord president, and Wharton lord-lieutenant of Ireland. The queen, in her depression, was for a time softened towards the duchess, though Mrs. Masham's favour at court still continued and strengthened. Webb's name had been omitted by oversight in the gazette which described the action of Wynendal. The omission, however, was ascribed to Marlborough's jealousy. Marlborough gave the credit to Webb in his despatches to Sunderland (*Despatches*, iv. 243) and Godolphin (Coxe,

ii. 559 *n.*), though scarcely with full acknowledgment. A vote of thanks to Webb was passed in the House of Commons, when some insinuations were made against Marlborough's supposed jealousy. Marlborough was delayed upon the continent by the negotiations for peace. He was appointed plenipotentiary, and Lord Townshend, to Halifax's great indignation, was appointed his colleague. Berwick states (PETITOT, lxvi. 138) that Marlborough had tried to open negotiations through him during the siege of Lille, and had been repulsed so offensively by Louis XIV as to be permanently prejudiced against peace. Louis had made overtures to Holland and the emperor, and the Dutch consulted Marlborough. He paid a short visit to England, and discussed the question of terms. The Dutch roused fresh jealousy by their claims for a barrier. At last, on 18 May, Marlborough and Townshend reached the Hague, where they met Torcy, the French minister. In an interview with Marlborough, Torcy was empowered to offer him large bribes, rising from two million to four million livres, on condition of his obtaining certain specified terms (*Mémoires de Torcy*, PETITOT, lxvii. 259–65). He hinted also significantly at Marlborough's Jacobite correspondence. Marlborough met the proposals with dignity, and with florid references to Providence, which rather disgusted Torcy, and simply urged sufficient concessions. The discussions finally broke off upon the demand of the allies that Louis should take part in, if necessary, expelling his grandson from Spain. The insistence upon this offensive proposal has been generally condemned. It gave good ground for Louis' resolution to appeal to his people for a continuance of the war. According to Coxe, Marlborough was sincerely anxious for peace; his hands were tied by his instructions, and letters quoted by Coxe (iii. 40) show that he considered, in fact, that the allies might have sufficient security without pushing this demand (see also letters in *Private Correspondence*, i. 172–9). There seems to be no reason to doubt that he really desired and expected peace, but it cannot be said that he fully exerted his influence in favour of practicable terms. He did his utmost to protest against the barrier treaty, by which the Dutch were to be secured in their demands without being pledged to secure the evacuation of Spain and the demolition of Dunkirk. In consequence of his strong objection this treaty was signed by Townshend alone.

The expectation of peace had delayed the preparations of the allies, while Louis was enabled to make a great effort. All available troops were sent to oppose Marlborough. The general distress drove recruits to the ranks, and a large army was confided to Villars, the ablest of Marlborough's antagonists, who took up a strong position between Douay and Bethune to guard against an invasion of the frontier. Marlborough and Eugene with 110,000 men confronted him in the neighbourhood of Lille. Finding that it would be too hazardous to assail Villars, they moved to their left and formed the siege of Tournay, the garrison of which had been weakened by Villars, who expected a movement in the opposite direction towards Picardy. Trenches were opened 7 July 1709, and in spite of some attempts of Villars for its relief, the town surrendered on 28 July. The citadel was still defended, and an elaborate system of mines caused desperate encounters of peculiar horror. The siege lasted through August, and the citadel surrendered 3 Sept. The town was of great importance as covering Spanish Flanders, but the delay had been great. Marlborough and Eugene now resolved to attack Mons. By a rapid march the Prince of Hesse seized a position near Mons on 6 Sept. The main army followed, and Villars hastened to interrupt the siege. The town was now completely invested, and Villars approached from the south. A broken country, covered in great part by forests, pierced by narrow glades, fills the angle between the Hain and the Trouille, two rivers which join at Mons. Villars formed a strong position in face of two little valleys which intersect this region. Each army appears to have consisted of over ninety thousand men. The allies, after observing Villars's position, resolved to take the offensive. Councils of war were held on 9 and 10 Sept., and it was decided to wait for reinforcements. Marlborough seems on the second occasion to have desired an immediate attack (see COXE, iii. 73, 77). Villars made use of the delay by forming strong entrenchments and abattis along the edge of the woods. The allies attacked him on 11 Sept. The 'very murdering battle,' as Marlborough calls it, of Malplaquet (sometimes called Blaregnies) ensued. The assault was made upon a narrow front, in woods which broke up the order of the troops, and against the skilfully arranged defences. Villars was wounded and carried off the field at an important crisis. The allies gradually carried the position after a confused series of desperate conflicts. Marlborough took advantage of a movement by which Villars had weakened his centre to resist Eugene on his left by a sudden attack, which carried the entrenchments in the centre and decided the battle. An attack of the Dutch under the Prince of Orange was made,

as Coxe asserts (iii. 106), but apparently without grounds, contrary to Marlborough's orders, and repulsed with tremendous loss. The slaughter of the infantry was such that the allies could not pursue the French (*Private Correspondence*, ii. 399), who retreated in perfect order. The official returns state the loss of the infantry at 5,554 killed and 12,706 wounded and missing. The loss of the Dutch alone was ten thousand, chiefly in the attack under the Prince of Orange. The whole loss was not less than twenty thousand, and the French put it at thirty thousand, while their own loss is variously estimated at from six thousand to sixteen thousand. Marlborough was deeply affected by the horrors of the scene, and speaks with real pathos of his misery at seeing so many old comrades killed when they thought themselves sure of a peace. He attributes a severe illness chiefly to this cause.

The army now besieged Mons, after the usual delays in bringing up stores, and it finally surrendered on 20 Oct., and the campaign then concluded.

The weary party struggles had gone on as usual. Marlborough was teased into supporting the claims of Lord Orford, whom he specially disliked, to a post, and he was ultimately placed at the admiralty. A specially absurd quarrel about the duchess's demand for a new entrance to her apartments at St. James's Palace led to a fresh outbreak of temper. The duchess sent the queen a memorial with extracts about friendship from the 'Whole Duty of Man,' the prayer-book, and the works of Jeremy Taylor (*Conduct*, p. 224). These religious admonitions had 'no apparent effect on her majesty,' except that she smiled pleasantly but ambiguously as she was going to receive the communion. The queen was thrown back upon Harley, who was now intriguing with the Duke of Somerset and Shrewsbury. Meanwhile, popular feeling was shifting. The war seemed to be endless; it was terribly expensive, and the bloody battle of Malplaquet had no such results as former victories. English blood and money were being wasted to secure a good barrier for our Dutch rivals. The failure of the peace negotiations strengthened the belief that Marlborough was promoting the war in his own interests. As if to give fresh colour to such imputations, he now made the strange request that he should be appointed captain-general for life. Cowper assured him that there was no precedent. Even Monck, it appeared, had only held his office during pleasure. Marlborough, however, applied to the queen, and on her refusal wrote a reproachful letter, dwelling on all the offensive topics.

Parliament voted thanks and supplies without any signs of declining zeal. But parliaments were shortlived under the Triennial Act, and the whigs felt that a new House of Commons might withdraw its support. They foolishly attempted to impress public opinion by the impeachment of Sacheverell. The effect was only to rouse the growing sentiment of opposition. Acting under Harley's advice, the queen now began to attempt her own liberation. She first attacked Marlborough by giving the lieutenancy of the Tower to Lord Rivers, without waiting, as usual, for the recommendation of the commander-in-chief, and by offering a vacant regiment to Colonel Hill, Mrs. Masham's brother. Marlborough protested against the last appointment, as injurious to his influence in the army. The whigs promised support, and he demanded the dismissal either of Mrs. Masham or himself. Angry interviews followed between the queen and the various whig leaders, Sunderland even proposing to bring the matter before parliament. Marlborough retired to Windsor Lodge, and absented himself from a council meeting, where no notice was taken of his absence. It gradually became evident that he could not reckon upon the support of the party or of Godolphin. Marlborough, after long resistance, withdrew his demand for the dismissal of the favourite, and was allowed to give the regiment to Colonel Meredith, though Hill was immediately afterwards consoled by a pension of 1,000*l.* a year.

The Dutch were asking for Marlborough's presence at the Hague. A complimentary address, asking that he should be ordered to depart, was carried in the house, to which the queen gave a reply calculated to insinuate a suspicion that he had been anxious to stay in England. He reached the Hague on 18 Feb. 1710. The party disintegration continued; Harley attracted waverers to his side; Sacheverell became a popular hero; while Marlborough, though he attended the conferences now held at Gertruydenberg, felt himself deprived of any home support, and confined himself to formally obeying the decisions of the cabinet. He declares his conviction that the French were not in earnest (*Despatches*, iv. 717). A final interview between the duchess and the queen, with floods of tears and vehement recriminations, received with sullen resentment, took place on 6 April (*Conduct*, 238–44; *Private Correspondence*, i. 295–9), and Harley further weakened the whigs by obtaining the support of Shrewsbury, who was appointed chamberlain on 13 April. Godolphin submitted to this appointment, though made without his knowledge, and the ministry began to lose all

moral weight. Marlborough, however, concerted, with Eugene, a large scheme for the campaign. Arras, the most important fortress which still covered the French frontier, was to be taken, and the allies were thence to attack Abbeville, Calais, and Boulogne. Great efforts were also to be made on Spain and the south of France. Marlborough reached Tournay on 18 April 1710, and began operations by the siege of Douay, passing the French lines by surprise on 20 April. Trenches were opened on 5 May. Villars took command of the French army near Cambray about 20 May. His forces, though he asserts the contrary, seem to have been about equal to Marlborough's, and he made various manœuvres to interrupt the siege. Douay surrendered on 26 June, after an obstinate defence. The passage of the French lines had incidentally led to another indication of loss of influence. A list of officers was recommended for promotion by Marlborough, which stopped short of Hill and Masham. The queen forced him to give way on both points. The duchess declined to make his concession a ground for proposing a reconciliation with Mrs. Masham. Sunderland was dismissed on 13 June, when the ministry sent a memorial to Marlborough entreating him to restrain his resentment at the fall of his son-in-law and remain at the head of the army. They told him that he would thus hinder the dissolution of parliament, an argument which shows the real secret of their weakness. Marlborough consented, moved chiefly, as he said, by this consideration (Coxe, iii. 241–9). The allies were alarmed at the prospect. The Dutch sent a memorial to protest; the emperor wrote to the queen begging her not to dissolve parliament or dismiss the ministry, and to Marlborough begging him not to resign. The interference was useless, or worse; and the duchess improved the occasion by a series of violent epistles, to which the queen finally declined to reply.

Villars now avoided an engagement, the loss of which must have been disastrous, and took up a strong position from Arras to the Somme. His skilful dispositions forced the allies to abandon their attack upon Arras, and content themselves with the capture of Bethune (28 Aug.), St. Vincent (29 Sept.), and Aire (12 Nov.) Marlborough mentions the loss of a convoy during the siege of St. Vincent as the 'first ill news' he had had to send in nine years' war (*Private Correspondence*, i. 393). He complains of the want of engineers, which delayed these and other sieges (*Despatches*, v. 105). While slow progress was thus being made abroad, the ministry was rapidly collapsing. Halifax was partly detached from the whigs by his appointment as joint plenipotentiary at the Hague. At last the catastrophe came. Godolphin was dismissed on 8 Aug., and by the end of the month Somers, Orford, and Cowper were out of office, and the administration formed, of which Harley and St. John were the prominent leaders. Parliament was dissolved on 26 Sept. The new ministers showed their sympathies by delaying to provide funds for Blenheim. Marlborough felt himself ill supported, while the allies became suspicious. The campaigns on the Rhine and in the south were nugatory, and the Spanish war ended with the disasters at Brihuega and Villa Viciosa. Marlborough, after the campaign, went to the Hague, to consider future measures. In the House of Commons, which met on 25 Nov., the tories had a great majority. Marlborough did not receive the customary vote of thanks. For some time the dismissal of the duchess had been contemplated, while efforts were made to persuade Marlborough to submit. The duchess herself wrote letters to Sir David Hamilton, one of the queen's physicians, remonstrating as usual, and insinuating a threat of publishing the old affectionate correspondence. Marlborough reached London on 28 Dec., while the controversy was still raging. At last, on 17 Jan. 1711, Marlborough took a letter from the duchess to the queen containing a final protest. He himself entreated the queen to retreat or delay, while complaining of a recent dismissal of three officers for drinking 'confusion to his enemies.' The queen was immovable, and Marlborough the same night returned the duchess's golden key of office. He yielded to the solicitations of the whigs and Eugene by still retaining his command.

The duchess now sent in her accounts, in which she cleared herself from insinuations of peculation. Swift, in the 'Examiner' (No. 16, 23 Nov. 1710), had accused the duchess of appropriating 22,000*l.* a year out of the privy purse. According to the duchess (*Conduct*, p. 293) this referred to the pension of 2,000*l.* a year which had been offered to her by the queen in 1702 and then absolutely refused. She now put things straight by charging the whole amount of the pension for nine years as arrears. 'It went very much against' the duchess to desire anything of the queen; but, considering how much was due to her economy and her other good services, she felt that the claim was only due to herself. She added a last insult by taking away the locks and the marble chimneypiece from her lodgings in the palace.

The following session brought fresh annoyances. The old ministers were blamed;

Peterborough received the thanks denied to Marlborough, and his old friend Cadogan was dismissed from the post of envoy to the States. Supplies, however, were voted, and Marlborough reached the Hague on 4 March 1711 to concert the new campaign. St. John and Harley gave him assurances of support, though committees of inquiry were ordered to investigate the state of national accounts, where it was expected that great corruption would be detected. The death of the emperor on 17 April 1711 brought new perplexities. Eugene with German contingents was obliged to leave the Netherlands. Charles, the claimant of the Spanish crown, was now head of the house of Austria, and it was urged that such an accumulation of power was as undesirable as the accumulation in the hands of the Bourbons. Villars meanwhile had constructed formidable lines in defence of the French frontier from Namur to the coast of Picardy. On 30 April Marlborough took command of his army between Lille and Douay. His forces, weakened by the departure of Eugene, were apparently rather inferior to those of Villars. Louis forbade Villars to risk an engagement. He took up a position near Cambray, his front covered by the Sanzet, which joins the Scheldt at Bouchain. Marlborough's camp was on the other side of the Sanzet, between Bouchain and Douay. The armies confronted each other for some weeks, till Marlborough concerted a series of movements which have been regarded as among his most skilful operations. Villars had written to Louis boasting that Marlborough was at his *ne plus ultra*. After taking a small fort at Arleux which protected the Sanzet, Marlborough moved to his left towards Bethune. Villars retook the fort at Arleux and demolished it, as he supposed it to be valued by his antagonist. Marlborough had, according to Kane (*Campaigns*, pp. 88–96), anticipated this destruction; 'but he affected extreme annoyance.' He then approached Villars's lines further west, near Arras. Villars moved to confront him, and Marlborough on 4 Aug. advanced as if for an attack, spoke to his officers of his grievances, and professed that his resentment was leading him to a rash assault on a strong position. Suddenly on the same night he made a forced march of thirteen leagues to his left, many men dropping from fatigue, crossed the Sanzet near Arleux, and seized Villars's lines without opposition, while the marshal was still awaiting the attack near Arras. Villars speedily followed, and confronted Marlborough near Cambray. The Dutch deputies for once urged a battle, and Marlborough declined. He was much annoyed by the criticisms upon this decision, and declares that the enemy had a superiority of numbers and strength of position which would have made an attack hopeless (*Despatches*, v. 443, 455, &c.) He turned his advantage to account by skilfully crossing the river in face of Villars and immediately investing Bouchain. The operation was one of great difficulty, and every movement was closely watched by Villars. All his attempts, however, were foiled, and the town surrendered on 14 Sept. 1711. Marlborough on this occasion carefully protected the estates of the see of Cambray from plunder, to show his respect for Fénelon.

The siege of Quesnay was intended, but Marlborough's campaigns were now closed. Some fruitless attempts at a reconciliation with Oxford had been made through Lord Stair in the summer of 1711 (Coxe, iii. 404, 441). St. John and Harley (now Lord Oxford), though still approving his plans, were secretly negotiating with the French. Preliminaries were signed at London, 27 Sept. (O.S.), and immediately became public. All prosecution of the war on the part of England dropped. Marlborough reached the Hague, where he found that he had been accused of corruption. The commissioners appointed to inquire into abuses of the accounts reported that he received sums from Sir Solomon Medina, contractor for supplying bread to his army, amounting between 1707 and 1710 to 63,319*l.* Marlborough at once wrote declaring that this sum was a regular perquisite of the general, and had been applied by him to maintaining secret correspondence. He added that in the last war parliament had voted 10,000*l.* a year for secret service. This being found insufficient, William III had arranged for a deduction of 2½ per cent. on the pay of all foreign auxiliaries for the same purpose. Marlborough had obtained a royal warrant for the continuance of this arrangement, and had applied the whole sum to this purpose, which had been essential to the continuance of the war.

He landed at Greenwich 17 Nov. 1711. It was the anniversary of Queen Elizabeth's accession, and generally celebrated by burning effigies of the pope, the devil, and the Pretender. A jesuit spy, named Plunket, circulated an absurd story, first published in the 'Memoirs of Torcy,' to the effect that Marlborough had proposed to raise a popular tumult, seize the queen, and murder Oxford. The plot was supposed to have been concocted with Eugene, who came to England in the following January on a mission from the emperor, and with the hope of working upon popular enthusiasm. The story only deserves mention because Swift afterwards believed in

it (*Four Last Years of Queen Anne*), and it illustrates the prevailing excitement. Parliament met 6 Dec., when Nottingham, who had joined the whigs on consideration of their accepting the Occasional Conformity Bill, moved that no peace would be safe which left Spain and the Indus to the Bourbons. Marlborough defended himself against the imputation of desiring war, and the motion was carried by 64 to 52 in the House of Lords. The House of Commons rejected a similar motion by 232 to 106. After voting an address to the queen (20 Dec.) the lords adjourned on 21 Dec. The queen gave signs of wavering, and Shrewsbury made advances to Marlborough, when the ministers determined on a vigorous move. The report of the commissioners charging Marlborough with the appropriation of public money was ordered to be laid before the House of Commons. On 31 Dec. 1711 the queen made an order dismissing Marlborough from all his employments, in order 'that the matter might undergo an impartial investigation.' Another decisive step followed. The whig junto had virtually begun the system of party government, and their expulsion as a single body had made the fact evident. But they still commanded the upper house, while the tories commanded in the commons. It had to be settled which house should be supreme, and this was virtually decided by the creation of the twelve tory peers who, on the meeting of parliament after Christmas, gave a majority to the ministry. The accusation against Marlborough was again brought up in the commons. Resolutions were passed, and an order was obtained from the queen for his prosecution by the attorney-general. The ministers made inquiries, but the prosecution was ultimately dropped, and the failure of his enemies when in power to justify their accusation is sufficient proof that no case could be made out. The withdrawal of the English troops from the operations under Eugene produced violent debates in the lords. Halifax on 28 May moved an address condemning this proceeding, and Marlborough was violently attacked by the tories. Lord Poulet accused him of sending his officers to slaughter in order to profit by the sale of their commissions. Marlborough remained silent, but sent a challenge to his accuser by Lord Mohun. Lady Poulet secured the queen's interference, and the duel was stopped.

On 15 Sept. 1712 Godolphin died at Marlborough's house at St. Albans. Soon afterwards Marlborough resolved to leave England. There has been some speculation as to his motives. Marlborough was in a position of singular isolation, especially after Godolphin's death. The ministers and their party were his bitter enemies; his connection with the whigs had always been due to external pressure, not to genuine sympathy, and, with the exception of Somers, the great lords were personally disagreeable to him. He had probably less public sympathy than any successful general. If he had contributed to the national glory, his motives had not been unselfish. The splendid rewards of rank and wealth which had been bestowed upon him were a main object of his desires, and he was, therefore, sufficiently paid by receiving them without deserving the gratitude due to men animated, like Wellington, by a sense of duty, or, like Nelson, by enthusiastic patriotism. The attacks in the press, led by Swift in the 'Examiner,' had struck the weak point. It was believed that he had prolonged the war for purposes of self-aggrandisement and for the gratification of a boundless avarice. The suit brought against him for the recovery of the sums received as percentage was still pending, and a sum of 30,000*l.* was claimed as arrears for works at Blenheim, for which he was considered to be personally responsible, the payments from the civil list having been stopped. It was not wonderful that he should prefer the continent, where he would be welcomed by his old allies in proportion to the coldness of his treatment by the country which had deserted them, and where he might hope to take part in diplomatic arrangements bearing upon the English succession. Dalrymple records a very questionable story that Oxford got possession of a copy of the letter about the Brest expedition, and used it *in terrorem* (*Memoirs*, pt. ii. bk. iii. p. 62).

Marlborough obtained a passport 30 Oct. 1712, vested his estates in his sons-in-law as trustees, and consigned 50,000*l.* to Cadogan to be invested in the Dutch funds. On 28 Nov. he sailed for Ostend. He stayed some time at Aix-la-Chapelle. The duchess joined him in the beginning of 1713, and they settled at Frankfort. In May he visited his principality at Mindelheim. Returning to Frankfort he had to meet a new charge of having mustered defective troops as complete in order to receive the pay. To this he made a satisfactory reply, stating that the sums were used to obtain recruits. At the end of July he moved to Antwerp. On the conclusion of peace between the emperor and France at Rastadt in the spring of 1713, Mindelheim again became part of the Bavarian territories, and Marlborough vainly demanded an indemnity. He retained the rank of prince, without holding a fief.

During 1713–14 he held various communications with the court of Hanover, and made

arrangements with a view to transporting troops to England in the event of Anne's death. In 1714 he sent an agent to the court of Hanover to counteract Oxford's mission of his relation, Mr. Harley. His correspondence with the Jacobites so late as 1713 was probably a mere blind; he is said to have refused a loan of 100,000*l.* asked by the Pretender as a test of his sincerity (Lockhart, i. 461); and he was no doubt serious in concerting measures with the supporters of the Hanoverian succession. It is also said that his old friend Bolingbroke endeavoured to obtain his support during the final intrigues against Lord Oxford (Macpherson, *History*, ii. 619, 621).

On the news of Anne's last illness he sailed from Ostend. He reached Dover on the day of her death, 1 Aug. 1714. He was mortified by the omission of his name from the list of lords justices nominated by the new king, who remembered, it is said, the refusal of Marlborough and Eugene to confide to him the scheme of campaign in 1708, or possibly suspected his sincerity. He was induced, however, after a short time (September 1714) to resume the offices of captain-general and master of the ordnance. He took some part in military measures, and pacified the guards who had grievances as to clothing by ordering a double supply 'of shirts and jackets of superior quality,' with a 'liberal donation of beer.' During the Scotch insurrection of 1715 he raised money to support the bank, and gave directions for the movements which ended in the capture of the Jacobite force at Preston. He was saddened by the loss of his third daughter, the Countess of Bridgewater, 22 March 1714, and of his second daughter, the Countess of Sunderland, 15 April 1716. On 28 May 1716 he had a paralytic stroke, followed by another on 10 Nov. Marlborough had been remarkable for his physical as well as his intellectual vigour; but his multitudinous labours and responsibilities had told upon his strength. His letters during his campaigns are full of complaints of severe headaches. In December 1711 he said in a debate that his 'great age' (sixty-one) and 'numerous fatigues in war' made him long for repose. He was prematurely broken. Although he recovered the use of his faculties, could attend in parliament, and discharge his official duties, he was clearly declining (see the duchess's account of his state, Coxe, iii. 648). His chief public appearance was at the impeachment of Oxford in 1717, when he voted against Oxford's friends. A story that he was frightened into helping Oxford's acquittal by a threat of the production of some early communications of a Jacobite tendency is given in the 'Biographia,' but the evidence, though circumstantial, is unsatisfactory and inconsistent. During the South Sea mania he, or the duchess in his name, made a judicious speculation, and cleared 100,000*l.* At some indefinite date we find him troubled by having 150,000*l.* on his hands and not knowing what to do with it (Thomson, ii. 547). He spent his time at Blenheim, Windsor, and Holywell; he was fond of riding, amused himself with cards, and was much attached to his grandchildren. Some of them took part in amateur performances of 'Tamerlane' and 'All for Love,' at Blenheim; Bishop Hoadly wrote a prologue for the last, which the duchess bowdlerised. No kissing was allowed. We hear little more of his domestic life, except occasional anecdotes of his love of petty savings. King (*Anecdotes*, p. 104) says that he always walked when old and infirm to save sixpence for a chair. He had a fresh stroke of paralysis in June 1722, and died on the 16th. He was buried with great splendour in Westminster Abbey, but the body was afterwards removed to the chapel at Blenheim, where a mausoleum was erected by Rysbrach.

The duchess passed the remainder of her life in a series of deadly quarrels. Her pugnacity was boundless, and, though wrong-headed, she was far too shrewd to be contemptible. The duke left her a jointure of 15,000*l.* a year. She had also the right to spend 10,000*l.* a year for five years in completing Blenheim. She received offers of marriage before the end of 1722 from an old friend, Lord Coningsby [q. v.], and a few months later from 'the proud' Duke of Somerset. She declined both, and successfully recommended Lady Charlotte Finch to the duke as a substitute. The completion of Blenheim gave rise to long lawsuits, of which some account is given in Coxe (iii. 633–40) and Thomson (ii. 445–60). An act was passed in the first year of George making the crown responsible for the arrears incurred up to the suspension of the works. Disputes, however, arose, and ultimately it was decided that the duke was responsible for a considerable sum. The duchess took the matter into her own hands after the duke's death, and finished the house within the five years, and for less than half the sum allowed. The whole sum spent, according to Coxe, was 300,000*l.*, of which 60,000*l.* was spent by the Marlboroughs. The remainder was paid from the civil list (not, of course, from the queen's private purse). In the course of the proceedings the duchess had a long and bitter quarrel with the architect Vanbrugh. He

tried in vain to preserve the ancient manor-house of Woodstock, alleging very excellent reasons (THOMSON, ii. 529–47). She afterwards accused him of extravagance, and forbade him to enter the building. The quarrel was complicated by his taking part in arranging a marriage between the duchess's granddaughter Lady Harriet Godolphin and the Duke of Newcastle. She accused Cadogan of misapplying the 50,000*l.* entrusted to him in 1712, and carried on a successful lawsuit against him (COXE, iii. 626). She had another series of quarrels with the Duke of St. Albans arising out of the rangership of Windsor Park, and others about a permission to pass through St. James's Park. This last was part of an endless series of quarrels with Sir Robert Walpole, who had wished her to lend a large sum of trust money to the public funds, and who, as she thought, had got the better of her in the transaction. Hatred of Walpole seems to have become her pet antipathy.

She fell out with the two daughters who survived the duke—Henrietta, wife of Francis, earl of Godolphin, who became duchess on her father's death, and died in 1733; and Mary, duchess of Montagu, who alone survived her. Lady Anne Egerton, the only daughter of Lady Bridgewater, offended her, and the grandmother got a portrait, blackened its face, and hung it up in her room with the inscription 'She is much blacker within.' Her son-in-law, Lord Sunderland, had annoyed her by a third marriage. He afterwards brought to the duke in 1720 a report that the duchess had been engaged in a Jacobite plot. She called upon George I and the Duchess of Kendal to express their disbelief in the story, and received an unsatisfactory answer. The quarrel led to a breach with Lord Sunderland, which was increased by his share in the South Sea schemes. His son Charles Spencer, who became Duke of Marlborough in 1733 on the death of his aunt, was not a favourite with his grandmother, but she had a weakness for his brother John, to whom she left all her disposable property, in spite of his dissolute and extravagant life (see THOMSON, vol. ii. for details of the disputes). The least unpleasant account of the duchess comes from Lady Mary Wortley Montagu (*Works*, ed. Lord Wharncliffe, i. 76). From her comes the story that the duchess had one day cut off her hair to annoy the duke, who took no notice at the time, but laid up the curls in a cabinet, where she found them after his death. At this point of the story she always burst into tears (see Walpole's 'Reminiscences' in CUNNINGHAM, vol. i. cxxxix–clxi, for other anecdotes).

The duchess spent much time in writing memorials and arranging papers for her own and her husband's lives. She did not publish her account of her 'conduct' until 1742, though some draft had been prepared in 1711 and suppressed by Burnet's advice (*Historical MSS. Commission*, 8th Report, p. 26). She was helped in the final redaction by Nathaniel Hooke [q. v.], and is said to have given him 5,000*l.* for his trouble. It provoked various replies, and was defended by Fielding. In 1740 she had been told by her doctors (Walpole to Mann, 10 Dec. 1741) that she would die if she were not blistered. 'I won't be blistered, and I won't die,' she replied, and she kept her word for the time. She died, probably at Marlborough House (*Life of Sarah, late Duchess Dowager of Marlborough*, 1745, a catchpenny production), on 18 Oct. 1744. She is said to have left 60,000*l.* a year. The most remarkable bequests were 20,000*l.* to Lord Chesterfield, 10,000*l.* to William Pitt, for the 'noble defence he made for the support of the laws of England,' and 500*l.* apiece to Glover and Mallet to write the history of the Duke of Marlborough. No part of the history was to be in verse. None of it was ever written. Her will shows that she had spent large sums in buying landed estates. After the South Sea she bought Wimbledon Manor from Sir Theodore Jansen, who was then ruined, and there built a house, which became her favourite residence. The manor descended to the Spencers; the house was burnt down in 1785. The duchess was not an amiable woman. It would be wrong, however, to overlook her remarkable ability, and her writing, if spiteful and untrustworthy, is frequently vigorous and undeniably shrewd. It would be less easy to show that her policy was mistaken than that she was wrong in trying to scold it into a weak mind. She probably exaggerated her influence with the duke, who rather temporised with her fury than gave way to her wishes. Of him it may be said that he really possessed such virtues as are compatible with an entire absence of the heroic instincts. Not only is his paternal tenderness touching, but he was signally humane in the conduct of war. He was supreme as a man of business, and allowed no scruples to interfere with the main chance. Every one who saw him declares the dignity and grace of his manner to have been irresistible. Lord Chesterfield's characteristic theory that he owed his success principally to this quality is partly due to the love of an epigram, but is also significant of the limitations of his intellect. His judgment was of superlative clearness, but

without the brilliant genius which would make a charge of commonplace palpably absurd.

A list of the preferments of the duke and duchess has been frequently reprinted (see HEARNE's *Collections* by Doble, i. 162). The duke had 7,000*l.* as plenipotentiary, 10,000*l.* as general of the English forces, 3,000*l.* as master of the ordnance, 2,000*l.* as colonel of the guards, 10,000*l.* from the States-General, 5,000*l.* pension, 1,825*l.* for travelling, and 1,000*l.* for a table, or in all 39,825*l.* He received also 15,000*l.* as percentage, which, according to him, was spent on secret service, and handsome presents from foreign powers. The duchess had 3,000*l.* as groom of the stole, and 1,500*l.* for each of her three offices as ranger of Windsor Park, mistress of the robes, and keeper of the privy purse, or in all 7,500*l.* The united sums thus amount to 62,325*l.* The duchess reckons her own offices as worth only 5,600*l.* a year. She says that the rangership was worth only the 'milk of a few cows and a little firing.' She ultimately received also the nine years' pension at 2,000*l.* a year. Besides this, she had after the death of the queen-dowager (1705) a lease, 'for fifty years at first,' of the ground called the 'Friery' in St. James's Park, on which Marlborough House was built in 1709 (see *Wentworth Papers*, 89, 98), at a cost, she says, of from 40,000*l.* to 50,000*l.* (*Conduct*, 291–7). She gives careful details of her economical management of the office of the robes, and declares that she would never sell offices.

On the death in 1733 of Henrietta (duchess of Marlborough in succession to the first duke), the title was assumed by her nephew, Charles Spencer [q. v.], fifth earl of Sunderland, and son of the fourth earl of Sunderland, by Anne, second daughter of the first Duke and Duchess of Marlborough.

[The best life of Marlborough is still the tiresome but exhaustive Memoirs by Archdeacon Coxe (3 vols. 1818–19), with many original papers from the family records at Blenheim. Previous lives were: Lives of the two illustrious generals, John, Duke of Marlborough, and Francis Eugene, Prince of Savoy, 1713; Annals of John Churchill, Duke of Marlborough, and Prince Eugene, 1714; life by Thomas Lediard, in 3 vols. 1736 (some original matter); History of Marlborough by the author of the History of Prince Eugene, three editions, 1741, 1742, and 1755 (of no value); Histoire de John Churchill, duc de Marlborough, 1808, 3 vols. readable and impartial, by Madgett, who had been desired by Napoleon to translate Ledyard, and the Abbé Dutems, who seems (see DUTEMS in *Biographie Universelle*) to have done most of the work. The only considerable life since Coxe is the loose narrative by Alison [see under ALISON, SIR ARCHIBALD], second and fullest edition in 1852. Short summaries have been recently published by Mrs. Creighton in Historical Biographies, 1879, and by G. Saintsbury in English Worthies Series, 1885. The military history is given from the French side by Histoire Militaire du regne de Louis le Grand, by the Marquis de Quincy, 7 vols. 1726. In 1725 appeared Batailles gagnées par le . . . Prince Eugène, 2 vols. folio, the first consisting of Explications Historiques by J. Dumont (Baron de Carelscroom); the second a volume of handsome, but not very useful engravings, of plans of battles, sieges, &c., by Huchtenburg. In 1729 was published the Histoire Militaire du Prince Eugène, du Prince et Duc de Marlborough et du Prince de Nassau-Frise, in 2 vols. folio. The first reprints Dumont's accounts from the 'Batailles gagnées,' with an introduction on Eugene's earlier history by J. Rousset; the second contains a supplement by Rousset, with the plates from the 'Batailles gagnées,' the supplement being also issued separately to form a second volume to the 'Batailles gagnées.' A translation of Dumont forms the fourth part, and a translation of Rousset's supplement the fifth part, of Des grossen Feldherrns Eugenii . . . Heldenthaten, Nürnberg, 1736. In 1747 Rousset published a third volume of the Histoire Militaire, with fresh documents and discussions. The Military History of Eugene and Marlborough (by John Campbell, 1708–1775 [q. v.]), with copper-plates engraved by Claude du Bosc, 2 vols. fol. 1736, is mainly a reproduction of Dumont and Rousset (1725–9). Recent publications of original documents are the Mémoires Militaires relatifs à la Succession d'Espagne, 1835, &c. in the Documents Inédits, edited by General Pelet; Letters and Despatches of Marlborough (1702–12), edited by Sir George Murray, from original letter-books discovered at Blenheim, 5 vols. 1845; and the Feldzüge des Prinzen Eugen v. Savoyen, in course of publication by the Austrian government, which gives the fullest accounts of the campaign of Blenheim (series i. vol. vi.), and of the campaign of Oudenarde and Lille (series ii. vol. i.) Among contemporary books may be noticed: The Conduct of the Duke of Marlborough during the present War, with original Papers, 1712 (by Francis Hall, chaplain to the duke, afterwards bishop of Chichester); Campaigns of King William and the Duke of Marlborough, by Brigadier-general Richard Kane (2nd edition, 1747); Compleat History of the late War in the Netherlands (1713), by Thomas Brodrick; and A Compendious Journal of all the Marches, Battles, Sieges, &c. . . . by John Millner, sergeant in the Royal Regiment of Foot of Ireland (1736). The Memoirs of the Marquis de Feuquière (*d.* 1711) (3rd edition, 1736) contain some interesting criticisms by a contemporary military observer. See also Memoirs of Villars (in Petitot Collection, vol. lxix.) for campaigns of 1705, 1709, 1710, 1711; and of Berwick (Petitot, vol. lxv. lxvi) for campaigns of 1702, 1703, 1708 (especially), and 1709. The

Correspondance Diplomatique et Militaire de Marlborough, Heinsius et Hop, edited from the originals by Vreede in 1850, gives important details of negotiations in 1706–7. For the political life see (besides the ordinary books) the Duchess of Marlborough's Account of her Conduct from her first Coming to Court till the year 1710, 1742 ('digested' by R. N. Hooke). With this are to be compared The Other Side of the Question, or an Attempt to Rescue the Characters of the two Royal Sisters, Q. Mary and Q. Anne, out of the hands of the D—— D—— of —— in a letter to her Grace, by a Woman of Quality, 1742 (by J. Ralph); A Review of a late Treatise entitled Conduct, &c. (with Continuation, both in 1742); and a Full Vindication of the Dutchess Dowager of Marlborough, 1742 (by H. Fielding, but of no other value). The Private Correspondence of Sarah, Duchess of Marlborough, 2 vols. 1838, contains many letters from herself and her contemporaries, chiefly from Coxe's manuscripts and the Opinions of the Duchess of Marlborough, reprinted from a volume privately printed by D. Dalrymple, lord Hailes, in 1788, from letters to Lord Stair. Memoirs of Sarah, Duchess of Marlborough, by Mrs. A. T. Thomson, 2 vols. 1839, is chiefly founded upon the Coxe manuscripts. In 1875 appeared Letters of Sarah, Duchess of Marlborough, now first printed from the original manuscripts at Madresfield Court, chiefly to a relation named Jennings (or Jennens) at St. Albans. An account of the manuscripts at Blenheim is given in the eighth report of the Historical MSS. Commission.] L. S.

CHURCHILL, JOHN SPRIGGS MORSS (1801–1875), medical publisher, third son of the Rev. James Churchill, a dissenting minister, by his wife, a daughter of Mr. George Morss, was born at Ongar in Essex, 4 Aug. 1801. He was educated at Henley grammar school, under the Rev. Dr. George Scobell. In 1816 he was bound an apprentice for seven years to Elizabeth Cox & Son, medical booksellers, of 39 High Street, Southwark. Having served his time he became a freeman of the Stationers' Company, and then for about eighteen months was employed in the house of Longman & Co. Aided by the fortune of his wife, whom he married in 1832, he started in business on his own account, purchasing the old-established retail connection of Callow & Wilson, 16 Princes Street, Leicester Square. Churchill attended book sales and the sales of medical libraries all over the country, and issued an annual catalogue. The business increased, but not satisfactorily, owing to the new practice of 'underselling.' Churchill therefore began to publish, and one of the earliest productions of his press was Liston's 'Practical Surgery,' 1837, of which repeated editions have been demanded. A well-known series of manuals followed. The first was Erasmus Wilson's 'Anatomist's Vade Mecum,' 1840, which was succeeded by Dr. Golding Bird's 'Manual of Natural Philosophy, and Diagnosis of Urinary Deposits,' 1844, and by Fownes's 'Manual of Chemistry.'

Churchill relied on his own judgment, and had few failures. Of the numerous pamphlets, however, which his house was employed to produce, it is said that only one paid its expenses (Mr. Lawrence's 'Hunterian Oration,' 1834). In 1838 Churchill became the publisher of the 'British and Foreign Medical Review.' At extremely low prices he brought out expensively illustrated works, such as 'Medical Botany,' edited by Dr. Stephenson and by his brother James Morss Churchill; Dalrymple's 'Morbid Anatomy of the Eye,' Maclise's 'Surgical Anatomy,' Sibson's 'Medical Anatomy,' and other works. He issued the anonymous 'Vestiges of the Natural History of Creation,' 1844 [see CHAMBERS, ROBERT]. From 1842 to 1847 he was the publisher of the 'Lancet,' and in 1850 he began the 'Medical Times,' with which the 'Medical Gazette' was amalgamated in 1852. In 1854 he removed from Princes Street to New Burlington Street, gave up retail trade, and confined his attention solely to publishing. He built a house at Wimbledon in 1852; in 1861 he was made a county magistrate. He finally settled in 1862 at Pembridge Square, Bayswater. For many years he was a great invalid; in July 1875 he went to Tunbridge Wells, where he died on 3 Aug. He was buried in Brompton cemetery. The publishing business is carried on by his two sons, John and Augustus Churchill, to whom he had resigned it on his retirement in 1870.

[Bookseller, September 1875, p. 782; Medical Times and Gazette, 14 Aug. 1875, pp. 197–200.] G. C. B.

CHURCHILL, JOHN WINSTON SPENCER, seventh DUKE OF MARLBOROUGH (1822–1883), politician, was the eldest son of George Spencer Churchill, sixth duke of Marlborough, who died in 1857, by his first wife, Lady Jane Stewart, daughter of George, eighth earl of Galloway. He was born at Garboldisham Hall, Norfolk, 2 June 1822. He was educated at Eton in 1835–8, and at Oriel College, Oxford. He commenced his public career as a lieutenant in the 1st Oxfordshire yeomanry in 1843, and took his seat in the House of Commons as conservative member for Woodstock on 22 April 1844 (being then known as Marquis of Blandford), but in consequence of having supported free trade measures without the concurrence of his father, whose influence at Woodstock was paramount, he was obliged to accept the stewardship of the Chiltern Hun-

dreds on 1 May in the following year. On the assembly of the new parliament in 1847, he was re-elected for Woodstock, and, although an unsuccessful candidate for Middlesex in 1852, kept his seat for the former place continuously until 1857, when he became Duke of Marlborough, and was in the same year gazetted lord-lieutenant of Oxfordshire. He was lord steward of the household in July 1866, a privy councillor on 10 July, and lord president of the council from 8 March 1867 to December 1868. In 1874, on the formation of Mr. Disraeli's second cabinet, he was offered, but declined, the viceroyalty of Ireland. On 28 Nov. 1876 he succeeded the Duke of Abercorn as lord-lieutenant, which post he held down to the resignation of the Beaconsfield ministry in May 1880. He was president of the Shipwrecked Fishermen and Mariners' Royal Benevolent Society for many years. He died suddenly of angina pectoris at 29 Berkeley Square, London, on 5 July 1883. After lying in state at Blenheim Palace, he was buried in the private chapel on 10 July. The duke was a sensible, honourable, and industrious public man. To him Lord Beaconsfield on 8 March 1880 addressed the famous letter in which he announced the dissolution of parliament, and appealed to the constituencies for a fresh lease of power. His administration of Ireland was popular, and he endeavoured to benefit the trade of the country. He is best known as author in 1856 of an act (19 and 20 Vict. cap. 104), which bears his name, for the purpose of strengthening the church of England in large towns by the subdivision of extensive parishes, and the erection of smaller vicarages or incumbencies. His last public appearance was 28 June 1883, when he made an able speech in opposition to the third reading of the Deceased Wife's Sister's Marriage Bill. He married, on 12 July 1843, the Lady Frances Anne Emily Vane Tempest, eldest daughter of Charles William Vane Tempest, third marquis of Londonderry. During her residence in Ireland she instituted a famine relief fund, by which she collected 112,484*l.*, which was spent in seed potatoes, food, and clothing. The duke was succeeded in his title by his eldest son, George Charles. Lord Randolph Churchill is his second son.

[Brown's Life of Lord Beaconsfield, 1882, ii. 87, 202, portrait; Times, 6, 7, 9, 11, and 13 July 1883; Morning Post, 6 July 1883; Illustrated London News, 28 Oct. 1876, p. 404, portrait; Graphic, 14 July 1883, p. 32, portrait; collected information.] G. C. B.

CHURCHILL, SARAH, DUCHESS OF MARLBOROUGH (1660–1744). [See under CHURCHILL, JOHN, first DUKE OF MARLBOROUGH.]

CHURCHILL, SIR WINSTON (1620?–1688), politician and historian, was descended from an ancient family in Dorsetshire. He was the son of John Churchill of Nunthorn in that county, a lawyer of some eminence, and of Sarah, daughter and coheiress of Sir Henry Winston of Standistone, Gloucestershire, and was born at Wooton Glanville about 1620. In 1636 he entered St. John's College, Oxford, where he is said to have distinguished himself by his 'sedateness and great application to his studies,' although he was obliged, on account of the circumstances of his family, to leave the university without taking a degree. Some time afterwards he married Elizabeth, daughter of Sir John Drake of Ashe, Devonshire, and Eleanor, his wife, sister of George Villiers, duke of Buckingham. Having during the civil war adhered to the party of the king, he was reduced to such extremities that his wife was obliged to retire for some time to her father's house at Ashe. After the Restoration he returned to his estate, and he was elected to represent the borough of Plymouth in the parliament which met 8 May 1661. In 1663 he received the honour of knighthood, and in 1664 he was chosen a fellow of the Royal Society. In the latter year he was appointed commissioner of the court of claims in Ireland, for the purpose of adjudging the qualifications of those who had forfeited their estates. On his return he was constituted one of the clerk comptrollers of the green cloth, an office of some importance at court. After the dissolution of the Pensionary parliament in 1679 he was dismissed from office, but shortly afterwards was restored by the king, and continued to hold it during the remainder of the reign of Charles II, and also during that of James II. During the reign of the latter monarch he represented the borough of Lynn Regis. He died 26 March 1688, and three days afterwards was buried in the church of St. Martin-in-the-Fields, Westminster. By his wife he had seven sons and four daughters, including John, duke of Marlborough [q. v.], and Arabella Churchill [q. v.] Churchill's extreme royalist sentiments led him to devote his learning and leisure to the composition of a kind of apotheosis of the kings of England, which he dedicated to Charles II, and published in 1675 under the title 'Divi Britannici; being a Remark upon the Lives of all the Kings of this Isle, from the year of the World 2855 until the year of Grace 1660,' with the arms of all the kings of England, 'which made it sell among novices' (WOOD).

[Lediard's Life of Marlborough; Collins's Peerage, ed. 1812, i. 365–6; Wood's Athenæ Oxon. (Bliss), iv. 235.] T. F. H.

CHURCHYARD, THOMAS (1520?–1604), miscellaneous writer, was born at Shrewsbury about 1520, and in his youth was attached to the household of the famous Earl of Surrey, whose memory he fondly cherished throughout his long life. He commenced his literary career when Edward VI was on the throne, and he continued writing until after the accession of James. His earliest extant production is a poetical tract of three leaves, 4to, without title-page, headed 'A myrrour for man where in he shall see the myserable state of thys worlde,' which the colophon shows to have been printed in the reign of Edward VI. At this early date he had a controversy with a person named Camel, against whom he directed some satirical broadsides (Lemon, *Catalogue of Printed Broadsides in Soc. of Antiq.* pp. 7–10), which were collected, with Camel's rejoinders, in 1560, under the title of 'The Contention betwyxte Churchyeard and Camell upon David Dycers Drame . . . Newlye Imprinted,' 4to, 28 leaves; 2nd ed. 1565. In 'Churchyards Challenge,' 1593, there is a list of 'The Books that I can call to memorie alreadie Printed,' in which he informs us that 'The Legend of Shore's Wife,' first printed in the 1563 edition of Baldwin's 'Myrroure for Magistrates,' was written in the days of Edward VI. 'Shore's Wife' was the most popular of Churchyard's poems, and the best; it was reprinted with additions in his 'Challenge.' From the same source we learn that in Queen Mary's reign he wrote a book (now unknown) 'called a New-yeares gift to all England, which booke treated of rebellion,' and that he was the author of 'Many things in the Booke of Songs and Sonets' (i.e. 'Tottell's Miscellany,' 1557). Churchyard was early trained to arms, and for many years he was actively engaged both at home and abroad in military service. In a poem entitled 'A tragicall discours of the vnhappie mans life' (printed in 'The Firste part of Churchyardes Chippes,' 1575), he gives a long account of his adventures. His first campaign was served under Sir William Drury in Scotland, where he was taken prisoner, but by his fair words induced his captors to treat him well. Afterwards he went to Ireland, where by his military exploits he gained 'of money right good stoer.' From Ireland he crossed to England in the hope of obtaining preferment at court, but meeting with no success, he served as a volunteer, first in the Low Countries, and afterwards in France. He was more than once taken prisoner, endured much hardship, and gained little reward. For some time he was a prisoner in Paris, whence he escaped (by breaking his parole, it would seem), and made his way to Ragland in Monmouthshire. Afterwards, for eight years, he served under Lord Grey, and was present at the siege of Leith in 1560. Then, having rested awhile at court, he proceeded to Antwerp, where he assisted in suppressing some domestic disturbances, and made himself so unpopular with the malcontents that he narrowly escaped assassination, and was glad to make his way to Paris in the disguise of a priest. From Paris he set out for St. Quentin, and passed through some surprising adventures on the road. Later he went to Guernsey, and afterwards repaired once more to the court in the hope of finding preferment. He constantly complains of his poverty and his many disappointments. Feeling the need of sympathy and encouragement he chose 'from countrie soile a sober wife;' but his marriage served only to heighten his afflictions. He was indefatigable in issuing tracts and broadsides: they attracted little notice at the time of publication, and are now exceedingly scarce. The following broadsides are preserved in the Britwell collection: 1. 'The Lamentacion of Freyndshyp,' n. d. 2. 'A greatter thanks for Churchyardes welcome home,' n. d. 3. 'A Farewell cauld Churcheyeards round,' n. d. 4. 'The Epitaphe of the Honorable Earle of Pembroke,' 1570 (reprinted in 'Churchyard's Chance,' 1580). In 1575 Churchyard published a voluminous collection of pieces, in prose and verse, under the title of 'The Firste Parte of Churchyardes Chippes, contayning twelve severall Labours,' &c., 4to, with a dedication to 'Maister Christofor Hatton, Esquier.' In the dedicatory epistle he quaintly explains why he had given such an odd title to his book: 'And for that from my head, hand, and penne, can floe no farre fatched eloquence nor sweete sprinklyng speaches (seasoned with spiced termes) I call my workes Churchyardes Chips, the basnes whereof can beguild [*sic*] no man with better opinion then the substance it selfe doth import.' The dedication is followed by a poetical address 'To the dispisers of other mens workes that shoes nothing of their owne,' in which he threatens that when his chips have 'maed a blaes' he will bring 'a bigger . . . to make you worldlings smiel.' One of the poems gives a description of the siege of Leith, at which the author was present. In 1578 appeared 'A Lamentable and Pitifull Description of the wofull Warres in Flaunders,' 4to, with a dedicatory epistle to Sir Francis Walsingham. It was followed by 'The Miserie of Flaunders, Calamitie of Fraunce,' &c. (1579), 4to, and 'A generall rehearsall of Warres,' &c. (1579), 4to. The latter work, which is dedicated to Sir Christopher Hatton, in an epistle dated

15 Oct. 1579, has the running title 'Churchyardes Choise.' It contains a general review of the exploits of English soldiers and sailors from the reign of Henry VIII to the early days of Elizabeth; moral discourses, poems, &c. In celebration of Elizabeth's progress of 1578, Churchyard published 'A Discovrse of the Queenes Maiesties entertainement in Suffolk and Norfolk . . . Wherevnto is adioyned a Commendation of Sir Humfrey Gilberts ventrous iourney' (1579), 4to. Some copies of this tract contain 'A welcome home' to Martin Frobisher, whose exploits Churchyard had recounted in an interesting tract entitled 'A Prayse and Reporte of Maister Martyne Froboishers Voyage to Meta Incognita,' 1578, 12mo. In 1580 Churchyard published the following pieces: 1. 'A Plaine or most True Report of a dangerous seruice stoutely attempted and manfully brought to passe by English men, Scottes men, Wallons and other worthy soldiers, for the takyng of Macklin on the Sodaine, a strong Citee in Flaunders,' 8vo. 2. 'A warning to the wise . . . Written of the late earthquake chanced in London and other places, the 6th of April, 1580,' 8vo. 3. 'The Services of Sir William Drury, Lord Justice of Irelande in 1578 and 1579,' 4to. 4. 'A pleasaunte Laborinth called Churchyardes Chance,' 4to. 5. 'A light Bondell of liuly discourses called Churchyardes Charge,' 4to, dedicated to the Earl of Surrey, grandson of Churchyard's earliest patron. 6. 'Ovid de Tristibus,' reprinted for the Roxburghe Club in 1816. The most valuable of Churchyard's works is 'The Worthines of Wales,' 1587, 4to, a long chorographical poem full of historical and antiquarian interest; it was reprinted in 1776, and a facsimile edition was issued in 1871 by the Spenser Society. In 1588 appeared 'A Sparke of Friendship and Warme Goodwill,' 4to, dedicated to Sir Walter Raleigh; in 1592 'A Handefvl of Gladsome Verses giuen to the Queenes Maiesty at Woodstocke,' 4to; and in 1593 'A Pleasant Conceite penned in verse . . . presented on New-yeeres day last, to the Queen's Maiestie at Hampton Courte,' 4to. The 'Pleasant Conceite' was presented to the queen in gratitude for a pension that she had bestowed upon the old poet. At the close of the tract there is a laudatory notice of Nashe, with some reflections on Nashe's opponent Gabriel Harvey. There had been a quarrel, of which the particulars are unknown, between Nashe and Churchyard, and in his 'Foure Letters,' 1592 (Gabriel Harvey, *Works*, ed. Grosart, i. 199), Harvey says that Nashe, 'in the ruffe of his freshest iollity, was faine to cry M. Churchyard a mercy in printe.' Nashe, in his 'Foure Letters confuted,' 1593 (Nashe, *Works*, ed. Grosart, ii. 252–3), after acknowledging that he had done Churchyard an 'unadvised indammagement,' adds that the quarrel had been 'deep buried in the grave of oblivion,' and that he was a sincere admirer of Churchyard's 'aged Muse that may well be grandmother to our grandeloquentest poets at this present.' This handsome apology, coupled with a highly complimentary notice of 'Shore's Wife,' gave Churchyard the liveliest satisfaction. The collection issued in 1593 under the title of 'Churchyard's Challenge,' 4to, contains a number of pieces in prose and verse, some printed for the first time, and others reprinted from earlier collections. In the address 'To the worthiest sorte of People that gently can reade and justly can judge,' Churchyard announced that his next work will be 'The last booke of the Worthines of Wales,' and that his last work, which is to be styled his 'Ultimum Vale,' will consist of 'twelve long tales for Christmas, dedicated to twelve honorable lords,' but the promise was not fulfilled. The 'Challenge' contains an enlarged copy of 'Shore's Wife,' dedicated to 'Lady Mount Eagle and Compton.' From the dedicatory epistle we learn that some malicious persons had spread the report that this poem was not written by Churchyard. The libellous statement caused great annoyance to the old poet, who declared that if he had been a younger man he would have challenged his detractors to open combat. In 1594 appeared a revised edition of 'The Mirror and Manners of Men,' 4to (written in the days of Edward VI), with a dedication to Sir Robert Cecil. It was followed in 1595 by 'A Mvsicall Consort of Heauenly harmonie . . . called Chvrchyards Charitie,' 4to. Appended to the chief poem is 'A Praise of Poetrie,' in which mention is made of Surrey, Spenser, Daniel, Barnes, and Sidney. In 'Colin Clout' Spenser had referred to Churchyard under the name of Old Palæmon 'that sung so long untill quite hoarse he grew,' a passage to which Churchyard makes particular allusion in 'A Praise of Poetrie.' In 1596 Churchyard published three poetical tracts: 1. 'The Honor of the Lawe,' 4to. 2. 'A Sad and Solemne Funerall of the Right Honorable Sir Francis Knowles, Knight,' 4to. 3. 'A pleasant Discourse of Court and Wars,' 4to, in which he again refers to Spenser's mention of him in 'Colin Clout.' 'A wished Reformation of wicked Rebellion,' 4to, which contains a spirited attack on the jesuits, was published in 1598, and 'The Fortvnate Farewell to the most forward and noble Earle of Essex,' 4to, in 1599. In 'The Fortvnate Farewell' Churchyard expresses his gratitude to the old Duke of Somerset for a favour rendered in the time of Edward VI,

when the poet, for publishing some verses that had given offence, was arrested and brought before the privy council. Towards the close of his life Churchyard found a patron in Dr. (afterwards Sir) Julius Cæsar, to whom, in 1602, he dedicated 'The Wonders of the Ayre, the Trembling of the Earth, and the Warnings of the World before the Judgement Day,' 4to, acknowledging in the dedicatory epistle that he was indebted to his patron 'for the little that I live upon and am likely to die withall.' In 1603 he published 'A Pæan Triumphall; upon the King's publick entry from the Tower of London to Westminster,' 4to. His two last productions appeared in the year of his death, 1604: 1. 'A blessed Balme to search and salve Sedition,' 4to, relating to the execution of Watson and Clarke in November 1603. 2. 'Churchyard's Good Will. Sad and heavy verses in the nature of an Epitaph for the losse of the Archbishop of Canterbury.' The 'Good Will' is free from those eccentricities of spelling and punctuation which Churchyard adopted in many of his writings. He was buried at St. Margaret's, Westminster, on 4 April 1604.

Churchyard's poetic merits are not of a high order. His 'Shore's Wife' is a smoothly written copy of verses, but it has been absurdly overrated. He is at his best when he is recounting his own struggles and misfortunes; he then writes with pathos, and shows occasional glimpses of poetic power. Fuller observes that 'he may run abreast with any of that age writing in the beginning of that reign.' Drayton in his 'Epistle to Henry Reynolds' couples him with George Gascoigne, and remarks:

> Had they
> Liv'd but a little longer, they had seene
> Their workes before them to have buried beene.

Churchyard lived quite long enough to see the greater part of his multifarious writings consigned to oblivion.

In addition to the works already mentioned Churchyard published the following pieces: 1. 'An Epitaph upon the Death of Kyng Edward,' 15 six-line stanzas. 2. 'The Fantasies of a troubled mannes head' (1566), single sheet, preserved in the Huth collection. 3. 'A Discourse of Rebellion,' 1570, 8vo, 4 leaves, in verse. 4. 'The most true Reporte of James Fitz Morrice and others, the like Offenders,' n. d., 8vo, with a reprint of the preceding piece. 5. 'A Scourge for Rebels,' 1584, 4to, 11 leaves. 6. 'The Epitaph of Sir Philip Sidney' (1587), which was formerly preserved in the Bodleian, but now reposes in the library of some unknown collector. 7. 'A Feast full of sad cheere,' 1592, 4to, 10 leaves. 8. 'A true Discourse Historicall of the succeeding Governours in the Netherlands . . . Translated and collected by T. C[hurchyard], Esquire, and Ric. Ro[binson], out of the Reverend E. M[eteranus] . . . his fifteene bookes Historiæ Belgicæ,' &c., 1602, 4to. In his 'Challenge,' 1593, he mentions that he had made translations from Virgil and Du Bartas; also that he had written 'A book of a sumptuous shew in Shrovetide by Sir Walter Rawley, Sir Robert Carey, M. Chidley, and Mr. Arthur Gorge,' which book (he assures us) 'was in as good verse as ever I made;' and that he was the author of 'an infinite number' of 'songes and sonets giuen where they cannot be recovered, nor purchase any favour where they are craued.' From the dedicatory epistle to the 'Wonders of the Ayre,' 1602, we learn that he translated a part of Pliny, but put aside his translation when he heard that 'a great learned doctor called doctor Holland' had translated the whole. An unpublished work of Churchyard, entitled 'The School of War,' is preserved in MS. Cotton. Calig. B. 5, art. 74. To 'The Mirrour for Magistrates' of 1587 Churchyard contributed 'The Story of Thomas Wolsey,' and in that edition he is credited with the authorship of 'The Tragedy of Thomas Mowbray,' a poem assigned in the 'Myrrour' of 1559 to Sir T. Chaloner. Commendatory verses by Churchyard are prefixed to: 1. Skelton's 'Workes,' 1568. 2. Huloet's 'Dictionarie,' 1572. 3. Jones's 'Bathes of Bathes Ayde,' 1572. 4. Lloyd's 'Pilgrimage of Princes,' 1574. 5. Bedingfield's 'Cardanne's Comforte,' 1576. 6. Barnabe Riche's 'Alarme to England,' 1578. 7. Lowe's 'Whole Course of Chirurgerie,' 1597. 'The Censure of a loyal subject,' 1587, by G[eorge] W[hetstone], and 'Giacomo di Grassi, his true Art of Defence, &c., Englished by J. G., Gent.,' 1594, were edited by Churchyard. In Chalmers's introduction to 'Churchyard's Chips concerning Scotland,' 1817, is printed (from Lansd. MS. xi. 56) a letter of Churchyard to Sir Robert Cecil, dated from Bath, and relating to the papists in that neighbourhood. Tanner assigns to Churchyard 'Wonders of Wiltshire and the Earthquake of Kent,' 1580, 8vo. The following pieces were entered in the Stationers' Registers, but are not known to have been published: 1. 'The Comendation of Musyke,' 1562. 2. 'A ballet intituled admonition agaynste dice playe,' 1566–7. 3. 'A book of Master Churchyardes Doinge,' &c., 1603–4. The Spenser Society threatened to issue a complete collection of Churchyard's works, but 'The Worthines of Wales,' 1871, is the only piece that has yet appeared. Select works of Churchyard have been reprinted in

Nichols's 'Progresses of Queen Elizabeth,' 'The Harleian Miscellany,' Alexander Boswell's 'Frondes Caducæ,' and Colfier's 'English Poetical Miscellanies.'

[Wood's Athenæ, ed. Bliss, i. 727–33; Chalmers's Introduction to Churchyard's Chips concerning Scotland; Hazlitt's Bibliographical Handbooks; Corser's Collectanea; Collier's Bibl. Cat.; Biblioth. Heber., iv. 40–1, 46–52; Catalogue of the Huth Library.] A. H. B.

CHURTON, EDWARD (1800–1874), theologian and Spanish scholar, was born on 26 Jan. 1800 at Middleton Cheney, Northamptonshire. He was the second son of Ralph Churton, archdeacon of St. David's [q. v.] He was educated at the Charterhouse and at Christ Church, Oxford, where he proceeded B.A. 1821, and M.A. 1824. After taking his degree he returned to his old school, and was for a few years an assistant-master under Dr. Russell. In 1810 he left the Charterhouse to become curate to the rector of Hackney, Archdeacon Watson, afterwards his father-in-law; and for a short period he was headmaster of the church of England school at Hackney. In 1834 Archbishop Howley gave him the living of Monks-eleigh in Suffolk, and eighteen months later Bishop Van Mildert bestowed on him the rectory of Crayke. At Crayke he remained till his death. In 1841 Archbishop Harcourt appointed him to the stall of Knaresborough in York Minster, and in 1846 made him archdeacon of Cleveland.

Although Churton left Oxford before the tractarian movement commenced, he was largely in sympathy with it. In the 'Library of Anglo-Catholic Theology' he took a deep interest, preparing for it an edition of Bishop Pearson's minor theological writings, and also one of the 'Vindiciæ Ignatianæ,' furnished with a Latin preface defending in a scholarly fashion the genuineness of the Ignatian epistles against modern critics. He was a contributor to the 'British Critic,' and when Mr. Burns brought out 'The Englishman's Library,' which was announced as 'a series of volumes for general reading, which shall unite a popular style with sound christian principles,' Churton and his friend W. Gresley were the editors, and the former contributed a volume on 'The Early English Church.' Churton was one of the 543 members of convocation who thanked the proctors for their attitude with regard to the proposed condemnation of 'Tract XC.' His views on church matters found full expression in his biography of Joshua Watson, the munificent and pious founder of the National Society.

From an early period Churton felt a keen interest in Spanish literature, an interest first kindled, as has been so often the case with Englishmen, by the perusal of 'Don Quixote.' In 1848 he printed 'A Letter to Joshua Watson, Esq.,' in which he proved (what had not been before remarked) that the 'Contemplations on the State of Man' published in 1684 as a work of Jeremy Taylor's was in reality a rifacimento of the English translation (1672) by Sir Vivian Mullineaux of the treatise by Nieremberg the Spanish jesuit, called 'Diferencia de lo Temporal y Eterno.' The study of Spanish was his favourite recreation, and for the amusement of his children he translated three plays of Calderon and Montalvan, as well as a number of ballads. He, however, visited Spain only once, in 1861, and, much to his disappointment, did not get further than the Basque Provinces, being driven back by the extreme heat. A paper called 'A Traveller's Notes on the Basque Churches,' printed in the sixth volume of the reports of the Yorkshire Architectural Society, was the result of this tour. The chief fruit of his Spanish studies was 'Gongora, an Historical and Critical Essay on the Times of Philip III and IV of Spain, with Translations,' 1862. The essay shows wide reading and a sound knowledge of the authors of the period, and it is decidedly the most valuable contribution that has been made since Lord Holland's day by an Englishman to the study of the golden age of Spanish literature. Like Bowle's 'epoch-making' edition of 'Don Quixote,' it was composed in a country parsonage, far from great libraries and without the advantage of a visit to Madrid or access to any collections of Spanish books beyond the author's own. It is accompanied by a series of translations executed with singular spirit not only from Gongora, but from Herrera, Villamediana, Luis de Leon, Calderon, and Cervantes. Of the translations from Gongora which form the bulk of the volumes, Ticknor, who was no admirer of the author of 'Polifemo,' remarks (*Hist. of Span. Lit.* 4th ed. iii. 26 *n.*): 'It is not in my power to accept as just Archdeacon Churton's admiration for Góngora, nor do I think that his translations, though very free, and often better than the originals, will justify it. But I have read few books on Spanish literature and manners with so much pleasure.'

After Churton's death in July 1874, a volume of 'Poetical Remains' was published (1876) by the pious care of his daughter, containing, besides a number of original poems, several versions from Spanish poets and also some from the Anglo-Saxon, of which he was a diligent student.

[Private information.] N. McC.

CHURTON, RALPH (1754–1831), archdeacon of St. David's, was born on an estate called the Snabb, in the township of Bickley and parish of Malpas, Cheshire, on 8 Dec. 1754, being the younger of two sons of Thomas Churton, yeoman, and Sarah Clemson. He was educated in the grammar school of Malpas, and after the loss of both parents, who died while he was very young, he found a friend and benefactor in Dr. Thomas Townson, rector of Malpas, who recommended that he should be entered at Brasenose College, Oxford (1772), and who defrayed half of his expenses at the university. He graduated B.A. in 1775 and M.A. in 1778; was elected a fellow of his college in the latter year; chosen Bampton lecturer in 1785; appointed Whitehall preacher by Bishop Porteus in 1788; presented to the college rectory of Middleton Cheney, Northamptonshire, in 1792; and collated to the archdeaconry of St. David's, by Bishop Burgess, on 18 Sept. 1805. He died at Middleton Cheney on 28 March 1831.

He married in 1796 Mary Calcot of Stene in Northamptonshire, and had eight children, of whom only four survived him. His second and third sons, Edward and William Ralph, are noticed in separate articles.

Besides some detached sermons and controversial works of ephemeral interest, he wrote: 1. 'Eight Sermons on the Prophecies respecting the Destruction of Jerusalem, preached before the university of Oxford in 1785, at the lecture founded by John Bampton,' Oxford, 1785, 8vo. 2. A memoir of Thomas Townson, D.D., archdeacon of Richmond, and rector of Malpas, Cheshire, prefixed to 'A Discourse on the Evangelical History from the Interment to the Ascension,' published after Dr. Townson's death by Dr. John Loveday, Oxford, 1793. This memoir has been wholly or in part thrice reprinted; in 1810, prefixed to an edition of Townson's whole Works; in 1828, with a private impression of 'Practical Discourses,' edited by Dr. Jebb, bishop of Limerick; and in 1830, with the same discourses, published at London. 3. 'A Letter to the Bishop of Worcester [Dr. Hurd], occasioned by his strictures on Archbishop Secker and Bishop Lowth, in his Life of Bishop Warburton,' Oxford, 1796, 8vo. 4. 'The Lives of William Smyth, Bishop of Lincoln, and Sir Richard Sutton, knight, founders of Brazen Nose College,' Oxford, 1800, 8vo. To this work a supplement was published in 1803. 5. 'The Life of Alexander Nowell, Dean of St. Paul's; chiefly compiled from registers, letters, and other authentic evidences,' Oxford, 1809, 8vo. 6. A memoir of Dr. Richard Chandler, prefixed to a new edition of his 'Travels in Asia Minor and Greece,' 2 vols. 1825.

[Gent. Mag. ci. (i.) 477, 562; Le Neve's Fasti, i. 310; Ormerod's Cheshire, i. p. xix, ii. 361; Cat. of Oxford Graduates (1851), 128; Nichols's Lit. Anecd. iii. 472, iv. 180, vi. 303, 331, 338, ix. 736; Nichols's Illustr. of Lit. v. 560, viii. 611; Cat. of Printed Books in Brit. Mus.; Biog. Dict. of Living Authors (1816), 62; Martin's Privately Printed Books, 360.] T. C.

CHURTON, WILLIAM RALPH (*d.* 1828), author, third son of Archdeacon Ralph Churton [q. v], received his education at Rugby, whence he removed to Lincoln College, Oxford, but was subsequently elected to a Michel exhibition at Queen's. His university career was brilliant. In 1820 he gained the chancellor's prize for Latin verse, the subject of which was 'Newtoni Systema,' in 1822 a first class in classics, a fellowship at Oriel in 1824, and in the same year the chancellor's prize for an English essay on 'Athens in the time of Pericles, and Rome in the time of Augustus.' Meanwhile he had graduated B.A. on 23 Nov. 1822, proceeding M.A. on 9 June 1825. He took orders, and after a short stay in Italy and other parts of the continent was appointed domestic chaplain to Dr. Howley, at that time bishop of London. He died of consumption on 29 Aug. 1828 at his father's rectory at Middleton Cheney, Northamptonshire, when only in his twenty-seventh year. A tablet was raised to his memory by some college friends in St. Mary's Church, Oxford, and two years later a volume of his 'Remains' was issued for private circulation by his brother, Archdeacon Edward Churton [q. v.]

[Gent. Mag. ci. i. 564–5; Oxford Ten Year Book; Martin's Cat. of Privately Printed Books, 2nd edit. p. 393; Memoir prefixed to Remains.] G. G.

CHUTE or CHEWT, ANTHONY (*d.* 1595?), poet, is stated by the satirist Nashe to have been in youth an attorney's clerk. In 1589 he served in the English expedition sent to Portugal in support of Antonio's claim to the throne of Portugal. His friends represented that he displayed much courage there; his enemies insisted that he merely acted as a 'captaine's boye' to help in keeping a shipmaster's accounts. From an early period Chute obviously had literary ambition, and before 1592 had found a patron in Gabriel Harvey. Thomas Nashe, the satirist, and Harvey were the bitterest enemies, and Chute readily contributed to the warfare of abuse that was habitually waged by the one against the other. In 1593 John Wolfe, Harvey's

friend and publisher, issued a poem by Chute entitled 'Beawtie dishonoured, written under the title of Shore's Wife' (entered in the Stationers' Registers, 16 June 1593). It is dedicated to Sir Richard Wingfield, knight; is described by the author 'as the first invention of my beginning muse;' consists of 197 six-line stanzas; is not without promise in spite of its author's plagiarisms; and tells, through the mouth of 'her wronged ghost,' the chequered story of Edward IV's mistress, Jane Shore. Harvey wrote enthusiastically of Chute's endeavour, and henceforth spoke of him as 'Shore's wife.' But Thomas Churchyard [q. v.] had written a poem on the same subject, which was first published in the 1563 edition of the 'Mirrour for Magistrates,' and Chute imitated Churchyard here and there without making any acknowledgment. On the publication of Chute's book Churchyard in self-defence straightway republished his old poem in his 'Challenge,' 1593. To his three friends and dependents, Chute, Barnabe Barnes [q. v.], and John Thorius, Harvey dedicated his 'Pierces Supererogation, or a new prayse of the old Asse,' an attack on Nashe issued by Wolfe in 1593. An appendix to the book includes two prose letters, one sonnet, and a poem entitled 'The Asses Figg,' all by Chute and all vigorously following up Harvey's attack on Nashe. Soon afterwards Chute died, but Nashe took his revenge on the dead man. In 1596 appeared his 'Have with you to Saffron Walden,' a biting satire directed against Harvey and his friends. Nashe denounces Chute for his ignorance, his poverty, and his indulgence in 'posset-curd' and tobacco. He died, his enemy mentions incidentally, of the dropsy, 'as diuers printers that were at his burial certified mee,' within a year and a half of the penning of his scurrilous appendix to Harvey's tract.

Nashe describes Chute in one place as the author not only of 'Shore's Wife,' but of 'Procris and Cephalus, and a number of Pamphlagonian things more;' and elsewhere Nash states that Chute 'hath kneaded and daub'd up a commedie called the Transformation of the King of Trinidadoes two daughters, Madame Panachæa and the Nymphe Tobacco.' The Stationers' Registers for 22 Oct. 1593 contain the entry of a piece entitled 'Procris and Cephalus devided into foure partes' and licensed to John Wolfe (Arber, *Transcript*, ii. 639), and Chute has been generally credited with this work, although the book was not known to be extant. A unique copy of a poem bearing this title, issued by Wolfe in 1595, was, however, found in 1882 in Peterborough Cathedral library, but Thomas Edwards, and not Chute, is distinctly stated there to be the author. Harvey and Nashe both speak of Chute's skill in heraldry and in tricking out coats of arms.

[Nashe's Have with you to Saffron Walden, 1596, is full of sarcastic references to Chute, and supplies hints for his biography; Harvey's Pierces Supererogation is of less biographical interest. See Dr. Grosart's collections of Nashe's Works (iii.) and Harvey's Works (ii.), both issued in the Huth Library; Corser's Collectanea, iv. 390–6; Ritson's English Poets; the Roxburghe Club's reprint of Cephalus and Procris, edited by the Rev. W. E. Buckley (1882), pref.; Brit. Mus. Cat.] S. L. L.

CHUTE, CHALONER (*d.* 1659), speaker of the House of Commons, was the son of Chaloner Chute of the Middle Temple, by his wife Ursula, daughter of John Chaloner of Fulham in the county of Middlesex. He was admitted a member of the Middle Temple and called to the bar. In 1656 he was returned as one of the knights of the shire for Middlesex, and, on not being allowed to take his seat, he, with a number of other members who had been similarly treated, published a remonstrance. To the following parliament of 1658–9 he was again returned by the same constituency, and on the meeting of this parliament on 27 Jan. 1658–9 was chosen speaker, 'although he besought the house to think of some other person more worthy and of better health and ability to supply that place' (*House of Commons' Journals*, vii. 594). On 9 March 1658–9, in consequence of his failing health, Chute begged the house that 'he might be totally discharged,' or have leave of absence for a time, whereupon Sir Lislebone Long, knt., recorder of London, was chosen speaker during Chute's absence. On 21 March the members who were appointed by the house to visit him at his home in the country found him 'very infirm and weak.' He died on 14 April 1659, and on the following day Thomas Bampfield [q. v.], who, upon Long becoming ill, had been chosen deputy-speaker, was elected to the chair. Chute acquired a great reputation at the bar and was employed in the defence of Sir Edward Herbert (the king's attorney-general), Archbishop Laud, the eleven members of the House of Commons charged by Fairfax and his army as delinquents, and James, duke of Hamilton. He was one of the counsel retained to defend the bishops when they were impeached for making canons in 1641. Two only of their counsel appeared, Serjeant Jermin, who declined to plead unless a warrant was first procured from the House of Commons, and Chute, 'who, being demanded of the lords whether he would

plead for the bishops, "Yea," said he, "so long as I have a tongue to plead with." Soon after this he drew up a demurrer on their behalf, that their offence in making canons could not amount to a præmunire' (FULLER, *Church History*, ed. Brewer, vi. 211), and the further prosecution of the charge was abandoned. For his courageous conduct of this case he was presented with a piece of plate, which is still in possession of the family at the Vyne, bearing the following inscription: 'Viro venerabili Chalonero Chute armig° votivum John^s^ Episc. Roffensis ob Prudentiam ejus singularem, fortitudinem heroicam, et sinceram fidem præstitas episco^s^ Angliæ mire periclitatis, An° 1641.' It is related of Chute that 'if he had a fancy not to have the fatigue of business, but to pass his time in pleasures after his own humour, he would say to his clerk, "Tell the people I will not practise this term;" and was as good as his word; and then no one durst come near him with business. But when his clerks signified he would take business he was in the same advanced post at the bar, fully redintegrated, as before; and his practice nothing shrunk by the discontinuance. I guess that no eminent chancery practiser ever did, or will do, the like; and it shows a transcendent genius, superior to the slavery of a gainful profession' (NORTH, *Lives*, 1742, p. 13). In 1646 the commons twice approved of his name as one of the commissioners of the great seal, but, as the lords were unable to agree as to the names, the appointment was not made.

In 1649 he appears to have taken part in framing 'new rules for reformation of the proceedings in chancery' (WHITELOCK, p. 421). The same authority says that he was 'an excellent orator, a man of great parts and generosity, whom many doubted that he would not join with the Protector's party, but he did heartily;' while Lord-chancellor Hyde, in a letter to Mordaunt, dated 9 May 1659, writes: 'I am very heartily sorry for the death of the speaker, whom I have known well, and am persuaded he would never have subjected himself to that place if he had not entertained some hope of being able to serve the king' (CLARENDON, *State Papers*, 1786, pp. 464–5). In 1653 Chute purchased the ancient family mansion and estate of the Vyne, near Basingstoke, from William, sixth Lord Sandys of the Vyne. Chute married twice. His first wife was Anne, daughter and coheiress of Sir John Skory, by whom he had one son and two daughters. He married, secondly, Dorothy, daughter of Dudley, third lord North, and widow of Richard, thirteenth lord Dacre, by whom he had no children. His son Chaloner, M.P. for Devizes in Richard Cromwell's parliament, married Catherine Lennard, daughter of his stepmother by her first marriage. The speaker's great-grandson, John Chute, whose name is familiar to the readers of Walpole's letters, was the last of the male line. Upon his death in 1776 the Vyne passed through the female line to Thomas Lobb Chute, another great-grandson of the speaker. After the death of T. L. Chute's sons it passed out of the Chute blood to William Lyde Wiggett, their second cousin, who assumed the additional name of Chute, and whose eldest son, Chaloner William Chute, is the present owner. From the churchwardens' accounts it appears that the speaker was buried at Chiswick, in which parish he had a residence at Little Sutton. On the rebuilding of the church in 1882 the vaults were inspected, but his coffin could not be identified. The tomb-room adjoining the chapel at the Vyne contains an altar-tomb with his effigy sculptured by Banks, after the portrait attributed to Vandyck, which was exhibited in the loan collection of 1866, and numbered 810 in the catalogue.

[Manning's Lives of the Speakers (1851), pp. 334–6; Whitelock's Memorials of the English Affairs (1732), pp. 77, 234, 240, 258, 381, 421, 651–3, 676–7; Journals of the House of Commons, vii. 593–4, 612, 616, 640; Parliamentary Papers (1878), vol. ii. pt. i.; Warner's Hampshire (1795), pp. 206–12; Woodward's Hampshire, ii. 78, iii. 264–5.] G. F. R. B.

CIARAN, SAINT (516–549), of Clonmacnoise, also called Ciaran Cluana, Ciaran mac in tsair, St. Keyran, St. Kieran the younger, and St. Quiaranus, is the traditional founder of the see of Clonmacnoise, and is still a popular saint in Ireland, whose ruined church, nearly in the centre of the island, is a place of pilgrimage. It stands in a lonely plain, close to the left bank of the broad, slow flowing Shannon, and in the midst of a group of ecclesiastical ruins; several other churches, two round towers, two beautiful crosses, and many ancient ornamental tombstones. A single low ridge, extending out of sight across the plain, seems to suggest rather than form a way to the outer world. Till about twenty years ago crowds used to assemble here on St. Ciaran's day, 9 Sept., and after prayers an old feud was renewed, and the day ended in a fight between two parties. The civil power, aided by ecclesiastical threats, at last put an end to these contests, and in his boyhood the writer of this article saw two priests with whips disperse and chase away a group of visitants to Clonmacnoise on St. Ciaran's day. Thus

this lonely place of devotion, unroofed and sacked in 1552 (*Annala R. E.*), is now more lonely than ever, and approaches in desolation its state when, in 544, it was given to Ciaran by King Diarmait Mac Cerbhaill, who put the saint's hand above his as he helped to drive in the first stake of the wattles of which the church was first built. The best life of the saint is a Latin one in Archbishop Marsh's library in Dublin (Reeves on *Codex Kilkeniensis*). This manuscript was transcribed about 1400, but internal evidence shows the composition to be much earlier, and the life was probably written in the eighth century by an ecclesiastic whose native tongue was Irish. It has never been printed, but has been copied by Bishop Reeves, who generously lent his transcript for the purpose of this life. It relates that Ciaran, born in 516, was son of Beonand, a maker of chariots, and of Derertha, his wife. They had fled into Connaught from the oppressions of a king of Tara, and in Rath Crimthain, of Magh aei, the holy boy was born. Diarmait, the deacon, baptised him, and many miracles are related of his childhood. Parents in those days used to send their children to get honey from the rocks and trees. Ciaran stayed at home, and when reproved dipped his jar into the nearest spring and drew it out full of honey. He was charitable even to the hungry wolves which preyed on the herds of Magh aei. He gave away all he had and all his parents had, and at last was seized as a slave by a king whose golden cup, sent to Beonand to mend, the saintly son had given to a beggar. Bought out of slavery by alms he went to St. Finnian's school at Cluain Irard in Meath, taking with him his favourite cow, the Odhuyr Ciarain. She supplied the whole school with milk, and when she died the saint skinned her. Her skin was kept in his church, and was long in request to die on, for it was believed that whoever lay on it while dying 'vitam æternam cum Christo possidebit.' Brendan and Columba were at the same school, and had to grind their own corn in querns; but an angel ground Ciaran's. Life in the school is quaintly described, including the difficulty of teaching the king of Tara's daughter, and the Irish puns made by the scholars. After leaving Cluain Irard the saint wandered about releasing slaves, then went to the Aran Isles and was ordained by Abbot Enna; then visited St. Senan at Scattery Island in the mouth of the Shannon. Then working up the stream, after many adventures by the way, he established himself on an island in Loch Ree, but, thinking it too luxurious a retreat, found out the solitude of Clonmacnoise, and there finally settled. He lived only one year there, and died with his stone pillow under his neck, after blessing his people, in 549, in the thirty-third year of his age. His schoolfellow, Columba, made a poem on him, and asked for some earth from his grave, and this earth, thrown into the raging sea between Ireland and Iona, stilled the waves. Ciaran was no doubt a real person, the actual founder of the famous monastery and school of Clonmacnoise. He was a pure Irish saint, of an ancient Ulster family, which could be traced back through twenty-three generations, adhering to the letter as well as the spirit of his gospel, giving anything he had to any one who asked for it, appreciating a joke, of powerful blessing, violent in his curses, a warm defender of his ecclesiastical tribe (*Life*, c. xxx), and fond, like Columba, of the old tales of Erin. In one ancient Irish tale he is represented as writing the 'Tain Bo Cuailgne,' the most famous romance of ancient Ireland, on the skin of his beloved red cow from the dictation of Feargus mac Roidh, tutor of the hero Cuchullin, whom he called up from the grave to relate the almost forgotten story. This dramatic incident is associated with the fact that a precious book of Clonmacnoise was called 'Lebor na huidri,' the book of the red cow; and its descendant in title, written by Maolmuire mac Con na mbocht about 1100, is extant under that name, and may be seen in the Royal Irish Academy in Dublin.

[Reeves on a manuscript volume of Saints, Dublin, 1877; Reeves's transcript of v. 3, 1, 4 of Archbishop Marsh's Library; Reeves's Acts of Archbishop Colton, Dublin, 1850, p. 123; Stokes's Felire of Oengus, Dublin, 1871, p. 137; Chronicon Scotorum (Rolls Series); Annala Rioghachta Eireann, i. 181; O'Conor's Rerum Hibern. Scriptores; Ware's Prelates of Ireland, Dublin, 1704, p. 27; Connellan's Imtheacht na Tromdhaimhe, Dublin, 1860, p. 124; Rev. James Gammack in Smith and Wace's Dict. of Christian Biog. i. 544.] N. M.

CIARAN, Saint (*fl.* 500–560), of Saigir, bishop of Ossory, was the son of Laighe, who was of the Dal Birrn of Ossory, and of Liadain of the race of the Corcaluighe, who occupied a district in the barony of West Carbery, county of Cork. He was born on Clear Island, now Cape Clear, where the ruins of his church still exist, together with a cross sculptured on an ancient pillar near the strand known as St. Ciaran's strand, and his name is still in use as a christian name among the inhabitants of the island. These facts attest the reality of his connection with the place, but much uncertainty has been caused as to the period at which he flourished by the attempt to represent him as earlier than St. Patrick. The story is that he was thirty years of age be-

fore he heard of the christian religion; he then went to Rome, where he spent twenty years in ecclesiastical studies, and, having been ordained a bishop, was returning to Ireland when he met St. Patrick, then on his way to Rome, who prophesied that they would meet again thirty years later at Saigir. From this the conclusion was drawn by Ussher that he was born A.D. 352. This involved the difficulty that he must have lived 300 years, or, as the 'Martyrology of Donegal' has it, 360. It is evident that the whole story must be dismissed as apocryphal, and intended to do honour to the Corcaluighe by representing one of their race as 'the first-born of the saints of Ireland,' the tribe itself as 'the first in Ireland among whom the cross was believed in,' and the church on Cape Clear as 'the first erected in Ireland;' and that in consequence of this St. Ciaran left 'to the king of that territory the honour price of a king of a province and kingship and leadership of his race for ever.'

His authentic history is connected with Saigir, now Seirkieran, in the barony of Ballybrit, King's County, four miles east of Birr. This territory, formerly called Ele, and belonging to Munster, was that of his father's family. He dwelt near a fountain called 'Saigir the cold' as a hermit in the midst of the primeval forest, his only shelter the spreading branches of a tree. At the other side of the tree a wild boar had his lair, and not only this animal, but foxes, badgers, wolves, and deer, as the narrative quaintly has it, 'became his monks.' A similar story is told of St. Coemgen [q. v.] After a time he built a cell of 'poor materials,' and from this humble beginning grew the great establishment of Seirkieran, which became a centre for the preaching of the gospel, and hence St. Ciaran is regarded as the patron saint of Ossory. His life was not without peril from the heathen inhabitants. The king, Aengus mac Nadfraech, had several harpers 'who accompanied their songs on the harp and played set pieces.' A party of these when travelling in Munster were killed by enemies, who cast their bodies into the lake, thence called the 'Harpers' Lake.' Again, the king, with a host of followers, would come and devour the substance of the monks. On one occasion eight oxen were slaughtered, but this did not suffice, and when complaint was made of the difficulty of supplying so large a number, Aengus, who was the first christian ruler of Cashel, referred them to the miracle of the loaves and fishes, and thought they ought to be able to do the same. Not far from Saigir was the monastery of Clonmacnoise, where another St. Ciaran ruled [see Ciaran of Clonmacnoise], who on one occasion came to Saigir to his brother saint, with whom were also St. Brendan of Clonfert [q. v.], famous as 'the navigator,' and St. Brendan of Birr [q. v.] These saints 'made a covenant for themselves and their successors,' evidently for mutual protection against the oppressive proceedings that have been noticed. They parted with mutual blessings, the form of which indicates the different character of their monasteries. At Clonmacnoise the pursuit of learning and a high standard of piety were aimed at. Saigir seems to have had rather the character of a great industrial establishment. The monks cleared the forest and tilled the soil, and a large community found occupation there. Hence it is termed 'Saigir the hostful,' or populous, and from the large amount of its possessions it was 'Saigir the wealthy.' In the 'Lebar Brecc' we read: 'Wondrous now was that holy Ciaran of Saigir, for numerous were his cattle. For there were ten doors to the shed of his kine, and ten stalls at every door and ten calves in every stall, and ten cows with every calf. . . . Moreover, there were fifty tame horses with Ciaran for tilling and ploughing the ground.' The unworldly character of Clonmacnoise, as compared with Saigir, was calculated to attract popular sympathy and regard, and hence it is that the former occupies so prominent a place in the religious history of Ireland, while Saigir is little noticed, notwithstanding its greatness and wealth.

A remarkable usage observed at Saigir is described in an anecdote connected with a youth from Clonmacnoise, who was incautiously entrusted by St. Ciaran with the care of 'the sacred fire which he had blessed on the previous Easter.' The youth allowed the fire to go out, for which he was eaten by wolves. It was miraculously relighted at the prayer of St. Ciaran. This legend seems to be founded on a genuine tradition, for a sacred fire was also kept up at Kildare many centuries later.

The date of St. Ciaran's death may be approximately fixed by a comparison of some of the facts recorded in his life. He belonged to the second order of Irish saints whose period was included between A.D. 544–89. Again, he was a contemporary of St. Ciaran of Clonmacnoise and the two Brendans. We may therefore conclude with Dr. Lanigan that he belonged to the sixth century, became distinguished towards the middle of it, and died during the latter half. He was one of the number of eminent men known as the 'Twelve Apostles of Ireland.' His diligence in the conversion of his heathen countrymen is noticed in his life. His mother became a chris-

tian, and founded a church named from her Cill-liadhain; his nurse also believed, and retired 'to a rock in the sea,' where he used to visit her. Through him the Corcaluighe abandoned heathenism, and he laboured among his kindred, the Osraighe, to the close of his life.

Some, indeed, have held, on the authority of John of Tinmouth, that he passed over to Cornwall, where he was known as St. Piran, and there laboured and died; and Dr. Lanigan seems to think the slight notice of him in Irish records, and their silence as to the year of his death, afford some countenance to this view. It is indeed possible that Ciaran might become Piran in Cornwall, and the day on which each is commemorated is the same. The parents, however, of the Cornish saint, as mentioned by John of Tinmouth, are not the same as those of St. Ciaran; and, further, the prophecy of St. Patrick relative to St. Ciaran, given by him as referring to St. Piran, has the following addition not to be found in the earlier form of the legend: 'At last arriving in Britain and serving God to the end of your life you shall await the blessedness of the general resurrection and eternal life.' There is nothing of this in the 'Lebar Brecc,' and Archbishop Ussher seems to hint, not obscurely, that it is an interpolation to support the hypothesis of his burial in England. No allusion to his leaving Saigir is made by any native writer; he is simply said to have 'died in peace' on 5 March, though the year is not given. It will be understood from what has been said of Saigir why Ciaran's name was likely to be less prominent than that of some of his contemporaries. If, therefore, St. Piran was an Irish saint, he was probably some other St. Ciaran.

[Life of St. Ciaran MS. 23, M. 50, Royal Irish Academy; Senchus Mor, i. 59; Lebar Brecc in the Calendar of Oengus, pp. lx, lxi; Cogadh Gaedhel re Gallaibh, Rolls ed. p. 13; Martyrology of Donegal, p. 63; Annals of the Four Masters, i. 153.] T. O.

CIBBER or **CIBERT, CAIUS GABRIEL** (1630–1700), sculptor, was born at Flensborg in Holstein, in 1630. He was the son of the king of Denmark's cabinet-maker, who, on discovering in the youth a talent for modelling, sent him to Rome, and supported him there in the prosecution of his studies. John Stone, the sculptor, going to Holland, was seized with palsy, and Cibber, being his foreman, was sent to conduct him home. This occurred during the time of the Commonwealth. When in England, Stone gave Cibber employment for some years. Eventually he was appointed carver to the king's closet, a place of no great emolument or consequence—at least, it does not appear that he did much work for his royal patron; it was from private sources he was enabled to establish his professional reputation. He was twice married. By Jane Colley, his second wife, a descendant of the ancient family of Colley in Rutlandshire, he had a dowry of 6,000*l.*, and was married to her at St. Giles-in-the-Fields on 24 Nov. 1670. The eldest child of this marriage was Colley Cibber [q. v.], born in London in November 1671 (*Gent. Mag.* 1850, pt. ii. 367). Cibber died in London in 1700, and was buried in the Danish and Norwegian church in Wellclose Square, of which he was the architect in 1696. This church was engraved by John Kip in 1697. Among Cibber's sculptured works are the statues of the kings placed around the old Royal Exchange, including those of Charles I and Sir T. Gresham, and the figures of 'Melancholy and Raving Madness,' which were originally set up over the entrance gate of Bethlehem Hospital in 1680. At that time the hospital was in Moorfields. These two statues, engraved by William Sharp, after Thomas Stothard, and published on 4 June 1783, and also engraved by C. Grignon, were repaired by John Bacon in 1815, and afterwards removed to the South Kensington Museum. It is said that they were portraits of patients in that asylum, one of whom had been a porter to Oliver Cromwell. The first Duke of Devonshire employed Cibber at Chatsworth, where he executed two sphinxes on large bases, several doorcases of alabaster, and in the chapel two statues, one on each side of the altar, representing Faith and Hope, besides Pallas, Apollo, and four seahorses and a triton. For these he was paid the sum of 100*l.* Sir Christopher Wren commissioned him to carve the phœnix, in bas-relief, which is placed above the southern door of St. Paul's Cathedral. It is in freestone, 18 feet long by 9 feet high. He also executed the large bas-relief in the western front of the pedestal of the Monument of London in 1672. This has been engraved by N. G. Goodnight. He sculptured at Hampton Court, in competition with Valadier, a large vase, and the fountain formerly in Soho Square. His portrait has been engraved by A. Bannerman.

[Redgrave's Dict. of Artists, 1878; Walpole's Anecdotes of Painting, 1862, ii. 549.] L. F.

CIBBER, CHARLOTTE. [See CHARKE.]

CIBBER, COLLEY (1671–1757), actor and dramatist, was born in London in Southampton Street, Bloomsbury, on 6 Nov. 1671.

His father, Caius Gabriel Cibber or Cibert [q. v.], a native of Flensborg, known as a sculptor, settled in England before the Restoration. Colley Cibber was the offspring of a second marriage, his mother being Jane, daughter of William Colley of Glaston, Rutlandshire, and granddaughter of Sir Anthony Colley, whose fortune was lost during the civil war. In 1682 Cibber was sent to the free school of Grantham in Lincolnshire, where he remained until 1687, displaying, according to his own confession, a special sharpness of intellect and aptitude for verse writing, which gained him consideration from his masters, and a conceit which rendered him unpopular with his fellows. After quitting Grantham to 'stand at the election of children into Winchester College' (*Apology*, p. 38), upon which institution, on account of his descent through his mother from William of Wykeham, he was held to have a claim, and being rejected, he went to London, where he visited the theatres and conceived a taste for the stage. A residence in town of some months was followed by a departure for Chatsworth, where his father was engaged under William Cavendish, earl and subsequently duke of Devonshire. While on his journey Cibber heard of the landing of William of Orange, and joined his father, whom he found in arms at Nottingham with the Earl of Devonshire. Cibber was accepted as a soldier by the earl, who promised in more settled times to look after his advancement. He formed part of an escort which went out to meet the Princess Anne; he waited at table upon Lady Churchill, and marched to Oxford and, after the flight of James II, back to Nottingham. Disappointed in his hope of receiving a commission, he quitted the army and proceeded to Chatsworth, whence he was sent by his father to London to the Earl of Devonshire, whom he had first propitiated by a Latin petition for preferment. During the five months in which he danced attendance on the earl he haunted the theatres. Without waiting accordingly for the place in the household which he hints was being sought for him, he joined the united companies at the Theatre Royal. Though generally regardless of dates, he states for once that he joined the companies in 1690 (*ib.* p. 87). According to Davies (*Dramatic Miscellanies*, iii. 417–18), Cibber and Verbruggen were two dissipated young fellows who constantly attended upon Downes, the prompter, in hope of obtaining employment as actors. Cibber, Davies was told by Richard Cross, prompter of Drury Lane, 'was known only for some years by the name of Master Colley.' Obtaining at length permission to carry a message to Betterton, he was so terrified that the action of the play was interrupted. Betterton was told that the offender was Master Colley. 'Then forfeit him.' 'Why, sir,' Downes is reported to have said, 'he has no salary.' 'Then put him down ten shillings a week and forfeit him five' was the reported answer. Cibber asserts that in consequence of there being no competition young actors on probation were kept six months without a salary, and states that he was 'full three-quarters of a year' before being 'taken into a salary of ten shillings a week' (*Apology*, p. 193). His first recorded appearance is as Sir Gentle's servant in Southerne's 'Sir Anthony Love,' Theatre Royal, 1691. In the same year he played small parts in 'Alphonso, King of Naples,' an adaptation by Powell of the 'Young Admiral' of Shirley, and in D'Urfey's alteration of Chapman's 'Bussy d'Ambois.' During 1692 and 1693 he is heard of as Mr. Cibber or Mr. Colly (*sic*), as Cibbars and as Zibbar. His efforts to rise into heroic parts were defeated owing to the insufficiency of his voice. His first success was obtained, assumably about 1692, as the Chaplain in the 'Orphan' of Otway, in which he replaced Percival. According to his own account, Goodman, after seeing him play, asked what new actor this was, and in emphatic language predicted his future success. A performance of Lord Touchwood in the 'Double Dealer,' in which he replaced Kynaston, who was ill, brought him the applause of Congreve, and an increase of salary from fifteen to twenty shillings a week. The date of this may safely be taken as 1693–4. With the secession of Betterton [q. v.] and his associates to the new theatre in Little Lincoln's Inn Fields, which opened 30 April 1695, a chance for the younger actors was afforded, and Cibber found his salary raised to 30*s.* A prologue for the reopening of the theatre, Easter Monday 1695, was accepted from him. This, however, he was not allowed to speak. In a revival of the 'Old Bachelor' which followed Cibber played Fondlewife, originally taken by Doggett, one of the seceders from the Theatre Royal, with conspicuous but unremunerative success, described in some of the most characteristic pages in his 'Apology.' No further character of importance being assigned him, Cibber determined to write a play for himself. In January 1695–6, accordingly, his 'Love's Last Shift, or the Fool in Fashion,' was produced, chiefly through the influence of Southerne, who, while predicting success, cautioned Cibber against playing himself. Cibber was resolute, however, in playing Sir Novelty Fashion. Piece and performance were alike successful,

and Vanbrugh wrote forthwith 'The Relapse' as a sequel. In this, 1697, Cibber was Lord Foppington, as Vanbrugh elected to call Sir Novelty Fashion. Cibber's performance in Vanbrugh's piece established his reputation, and the eccentric characters in which he is best remembered were now assigned him as a right. The list of characters in which he subsequently appeared is very long. The names and dates of a few only can be given. Except where otherwise stated, the performance took place at Drury Lane. Cibber played, among other parts, Æsop in Vanbrugh's comedy of that name, 1697; Richard III in his own adaptation of Shakespeare, 1700; Mons (*sic*) Marquis in Farquhar's 'Sir Harry Wildair,' 1701; Don Manuel in his own 'She would and she would not,' 1702; Sir Courtly Nice in Crowne's play so named, 1703; Sir Fopling Flutter in Etherege's 'The Man of Mode,' 1706 (Haymarket); Ben in Congreve's 'Love for Love,' 1708; Gloster in his adaptation of 'King Lear;' Iago in 'Othello,' and Sparkish in Wycherley's 'Country Wife,' 1708–9; Fondlewife in Congreve's 'Old Bachelor,' date unknown, but after 1708; Tinsel in Addison's 'Drummer,' 1716; Barnaby Brittle in Betterton's 'Amorous Widow;' Bayes in the 'Rehearsal;' Dr. Wolf in his own 'Non-juror,' 1716–17; Shallow in 'King Henry IV,' pt. 2, as altered by Betterton; Jaques in 'Love in a Forest,' an alteration of 'As you like it,' 1722; Wolsey in 'Henry VIII,' 1724; Lord Richly in Fielding's 'Modern Husband,' 1732, and, after his retirement, Pandulph in his own 'Papal Tyranny,' 1745. Of many of the comic characters named he was the original. The dates given do not in every case record necessarily the first appearance. His plays were as follows: 1. 'Love's Last Shift,' 4to, 1694, was succeeded by (2) 'Woman's Wit, or the Lady in Fashion,' comedy, 4to, 1697, written in part, as Cibber tells us in the preface, during a temporary secession to Lincoln's Inn Fields, a fact which is unmentioned in the 'Apology.' It was produced at Drury Lane and damned. 3. 'Xerxes,' a tragedy, 4to, 1699, given at Lincoln's Inn Fields, shared the same fate, being apparently acted but once. In an inventory of 'the moveables of Christopher Rich, esq., who is breaking up housekeeping,' No. 42 of the 'Tatler' classes with Roxana's nightgown, Othello's handkerchief, &c., 'the imperial robes of Xerxes, never worn but once.' In 1700 (4) his alteration of 'King Richard the Third' was printed in 4to and acted at Drury Lane. Great as are its faults, it held possession of the stage as the only acting version until 1821. In 1701 (5) 'Love makes the Man, or the Fop's Fortune,' in which two plays of Beaumont and Fletcher, 'The Custom of the Country' and 'The Elder Brother,' are welded together, was acted at Drury Lane and printed in 4to. 6. 'She would and she would not, or the Kind Impostor,' one of the best of Cibber's comedies, taken in part from the 'Counterfeits' by Leanerd, came next, being played at Drury Lane 26 Nov 1702, and printed in 4to the following year. 7. 'The Careless Husband,' a brilliant comedy of intrigue, was given at Drury Lane 7 Dec. 1704, and printed 4to, 1705. 8. 'Perolla and Izadora,' tragedy, Drury Lane, 3 Dec. 1705, 4to, 1706. 9. 'The Schoolboy, or the Comical Rivals,' a comedy altered from 'Woman's Wit' (see above), printed 1707, and acted at Drury Lane, date uncertain. 10. 'The Comical Lovers, or Marriage à la Mode,' Drury Lane, 4 Feb. 1707, 4to, 1707, combining the comic scenes of Dryden's 'Secret Love' and those of his 'Marriage à la Mode.' 11. 'The Double Gallant, or Sick Lady's Cure,' 4to, 1707, acted 1 Nov. 1707 at Haymarket, a compilation from Mrs. Centlivre's 'Love at a Venture' and Burnaby's 'Lady's Visiting Day,' owing something also to 'Le Galant Double' of Thomas Corneille, 1660. 12. 'The Lady's Last Stake, or the Wife's Resentment,' comedy, 4to, no date (1708), a fairly good play, which the 'Biographia Dramatica' says was indebted to Burnaby's 'Reformed Wife.' It was acted at the Haymarket on 13 Dec. 1707. 13. 'The Rival Fools,' comedy, 4to, no date (1709), an alteration of Beaumont and Fletcher's 'Wit at several Weapons,' played unsuccessfully at Drury Lane on 11 Jan. 1710. 14. 'Myrtillo,' a pastoral interlude, 8vo, 1715, played at Drury Lane, assumably 1715–16, with little success. 15. 'Hob, or the Country Wake,' farce, 12mo, 1715, a reduction of the 'Country Wake' of Doggett (Drury Lane, date unrecorded). 16. 'Venus and Adonis,' masque, 8vo, 1716, acted at Drury Lane. 17. 'The Non-juror,' comedy, 8vo, 1718, played at Drury Lane on 6 Dec. 1717, is a successful adaptation of Molière's 'Tartuffe' to English life of the day. 18. 'Ximena, or the Heroick Daughter,' tragedy, 8vo, 1718, acted at Drury Lane on 28 Dec. 1712, and again 1 Nov. 1718, owing something to the 'Cid.' 19. 'The Refusal, or the Ladies' Philosophy,' comedy, 8vo, 1721, taken from 'Les Femmes Sçavantes' of Molière, and acted at Drury Lane 14 Feb. 1721. 20. 'Cæsar in Egypt,' tragedy, 8vo, 1725 (Drury Lane, 9 Dec. 1724), taken from 'The False One' of Beaumont and Fletcher, and 'La Mort de Pompée' of Pierre Corneille. 21. 'The Provoked Husband,' 8vo, 1728 (Drury Lane, 10 Jan.

8), completed by Cibber from Vanbrugh's manuscript of 'The Journey to London.' 22. 'The Rival Queans, with the Humours of Alexander the Great,' a comical tragedy, Dublin, 8vo, 1729, acted, according to Genest, at the Haymarket on 29 June 1710. 23. 'Love in a Riddle,' a pastoral, 8vo, 1729 (misprinted 1719). This was written in imitation of the 'Beggar's Opera,' and played at Drury Lane on 7 Jan. 1729. It was hissed by Cibber's enemies and converted into (24) 'Damon and Phillida,' a ballad opera, 8vo, 1729, which was published anonymously, was acted successfully at Drury Lane, and kept possession of the stage. 25. 'Papal Tyranny in the Reign of King John,' tragedy, 8vo, 1745, acted at Covent Garden on 15 Feb. 1745. This tragedy, founded on 'King John,' was written and rehearsed nine years previously. Cibber, having been rebuked for meddling with Shakespeare, withdrew it. Pope refers to this in the 'Dunciad:' 'King John in silence modestly expires.' Cibber also wrote: 26. 'The Lady's Lecture,' a theatrical dialogue, 8vo, 1748, never acted. His name in the 'Biographia Dramatica' is said to be affixed to an opera called (27) 'Chuck,' 1736. The same work states that Defoe attributed to Cibber the anonymous tragedy called (28) 'Cinna's Conspiracy,' 4to, 1713, taken from the 'Cinna' of Pierre Corneille, and acted at Drury Lane on 19 Feb. 1713, and has heard attributed to him (29) 'The Temple of Dulness, with the Humours of Signor Capochio and Signora Dorinna,' a comic opera, 4to, 1745 (Drury Lane, 14 Jan. 1745). Barker's 'Drama recorded, or List of Plays,' 1814, assigns to Cibber (30) 'Capochio and Dorinna,' a musical entertainment, probably founded on the piece last named, 4to, no date. Cibber also claims to have assisted Steele in the composition of 'The Conscious Lovers.' During the earlier years of his theatrical career Cibber's pen supplemented advantageously his precarious earnings as an actor. The withdrawal from the company at the Theatre Royal of Betterton, Mrs. Barry, and their associates, who in 1695 opened the theatre in Little Lincoln's Inn Fields, threw both managements, the old and the new, into constant straits. On 24 March 1691 Alexander Davenant, to whom four years previously Charles Davenant, assumably Dr. Charles Davenant, his brother, who is one of the signers of the famous agreement of 1681 [see BETTERTON, THOMAS], had assigned a portion of his share in the patent, made it over to Christopher Rich, who, stepping at once to a leading place in the management, is made chiefly responsible by Cibber for all future failures. Cibber states that 'the provident patentees' forgot 'to pay their people when the money did not come in, nor then neither, but in such proportions as suited their conveniency.' 'I myself,' he continues, 'was one of the many who, for six acting weeks together, never received one day's pay; and for some years after seldom had above half our nominal salaries' (*Apology*, p. 231). Cibber accordingly, who before he was two-and-twenty, and when he had but 20*l.* a year allowed him by his father, in addition to 20*s.* a week for his theatrical labours, had married Miss Shore, sister of John Shore, 'sergeant trumpet' of England, found his income too small to supply his family with the necessaries of life. 'It may be observable too,' he writes, 'that my muse and my spouse were equally prolific; that the one was seldom the mother of a child, but in the same year the other made me the father of a play. I think we had a dozen of each sort between us, of both which kinds some died in their infancy, and near an equal number of each were alive when I quitted the theatre' (*ib.* p. 257). At the beginning of the season of 1706–7 Cibber joined the Haymarket company, then under the management of Owen Swiney or Mac-Swiney. Early in 1708 the two companies united, the Haymarket was made over to Swiney for opera, and Cibber rejoined his former associates at Drury Lane, in the patent of which his friend Colonel Brett had obtained a share. Some objections on the part of Rich to taking him back were overruled. On 31 March 1708 Brett assigned his share in the patent to Wilks, Estcourt, and Cibber. At this period Rich, in answer to the constant complaints against his management, published an advertisement, reprinted in the 'Covent Garden Journal,' 1810, pp. 86–90, showing the amounts earned by his principal performers. According to this, Cibber received for seventy-one performances a salary at the rate of 5*l.* a week, amounting to 111*l.* 10*s.*, a certain benefit of 51*l.* 0*s.* 10*d.*, making 162*l.* 10*s.* 10*d.*, to which was thought to be added by guineas from patrons and friends about 50*l.* additional. The publication of this advertisement did not prevent the actors from laying their grievances before the lord chamberlain, by whom Rich was ordered to satisfy their demands. This Rich declined to do, and on 6 June 1709 (1707 is the date wrongly given in Williams's 'Dramatic Censor') Drury Lane Theatre was closed by order of Queen Anne. Rich tried vainly to play in spite of the prohibition, and was, by a piece of sharp practice on the part of a lawyer named William Collier, member of parliament for Dover, who had obtained a license and a second lease from the pro-

prietors, turned out of Drury Lane Theatre, which passed into the hands of his supplanter. In the 'Tatler,' No. 99, a humorous account is given of the remarkable transaction by which the way for Cibber's promotion to the management of Drury Lane was prepared. Mrs. Oldfield having been bought out, Swiney, Wilks, Doggett, and Cibber commenced their management of the Haymarket, which had been altered and reconstructed. Cibber's tact asserted itself, and by the close of the season of 1709–10 he was the virtual manager. Collier, who had found his speculation less successful than he anticipated, now proposed to revert to the agreement formerly existing between Drury Lane and the Haymarket, by which the managements were fused, and the theatres respectively assigned to drama and opera as before, Collier himself having the sole direction of the opera. This plan, through the influence he possessed at court, he was able to carry out. At the close of this season, finding that opera had been less productive than drama, he once more brought court influence to bear. Swiney was compelled to return to the opera in the sinking condition in which Collier had left it, with the result that he was ruined and driven to take refuge in France, and Collier resumed possession of Drury Lane. Collier, who had obtained for himself, Wilks, Doggett, and Cibber, exclusive of Swiney, a new license for Drury Lane, drove a hard bargain with his associates, the result being that his pernicious influence was got rid of by an annual payment of 700*l.* The three actors who were left in command were at their best. As their license was revocable at pleasure, they were compelled to strain their powers to give satisfaction; the result, according to Cibber's account, being that Drury Lane enjoyed a continuous spell of prosperity such as it had not previously known. Bills were paid upon demand, abuses in the theatre were reformed, and double salaries were paid to the actors. Collier, indeed, as Cibber shows, made a bad bargain by accepting his sinecure, the shares of the three other managers 'being never less than a thousand annually to each of us, till the end of the queen's reign in 1714' (*ib.* p. 382). This period of prosperity continued for nearly twenty years. The first change of importance took place upon the death of Queen Anne, when the license had to be renewed. Cibber and his associates, who resented the behaviour of Collier, applied to have the name of Sir Richard Steele substituted for that of Collier. Through the influence of the Duke of Marlborough this was granted, and on 18 Oct. 1714 a new license was granted to Steele, Wilks, Cibber, Doggett, and Booth. Thanks to the influence of Steele, the license was exchanged for a patent dated 19 Jan. 1715, which was made out to Steele for his own life and three years subsequently. This patent (which had been applied for in consequence of the younger Rich, under his father's patent, having opened the new theatre in Lincoln's Inn Fields) Steele, according to promise, at once made over to Cibber, Wilks, and Booth. The circumstances under which Barton Booth [q. v.], who had made a great hit in Addison's 'Cato,' one of the early successes of the associated managers, was, through the influence of Lord Bolingbroke, as is supposed, promoted to a share in the management, and the disputes it caused, are fully chronicled in the 'Apology.' Booth joining the management was the cause of the retirement of Doggett, who, declining further to act in the theatre, insisted upon being paid his full share. Upon the refusal of Cibber and Wilks to acquiesce, proceedings in chancery were instituted, with the result that Doggett was accorded 600*l.* for his share, with 15 per cent. interest from the date of the last license (*ib.* p. 412). At the same time that Doggett retired, Christopher Bullock, Keen, Pack, Leigh, and other actors male and female, seceded to join Rich at Lincoln's Inn Fields. No great difficulty appears to have been experienced in filling their places. In 1719–20 lightning from a clear sky came in the shape of an application from the Duke of Newcastle, as lord chamberlain, to Sir Richard Steele and his associates to resign their patent and accept in exchange a license. This they naturally refused. The answer to their refusal on the part of the duke was, in spite of the patent, to shut up the theatre, which remained closed for three days (25–27 Jan. 1720), when, Cibber, Wilks, and Booth having apparently made submission, it was reopened. This curious stretch of privilege came two years after the successful resistance of the patentees to the payment of a fee of forty shillings demanded by the master of the revels for reading plays which were not submitted to him, Steele and his associates considering themselves the sole judges of the plays proper to be acted in their theatre. This resistance to authority, of which Cibber gives a full account, is said to have less influenced the Duke of Newcastle than a quarrel with Steele. In the course of this quarrel, an order to dismiss Cibber is said to have been issued, and to have been obeyed by Steele, Wilks, and Booth; but this is unmentioned in the 'Apology.' Steele gives a full account of it in the periodical which, under the assumed name of Sir John Edgar, he published with the title of 'The Theatre,' and in his

'The State of the Case between the Lord Chamberlain of Her Majesty's Household and Sir Richard Steele as represented by that Knight,' London, 1720 [see STEELE, SIR RICHARD]. 'The State of the Case, &c., restated,' London, 1720, 8vo, a very scarce pamphlet, written in defence of the Duke of Newcastle, ascribes his action to the refusal of the patentees to submit to his authority in the matter of the pieces to be acted. Steele's restoration to office was chronicled in the 'Daily Post' for 2 May 1721. It is said by Dr. Drake to have been owing to the interference of Walpole, who had just been made chancellor of the exchequer. Genest supposes that the silence of Cibber concerning these noteworthy events may have been due to the instrumentality of the Duke of Newcastle in obtaining for him the laureateship. In 1726, according to his own statement, Cibber responded personally and successfully before Sir Joseph Jekyll to a bill filed in chancery by the administrators of Sir Richard Steele's estate against a sum of 1*l.* 13*s.* 4*d.* per day each, which Cibber and his remaining associates had voted themselves as a set-off against Steele's taking no part in the management. The 'Craftsman,' No. 86, says that the hearing lasted five hours, and that Cibber, 'we hear, made an excellent speech, and defended his case so well that it went against Sir Richard.' The production some years before this period, namely 6 Nov. 1717, of his comedy, the 'Non-juror,' was largely responsible for the troubles in which Cibber had been involved, and for the honours in store for him. A strong Hanoverian, as was natural from his origin, Cibber saw his way to adapting the 'Tartuffe' of Molière to English politics. 'Tartuffe' became accordingly in the 'Non-Juror' an English catholic priest seducing an English gentleman into treasonable practices. Cibber himself played the principal character, Dr. Wolf. The success was complete. The Jacobites, with whom London at that time swarmed, did not dare to manifest their dissatisfaction, but Cibber's future pieces suffered from their resentment, and he became the object of incessant and sufficiently harassing attacks. George I gave him 200*l.*, and Lintot paid him the large sum of 100*l.* for the copyright. Thirteen years later, on the death (27 Sept. 1730) of Eusden, Cibber was appointed laureate. His appointment is dated 3 Dec. 1730. He himself attributes his elevation to his whig principles. The enmity of his opponents, which had not slept, and had almost contrived to wreck the fortunes of the 'Provoked Husband,' a work which, though finished in admirable style by Cibber, was written principally by Vanbrugh, rose to its height upon Cibber's acceptance of the laureateship, to which, it must be owned, his literary productions gave him slight claim. Upon his retirement from the stage accordingly, which took place at the close of 1733, Cibber devoted himself primarily to writing his 'Apology,' and secondly to answering his opponents. On 31 Oct. 1734 he reappeared as Cibber, sen., and played Bayes, and then again retired. It is probable that more than one reappearance of the kind was made. On 15 Feb. 1745 he came once more before the public as Pandulph in 'Papal Tyranny in the Reign of King John.' In this wretched version of Shakespeare's 'King John' Cibber won applause for elegance; his teeth, however, were gone, and his voice, always weak, could not fill the theatre. Times were then ticklish; his opponents held their peace, and the piece, which was in part political in aim, was a success. For twelve years longer Cibber lingered. On 12 Dec. 1757, at 6 a.m., he spoke to his servant, apparently in his usual health; three hours later he was discovered dead. The place of death is uncertain. According to one account, Cibber died in Berkeley Square, where he had for some time resided, having previously lived (1711–14) near the Bull's Head Tavern in old Spring Gardens at Charing Cross ('The Daily Courant,' 20 Jan. 1703, quoted in CUNNINGHAM'S *London*). Another statement is that Cibber died in a house next the Castle Tavern, Islington. He is buried with his father in the vaults of what was formerly the Danish Church, Wellclose Square, Whitechapel, and is now the British and Foreign Sailors' Church. This building was erected by his father. Cibber's claims upon attention are numerous. He was a sparkling and successful dramatist, a comedian of high mark, a singularly capable and judicious manager, upon whom, to a certain extent, Garrick is said to have modelled himself, and an unequalled critic of theatrical performances. It is curious that with these qualifications it should be necessary to defend him from the charge of being a dunce. His adversaries, however, political and literary, were stronger men than himself, and the attempts of later days to free him from the ridicule cast upon him by men such as Pope and Fielding have not been very much more successful than were Cibber's own efforts in the same direction. Justice is none the less on the side of Cibber. The hostility of Pope is assigned by Cibber to a not very hurtful gag introduced by him as Bayes in the 'Rehearsal,' in which he bantered the 'Three Hours after Marriage,' the ill-starred comedy in which Gay is believed to have

had for collaborators Pope and Arbuthnot. This led to a quarrel between Cibber and Pope, who 'came behind the scenes with his lips pale and his voice trembling to call Mr. Cibber to account for the insult' (*A Letter from Mr. Cibber to Mr. Pope*, 1742, v. 19). According to a statement quoted in the 'Biographia Dramatica' (iii. 334), this unlucky interpolation led to an actual fray behind the scenes between Cibber and Gay. That this quarrel was the only cause of Pope's injudicious substitution of Cibber for Theobald as the hero of the 'Dunciad' is incredible. Of actors Pope had always a low opinion. The failure of 'Three Hours after Marriage' is said to have accentuated this, and to have made him jealous of some successful dramatists. It is possible that the bestowal of the laureateship on Cibber converted into a fitting subject for satire one who had long been associated with unpleasant recollections, and had never stood high in Pope's favour. The distance of time between the production of 'Three Hours after Marriage' (1717) and the edition of the 'Dunciad' in which Cibber figures as the hero, a quarter of a century, disposes of the notion that this could be the only, or even the chief, source of quarrel. For a full account of the various phases of the feud the reader must be referred to the 'Quarrels of Authors' of Isaac D'Israeli, who espouses warmly the side of Cibber. Apart from some indiscreet and indecent revelations concerning an adventure, real or imaginary, that does little honour to any one concerned, Cibber's treatment of Pope in the pamphlet warfare which he waged is creditable, if only on the score of discretion. He writes of his adversary with respect, and successfully exonerates himself from some charges brought against him. Literary opinion in subsequent days has indeed ranged itself on the side of Cibber in the unequal contest. In his own day, besides the coarse anger of Dennis and the keen antipathy of Mist's 'Weekly Journal,' Warburton, Johnson, and Fielding were among Cibber's opponents. Johnson acquits him of being a blockhead, and bears grudging testimony to the value of his plays. He rarely fails, however, to speak of him with contempt. Against Johnson's not wholly unprejudiced expressions and Fielding's more damaging satire may be placed the praise of men such as Walpole, Swift, and Steele, and most writers on the stage. Steele had, of course, cause to uphold his associate. The praise he bestows upon Cibber in the 'Tatler' and the 'Spectator' has, however, the obvious ring of sincerity. Swift told Faulkner, the printer, who had sent him the 'Apology,' that Cibber's book had captivated him, and that he sat up all night to read it through. This story rests on the authority of Davies (*Miscellanies*, iii. 477). In subsequent days a less prejudiced view was taken of Cibber, and his merits as an actor or a dramatist have been sounded by most who have written on the stage or kindred subjects. D'Israeli's remark (*Quarrels of Authors*) concerning Warburton and Johnson sums up the question. 'They never suspected that a "blockhead of his size could do what wiser men could not," and as a fine comic genius command a whole province in human nature.' This is strictly true. Cibber's 'Odes' are among the most contemptible things in literature. He was, to a certain extent, the coxcomb he presented on the stage, and his vanity, no unheard-of thing in his profession, was egregious. No graver charge against him, however, rests upon any trustworthy testimony. The anonymous author of 'The Laureate, or Right Side of Colley Cibber,' an ill-natured pamphlet in which Cibber's 'Apology' is reviewed chapter by chapter, and a mock sketch of his life is supplied under the title of 'The Life, Manners, and Opinions of Æsopus the Tragedian,' accuses Cibber of using in his own plays materials sent in by other writers. This is a charge from which few managers who were also authors have escaped. In a 'Blast upon "Bays," or a New Lick at the Laureate' (1742), evidently from the same source, no further imputation of the kind is made. In his comedies Cibber all but stands comparison with the best of the successors of Congreve. His share in his own work was often disputed, apparently without cause. To wit he seldom rises, but he has a smartness of dialogue and animal spirits that form an acceptable substitute. 'She would and she would not,' which is still occasionally revived, is not the only play of Cibber's that, with some alteration, might be fitted for the modern stage. Compared with most writers of his time, Cibber is cleanly. He was proud of the moral influence of his works, loose as portions of them must seem in plot and language to a modern generation. Of his adaptations from Shakespeare, he had the grace, under the lash of contemporary criticism, to appear ashamed, and his 'Odes,' in the curious pamphlet, 'The Egotist, or Colley upon Cibber,' 1743, he gives up. His tragedies are poor, but scarcely below the level of the age. His two letters to Pope (1742 and 1744 respectively) are dull but not ill-natured, considering the provocation he experienced. In his 'Apology' he is seen at his best. There are passages in this that are likely to live as long as the art with which they deal. In appearance Cibber was

confessedly unheroic. The author of the 'Laureate' says: 'He was in stature of the middle size, his complexion fair, inclining to the sandy, his legs somewhat of the thickest, his shape a little clumsy, not irregular, and his voice rather shrill than loud or articulate, and cracked extremely when he endeavoured to raise it. He was in his younger days so lean as to be known by the name of Hatchet Face' (p. 103). A less prejudiced authority, the 'Gentleman's Magazine,' says: 'His shape was finely proportioned yet not graceful, easy but not striking . . . his attitudes were pointed and exquisite; his expression was stronger than painting; he was beautifully absorbed by the character, and demanded and monopolised attention; his very extravagances were coloured with propriety.' Davies (*Miscellanies*, iii. 427 et seq.) speaks of Cibber as possessing a weak pipe, and an inexpressive, meagre countenance. As a tragic actor he tried the patience of the audience until he was hissed off the stage. In the numerous portraits of him that are preserved, and especially in the famous picture of him as Lord Foppington in the 'Relapse,' by Grisoni, in the possession of the Garrick Club, the countenance sparkles with intelligence. In his behaviour to unknown authors Cibber is taxed with great impertinence. Gildon, in 'A Comparison between Two Stages,' puts in the mouth of Rambler and Critick the following dialogue: 'Ramb. There's Cibber, a poet and a fine actor. Crit. And one that's always repining at the success of others, and upon the stage makes all his fellows uneasy' (p. 199). In addition to these faults, which are the common property of most successful actors, Cibber incurred condemnation for being a gambler and irreligious. Looked at dispassionately, his character appears to differ in little, except inordinate vanity, from the beaux of the day whom he presented, and with whom he associated. He was a great comedian, and, with allowances for his personal prejudices, the best critic of acting the stage has known. In addition to the pamphlets cited, many contemporary tracts, prose and poetical, were directed against him. 'The Tryal of Colley Cibber for writing a Book entitled "An Apology for his Life,"' (London, 1740), is a dull production, the preface to which is signed T. Johnson. 'Blast upon Blast, or a New Lesson for the Pope,' mentioned in Nichols's 'Illustrations' (ii. 765), should be, from the title, by Cibber. 'Sawney and Colley, a Poetical Dialogue occasioned by a late Letter from the Laureate of St. James's to the Homer of Twickenham' (fol. n. d.), is a coarse and poor imitation of Swift directed rather against Pope than Cibber. The 'Laureate,' to which previous reference has been made, assigns to Cibber a singularly clever and equally indecent witticism with which John Wilkes has since been credited. In addition to the 'Apology,' his plays, and pamphlets, Cibber printed some of his odes; others saw the light in periodicals. Nichols, in the 'Index to Literary Illustrations,' assigns him in error 'The Lives of the Poets.' Cibber wrote 'The Character and Conduct of Cicero considered from the History of his Life, by the Rev. Dr. Middleton,' London, 1747, 4to, a poor work. Under Cibber appears in the British Museum 'The Frenchified Lady never in Paris,' a comedy in two acts, 8vo, 1757. It is taken from Cibber's 'Comical Lovers,' and from Dryden's 'Secret Love,' is by Henry Dell, and was acted by Mrs. Woffington for her benefit at Covent Garden on 28 March 1756. 'Colley Cibber's Jests, or the Diverting, Witty Companion,' Newcastle, 1761, 12mo, has, of course, nothing to do with Cibber beyond trading on his name. Among the poetic lampoons on Cibber, one is quoted by Cibber in his first 'Letter to Pope,' p. 39:

In merry Old England it once was a rule
The king had his poet and also his fool;
But now we're so frugal, I'd have you to know it,
That Cibber can serve both for fool and for poet.

Cibber taxes Pope with the authorship of this. Theobald, after being distanced by Cibber in the race for the laureateship magnificently, in a letter to Warburton, preserved by Nichols (*Illustrations*), spells Cibber's name 'Keyber,' and quotes 'the post of honour is a private station.' An assignment to Robert Dodsley for 52*l.* 10*s.* of the copyright of the 'Apology,' in the handwriting of Colley Cibber, is in the collection of Mr. Julian Marshall. It is dated 1749. The 'Apology' was published 1740 in 4to.

[Genest's Account of the Stage; Gent. Mag.; Pope's Works, by Elwin and Courthope; Fielding's Works; Isaac Reed's Notitia Dramatica (MS.); A Blast upon Bays, or a New Lick at the Laureate, London, 1742, 8vo; A Letter to Mr. C–b–r on his Letter to Mr. Pope, 1742, London, 8vo; Boswell's Life of Johnson; The Theatre, by Sir John Edgar (Sir R. Steele), 1719–20; The Anti-Theatre, by Sir John Falstaffe, 1719–20; The Character and Conduct of Sir John Edgar (by Dennis), 1719–20; Steele's State of the Case, 1720, &c.] J. K.

CIBBER, SUSANNAH MARIA (1714–1766), actress, was born in London in February 1714. Her father was Mr. Arne, an upholsterer in Covent Garden, the original of the political upholsterer immortalised by Addison in the 155th number of the 'Tatler,'

who in his concern for the affairs of Europe neglected his own business. Happily, his daughter and her brother, Thomas Augustine Arne [q. v.], afterwards distinguished as a composer, turned to excellent account such education as their parents had managed to give them before domestic straits pressed too heavily upon the family. They were both gifted with musical genius, and Mrs. Cibber's correspondence shows that she had read widely and profited by her reading. Thus a naturally fine voice, of great sweetness, if not of remarkable power, with a cultivated mind to animate and guide it, and a highly sensitive organisation, made her very early a favourite with the public. Her first public appearance was as a singer in 1732 at the Haymarket Theatre as the heroine of Lumpé's opera 'Amelia,' and she continued to appear in opera, rising steadily in public favour on to 1736. On 12 Jan. of that year she made her first essay as an actress as Zarah in Aaron Hill's version of Voltaire's tragedy of 'Zaire,' and with complete success. Two years before she had married — 'very much against her inclination,' according to Victor, who knew both families well —Theophilus Cibber [q. v.], then not long a widower, ugly, of small stature, and of extravagant and vicious habits. The natural result followed. Indifference in the pretty young woman turned to disgust as she saw more of her worthless husband. In this mood a Mr. Sloper, a friend of the family and a man of good position, became a not unacceptable wooer, and the wretched Cibber, with a view to extracting damages, threw his young wife deliberately in Sloper's way. What a jury thought of his conduct was shown by their awarding 10*l.* only as damages in an action tried in December 1738, in which he had claimed 5,000*l.* Up to this period Mrs. Cibber's reputation rested chiefly upon her powers as a singer. She was a special favourite with Handel. She was the first Galatea in his 'Acis and Galatea.' He wrote the contralto songs in the 'Messiah' and the part of Micah in 'Samson' expressly for her. Her studies as an actress had no doubt given to her singing the quality of strong emotional expression, based upon that thorough understanding of the author's purpose which gives to acting, as it does to singing, its principal charm. How she impressed her hearers, for example, in her treatment of the songs in the 'Messiah,' may be gathered from the remark, tinged with that complacent profanity in which churchmen occasionally indulge, of Dr. Delany, the friend and companion of Dean Swift, when that oratorio was produced in Dublin in December 1741: 'Woman, for this be all thy sins forgiven thee!' The Sloper trial of 1738 explains, if it scarcely justifies, the exclamation. Mrs. Cibber continued for some years after this period to sing in oratorios and on the stage. Her voice, naturally small, had been well trained, and, having both a head and a heart behind it, produced powerful effects. 'She captivated every ear,' says Dr. Burney, 'by the sweetness and expression of her voice in singing.' It has been well remarked (*sub voce* Mrs. Cibber in Grove's *Dictionary of Musicians*): 'Passing by the songs in the "Messiah" which call for the highest powers of declamation and pathetic narration, we have only to examine the part of Micah in "Samson," comprising songs requiring not only the expression of pathetic and devout feelings, but also brilliancy and fertility of execution, to judge of Mrs. Cibber's ability.' Her reputation as a singer soon, however, became merged in that of the great tragic actress, her rich plaintive voice, her sensibility, and power of identifying herself with the characters she had to portray, having raised her in a few years to great eminence. She seems to have owed her first instruction for the stage to her father-in-law, Colley Cibber. His lessons for a time injured her style. He was an admirer of the demi-chant in declamation, and used to teach his pupils what Victor calls 'the good old manner of singing and squeezing out their tragical notes.' She was still under the influence of this teaching when Richard Cumberland, then a mere youth, saw her as Calista in Rowe's 'Fair Penitent.' Mrs. Cibber, he writes, 'in a key high-pitched, but sweet withal, sang, or rather recitatived, Rowe's harmonious strain, something in the manner of the improvisatores; it was so extremely wanting in contrast, that though it did not wound the ear it wearied it; when she had once recited two or three speeches, I could anticipate the manner of each succeeding one. It was like a long old legendary ballad of innumerable stanzas, every one of which is sung to the same tune, eternally chiming on the ear without variation or relief.' The public had long been accustomed to these balanced cadences. Quin, the leading tragedian of the hour, in the same play and on the same occasion, chanted as Horatio a similar descant; and Garrick, whom Cumberland saw on the stage with Quin, and who was to bring back the public and the players to a truer taste, had only begun to make his influence felt. But under this conventional manner the latent fire of the true actress every now and then flashed out. Quin saw of what she was capable, and so early as 1744, when Garrick expressed a doubt of her powers to cope with the character of Constance of Bretagne in 'King John,' which was about to be revived at Drury Lane,

said with some warmth, 'Don't tell me, Mr. Garrick! That woman has a heart, and can do anything where passion is required.' He proved to be right. As Constance, Victor writes, 'Mrs. Cibber surpassed all that have followed her. When, the cardinal and others attempting to comfort her, she sank on the ground, and, looking round with a dignified wildness and horror, said,

Here I and sorrow sit;
Here is my throne, bid kings come bow to it,

nothing that ever was exhibited could exceed this picture of distress. And nothing that ever came from the mouth of mortal was ever spoken with more dignified propriety.' Davies also, speaking of her (*Dram. Misc.* i. 55) in the same play, says: 'When going off the stage she uttered the words, "O Lord, my boy, my Arthur, my fair son!" with such an emphatical scream of agony as will never be forgotten by those who heard her.' The same writer in his 'Life of Garrick' says: 'Her great excellence consisted in that simplicity which needed no ornament; in that sensibility which despised all art. There was in her countenance a small share of beauty; but nature had given her such symmetry of form and fine expression of feature that she preserved all the appearance of youth long after she had reached to middle life. The harmony of her voice was as powerful as the animation of her look. In grief or tenderness her eyes looked as if they were in tears; in rage and despair they seemed to dart flashes of fire. In spite of the unimportance of her figure she maintained a dignity in her action and a grace in her step.' This description is borne out by the fine engraved portraits of Mrs. Cibber, of which there are several, in which sensibility, refinement, and imaginative dreaminess are very marked. Looking at these, it is easy to understand Charles Dibdin's remark, that she was, like Garrick, 'the character she represented. Love, rage, resentment, pity, disdain, and all the gradations of the various passions she greatly felt and vigorously expressed.' In Ophelia she was no less admirable than in Constance or Belvidera. 'Her features, figure, and singing,' says Tate Wilkinson, 'made her appear the best Ophelia that ever appeared either before or since.' It says much for her excellence that Wilkinson, who spared none of her contemporaries in his mimicry, avows that she was beyond his power of imitation. The combination of strong feeling with intuitive grace was manifestly the secret of her charm. Her emotions told upon her health, and when exhausted with the strain upon them she would say she wished her nerves were made of cart-ropes. An actress of this stamp was sure to seek association with an actor like Garrick. Covent Garden had been the arena of her earliest triumphs; but she joined Garrick at Drury Lane in 1753, and remained there till her death. They were so like each other that it was said they might have been brother and sister. Under his influence she threw off some of the mannerisms of her earlier style; but they were never wholly got rid of, and a critic writing soon after her death (*Dramatic Censor*, 1770), while admitting that 'in grief and distraction no idea could go beyond her execution,' says that 'after all she had a relish of the old ritum-ti, which often gave us offence.' By the year 1760 she had attained such excellence that in a eulogium, enthusiastic yet discriminating, Churchill speaks of her as

Form'd for the tragic scene, to grace the stage
With rival excellence of love and rage,
Mistress of each soft art, with matchless skill,
To turn and wind the passions as she will;
To melt the heart with sympathetic woe,
Awake the sigh and teach the tear to flow;
To put on phrenzy's wild distracted glare,
And freeze the soul with horror and despair.

Churchill notes in strong terms her failure in comedy, for which she mistakenly thought she had a gift. Her sense of humour, obviously great and often flashing out in her letters, was greater than her power of expressing it upon the stage. Garrick's gaiety and brilliancy of spirits in society delighted her. Garrick, she writes to her brother, 'has been here' (Woodhays, Sloper's house) 'this three weeks, in great good humour and spirits, and, in short, we are all as merry as the day is long.' Garrick was apparently in the habit of taking Sloper's house at Woodhays on his way in his frequent visits to take the waters in Bath; and in a letter to him in November 1765 she speaks of having 'lost some happy laughing days by your Bath expedition not taking place.' She had some of his vivacity as a letter-writer, and in the letter just quoted, after mentioning that their friend, Dr. Barry, had sent her a small account of Garrick's 'theatrical stud and the ponies that run,' this, she adds, had determined her 'to enter my favourite mare Belvidera six or seven days after I come to London. She is an old one, but I believe she will still beat the fillies, as she is sound, wind and limb, has never yet flung her rider, and will take care not to come in on the wrong side of the field.' Her health had, however, for some years been precarious, and within little more than two months after this letter was written the voice of the Belvidera, Constance, Alicia, who was so confident of her

own strength, was hushed in death. After a short illness she died on 30 Jan. 1766 at her house in Scotland Yard, Westminster, and was buried in the cloisters of Westminster Abbey. When Garrick heard of her death, he exclaimed, 'Then tragedy is dead on one side,' and in his prologue to his own and Colman's 'Clandestine Marriage,' produced in 1766, he paid a grateful tribute to her memory, coupling it with that of Quin, who had died only nine days before her. She appears in the list of dramatic writers as the authoress of a comedy in one act, called 'The Oracle,' produced in 1752.

[Biographia Dramatica; Charles Dibdin's Professional Life; Victor's History of the Theatres of London; Memoirs of Tate Wilkinson; Dr. Burney's Memoirs; Genest's History of the English Stage; Davies's Life of Garrick and Dramatic Miscellanies; The Dramatic Censor; Grove's Dictionary of Music and Musicians.]

T. M.

CIBBER, THEOPHILUS (1703–1758), actor and playwright, a son of Colley Cibber [q. v.], was born on 26 Nov. 1703, received his education at Winchester College, and made his first appearance on the stage in 1721, when he played the part of Daniel in the 'Conscious Lovers' at Drury Lane. Possessing considerable ability, and aided both by his father's influence and the patronage of Steele, he came quickly into favour with the public. 'The features of his face,' says Baker, 'were rather disgusting,' and his voice was peculiarly shrill; but these defects were largely balanced by his knowledge of stage business and his vivacity of manner. From 1 Sept. 1731 to 1 June 1732 he was a patentee of Drury Lane Theatre in the place of Colley Cibber, who had delegated the office to his son for 442*l.* At the end of that period Colley Cibber sold his patent, and the younger Cibber migrated to the little theatre in the Haymarket. In 1733 Cibber took the part of Bajazet in Rowe's 'Tamerlane' at Bartholomew Fair. His first wife, an actress of some slight distinction (Jenny Johnson), died in that year, leaving two daughters; and in April 1734 he married Susannah Maria Arne [see CIBBER, SUSANNAH MARIA], then known only as a singer, but afterwards very famous as an actress. He returned in 1734 to Drury Lane, where for some time he was acting-manager. Pecuniary difficulties, caused by his incurable habits of extravagance, induced him to take a journey into France early in 1738 in order to be out of the reach of his creditors. Returning in the winter, he brought an action against a country gentleman named Sloper for criminal conversation with Mrs. Cibber. He claimed 5,000*l.*, but the jury assessed the damages at 10*l.*, as it was clearly established, in course of evidence, that Cibber had connived at the intimacy. In the following year he brought another action against Sloper for detaining Mrs. Cibber; he claimed 10,000*l.* damages, but was awarded only a twentieth part of that amount. About this time he entertained the notion of publishing by subscription his autobiography. His proposal had barely been laid before the public when there appeared 'An Apology for the Life of Mr. T . . . C . . . supposed to be written by himself,' London, 1740, a caustic review (ascribed to Fielding) of a not too reputable career. 'Who the low rogue of an author was,' wrote Cibber thirteen years afterwards (*Lives and Characters of the most Eminent Actors*), 'I could never learn.' When this 'Apology' was published, Cibber abandoned his project, and returned (he assures us) the subscriptions that he had received. In 1741–2 he was playing at Drury Lane, and in 1742–3 at Lincoln's Inn Fields. His services were engaged in the summer of 1743 at the Theatre Royal, Dublin, on which occasion he had a lively passage of arms with Thomas Sheridan. The dispute, which passed into a paper war, arose from Sheridan's refusal to act the part of Cato in Addison's play (Cibber personating Syphax) on finding that he was unable to obtain a certain robe that he considered indispensable to the part. In 1744 Cibber acted at the Haymarket, and from 1745 to 1749 at Covent Garden. Among his most successful characters were Lord Foppington in the 'Careless Husband,' Sir Francis Wronghead in the 'Provoked Husband,' Abel in the 'Committee,' and Ancient Pistol. In 1753 he published 'The Lives and Characters of the most Eminent Actors and Actresses of Great Britain and Ireland,' part i., to which is prefixed A Familiar Epistle . . . to Mr. William Warburton,' 8vo. In the introduction he states that he intended to write 'a regular account of the English and Irish stage with the lives of the deceased actors of whom I can speak more fully from the year 1720.' Part i., which contained a life of Barton Booth, was the beginning and the end of this undertaking. The epistle to Warburton was an answer to Warburton's attacks on Colley Cibber in the notes to the 'Dunciad.' In 1753 appeared 'An Account of the Lives of the Poets of Great Britain and Ireland,' 5 vols. 12mo, with the name of 'Mr. Cibber' on the title-page of the first volume, and with Theophilus Cibber's name attached to the later volumes. Dr. Johnson told Boswell that Cibber, who was then in the king's bench, accepted ten guineas from the book-

sellers for allowing them to prefix his name to the lives, and that he had no hand in the authorship of the book, which was mainly written by Robert Shiels (Johnson's amanuensis); but the truth is that Cibber revised and improved the whole work and wrote some of the lives himself, receiving from the booksellers an honorarium of twenty guineas (Boswell's *Johnson*, ed. Croker, 1848, pp. 504, 818). The book is largely based on earlier compilations by Langbaine, Jacob, Coxeter, and others, and contains little original matter of importance. In 1755 Cibber acted at the Haymarket, and was afterwards engaged at Covent Garden. In 1756 he published 'Dissertations on Theatrical Subjects as they have several times been delivered to the Public. . . . With an appendix which contains several matters relative to the Stage, not yet made public,' 8vo. The first dissertation contains an inquiry into the conduct of the patentees of Drury Lane Theatre and a protest against the growing popularity of farces; in the second dissertation Cibber draws a comparison between Garrick's acting of Lear and Barry's, giving the preference to the latter. Among the contents of the appendix is an epistle (which had been published in the previous year) to Garrick, in which Cibber complains of having received very ungenerous treatment from the great actor. Following the epistle are some letters to the Duke of Grafton, the lord-chamberlain, setting forth Cibber's grievances. In October 1758 Cibber embarked at Parkgate to cross to Dublin, where his services had been engaged by Sheridan to support the Theatre Royal in opposition to the newly opened theatre in Crow Street. The vessel was driven from its course and wrecked off the coast of Scotland; a few of the passengers were saved, but Cibber perished.

Cibber's dramatic pieces are: 1. 'The Lover,' 1730, 8vo, acted at Drury Lane with no great success. It is dedicated to his first wife. 2. 'Patie and Peggy; or, the Fair Foundling. A Scotch ballad opera,' 1730, 8vo (in one act), founded on Ramsay's 'Gentle Shepherd;' acted at Drury Lane. The writer says it was planned and finished in one day. 3. 'The Harlot's Progress; or, the Ridotto al Fresco,' 1733, 4to, acted at Drury Lane; a short 'grotesque pantomime,' dedicated to Hogarth. Portraits of Hogarth and of Cibber (as Pistol) are prefixed. 4. 'The Auction,' 1757, 8vo, a farce acted at the Haymarket; it consists merely of a few scenes from Fielding's 'Historical Register.' Two unprinted pieces have been ascribed to Cibber—'Damon and Daphne,' a pastoral in two acts, performed (without success) at Drury Lane in May 1733; and 'The Mock Officer,' s. d. He also published alterations of 'Henry VI' (n. d., second edit. 1724), and of 'Romeo and Juliet' (1748). Appended to 'Romeo and Juliet' is 'A Serio-Comic Apology for part of the life of Mr. Theophilus Cibber, Comedian,' containing an account of his endeavours to get a license for the Haymarket. In 1733 Cibber published 'A Letter to J. Highmore,' in which he complained of the harsh treatment he had received from the patentees of Drury Lane, and in 1752 defended himself in 'A Lick at a Liar, or Calumny detected, being an occasional letter to a friend,' from the charge of having defrauded his creditors.

[Biographia Dramatica, ed. Stephen Jones; Genest's History of the Stage, iii. 112, 423, 542–4, iv. 171, 530–6; The Tryals of two causes between Theophilus Cibber, gent., and William Sloper, esq., defendant (1740); Boswell's Johnson, ed. Croker, 1848, pp. 57, 504, 818; Notes and Queries, 1st ser. xii. 217, 2nd ser. vii. 410.]

A. H. B.

CILIAN, Saint (*d.* 697), apostle of Franconia, whose name is also written Kilian, Chillianus, Cælianus, Quillianus, was an Irish bishop who was martyred at Würzburg, at about the age of fifty-three, in 697. No Irish life of him has been printed, and the Latin lives have no early Irish characteristics. He was born, according to local tradition, in the southern part of the kingdom of Breifne, and present county of Cavan. The sacred spot is believed by the inhabitants to be a level piece of ground, at the foot of a long ridge of pasture, on the boundary of the townlands of Cloghwallybeg and Longfield, and on the left of the road leading from the Gates of Mullagh to Virginia. Some traces of a cairn among the roots of an old thorn tree mark the site of a well, and near this was a very ancient church dedicated to St. Cilian, and built like that of St. Gregory at Rome, on the site of the house of the saint's father. The thick wall, a few yards from the site, though of ancient appearance, was built by Henry Brooke the novelist, and no traces of the church exist. When after the war of 1641 the church of Virginia was built, the great blocks of stone which formed its walls were removed for use in that structure. Some of these large squared stones may be traced in the existing church at Virginia, and they are of the kind used in the very early Irish churches. Children born in the district are sometimes called after the saint, and the local legend of his life agrees with the lives in the Acta Sanctorum (*Acta SS.* Antwerp, 1721, July, vol. ii.) He was already a bishop before he left Ireland about 689 (Baronius, xii. 89).

He converted the ruler of Franconia and his subjects, but was killed by the sword by order of the ruler's wife, whose repudiation Cilian had required because she was in the position of Herodias. The day of his martyrdom was 8 July. It is still kept in Würzburg, where his name is common both as a baptismal name and as a surname. The lives all make Cilian the son of a king of Ireland, but the local tradition does not, and as there are no signs of a dun or rath on the site of his father's dwelling, it is probable that his father was not a great man, though of course related to the nearest king, as every tribesman was. The famous Codex Paulinus of Würzburg is a very ancient manuscript, but can hardly have belonged to Cilian, though its scribe may have lived within two centuries of his martyrdom.

[Bollandist Acta Sanctorum, Antwerp, 1721, July, vol. ii.; Baronius's Annales Ecclesiastici, Lucæ, 1742, xii. 89; Stephen White's Apologia pro Hibernia, ed. Kelly, Dublin, 1849, pp. 130, 151, &c.; H. Zimmer's Glossæ Hibernicæ, Berlin, 1881. The isolated district of Cavan where Cilian was born retained much of Irish learning till a recent date. The exact tradition of the birthplace was related to the writer of this article by Patrick Connell, a carpenter and a scholar, and confirmed independently by James Connell of Fartha and Terence Osborne, farmers and scholars, all old men and pupils of the famous Irish schoolmaster of Mullagh, Matthew Monaghan.] N. M.

CIMELLIAUC (*d.* 927), bishop of Llandaff, is said by a late authority to have been consecrated bishop at Canterbury by Archbishop Æthelred (Dicето in Twysden, p. 451). This story may very likely be true, as King Ælfred certainly obtained a very decided hold over South Wales (Asser, *De Rebus Gestis Ælfredi* in *M. H. B.*, p. 488), and there is no very great chronological difficulty involved, since Æthelred was archbishop between 870 and 889. Yet these dates would give Cimelliauc an unusually long episcopal career for his turbulent times, and the authority for the statement proceeds to claim Æthelred as the consecrator of a bishop whose consecration took place thirty-eight years after Æthelred's death.

During Cimelliauc's episcopate several grants were reputed to have been made to the church of Llandaff, which are recorded in the 'Liber Landavensis' (pp. 490–8). Several of these came from Brochmael [q. v.], king of Gwent, between whom and the bishop a dispute had arisen as to their title to certain estates. A synod was held to settle the matter. Brochmael and his household were afterwards synodically excommunicated by Cimelliauc for wrongs done to him and his household. In 918 a Viking fleet, under Jarls Ohtor and Hroald, devastated the northern coast of the Bristol Channel, and penetrated inland as far as Archenfield, the district round Ross, which then seems to have been subject to the bishops of Llandaff, though later in the diocese of Hereford. Here they took Cimelliauc prisoner, and with great rejoicings led him to their ships, where he was detained until King Eadward the elder ransomed him with forty pounds (*English Chron.* s. a. 918; Flor. Wig. s. a. 915; Hen. Hunt. s. a. 918). The almost contemporary MS. A of the 'Annales Cambriæ' puts Ohtor's invasion in 913. Cimelliauc died in 927 (*Lib. Land.*)

The name is spelt Cimelliauc in the 'Liber Landavensis,' Cameleac in the 'English Chronicle,' Cymelgeac in 'Florence of Worcester,' and Camelegeac in 'Henry of Huntingdon.' Cyfeiliawg is the modern form. It is sometimes identified with Cyfelach. The bishop appears to have been canonised under the latter name, and the church of Llangyfelach, near Swansea, is sometimes said to have been dedicated to him (Rees, *Welsh Saints*, pp. 50 and 305). But the canonised Cyfelach may be the Bishop Cyfelach of Morganwg, said to have been slain at Hereford in 754 (*Gwentian Brut*, p. 7).

[Authorities given in the text; see also Haddan and Stubbs's Councils, i. 207–8.] T. F. T.

CIPRIANI, GIOVANNI BATTISTA (1727–1785), historical painter and engraver, was born at Florence in 1727. His family was from Pistoja, and his first master was Ignazio Hugford, an Englishman, who settled early in life in Florence, and died in 1778. He also studied the works of Antonio Domenico Gabbiani, who flourished a few years before him. Cipriani's first public works were two pictures executed for the abbey of St. Michael-on-the-Sea at Pelago, one representing St. Tesauro, and the other St. Gregory VII. In 1750 he went to Rome, where he lived three years, and there became acquainted with Sir William Chambers, architect, and Joseph Wilton, sculptor, whom, on their return to London, he accompanied in August 1755, and took up his residence in Mews Gate, Hedge Lane, near Charing Cross. In the spring of 1758 the Duke of Richmond opened a gratuitous school of design, allowing artists access to his gallery in Privy Garden, Whitehall, where numerous casts from the antique were exhibited, and offered premiums for the best drawings. The school of drawing was under the management of

Cipriani, and the school of modelling under Wilton. This school of art was not of long duration. Cipriani was elected a member of St. Martin's Lane Academy, and on the institution of the Royal Academy he was nominated by the king as one of its members in 1768. Here he exhibited between 1769 and 1783, and made the design for the diploma granted to the members of the Royal Academy, which was so successfully engraved by Francesco Bartolozzi, R.A. In acknowledgment of the members' appreciation of his services, Cipriani was presented in 1769 with a silver cup bearing the following inscription: 'This cup is presented to J. B. Cipriani, R.A., by the president and council of the Royal Academy of Arts in London, as an acknowledgment for the assistance the academy has received from his great abilities in his profession.' This cup was stolen from his son's house on the night of 25 Feb. 1795. The original drawing for the diploma plate was later on presented by Cipriani's eldest son to the Marquis of Lansdowne, and in 1806 it passed into the collection of George Baker. By his contemporaries Cipriani was esteemed the first historical painter. He executed, however, few pictures in oil, and these were weak. It is by his drawings that he was best known, chiefly in pen and ink, and sometimes coloured. Most of these drawings were engraved by Francesco Bartolozzi. Cipriani was mainly employed by publishers, and his reputation has extended to our time, especially during the last few years. He married an English lady in 1761, of moderate fortune, by whom he had two sons and a daughter; the youngest was Captain Sir Henry Cipriani, of the Huntingdon militia. The latter executed a water-colour drawing from Copley's picture, 'The Death of Lord Chatham,' which was engraved by Bartolozzi, and for which Sir Henry received the sum of one hundred guineas. Cipriani died of rheumatic fever at his residence near the King's Mews, Hammersmith, on 14 Dec. 1785, and was buried at Chelsea, where his friend and compatriot, Bartolozzi, erected a monument to his memory. His portrait has been engraved by his pupil, Richard Earlom, after Rigaud, and by Mariano Bovi. Cipriani engraved the following plates: 'The Death of Cleopatra,' after Benvenuto Cellini, and the 'Descent of the Holy Ghost,' after Gabbiani. Among his pictures are copies of portraits of Algernon Sidney, Edmund Ludlow, and John Locke. He painted some allegorical designs on the panels for the stage-coach first used by George III on 15 Nov. 1782, and repaired the painting by Antonio Verrio at Windsor, besides the Rubens ceiling in Whitehall Chapel, in 1788. A good collection of prints after his designs is in the department of prints and drawings, British Museum, and to those may be added the following illustrated works: 'Anweisung zum Zeichnen nach Bartolozzi gestochen von P.W. Schwarz,' 2 parts, obl. fol., Frankfort-on-Main, 1798–9; 'Raccolta di 320 vedute sì antiche che moderne della Città di Roma,' &c. (some by other engravers), obl. 4to, Rome, n.d.; 'Cipriani's Rudiments of Drawings,' engraved by F. Bartolozzi, obl. fol. London, 1786–92; 'A Collection of Prints after the Sketches and Drawings of the late celebrated G. B. C., Esq., R.A.,' engraved by Richard Earlom, fol. London, 1789; 'Urnam hanc (the Portland Vase) . . . eques G. Hamilton . . . in Angliam transmisit et æri incidendam curavit (G. B. C. delin., Bartolozzi sculp.),' 5 plates, without letterpress, fol. London, 1786; 'Monumenti di fabbriche antiche estratte dai disegni dei più celebri Autori,' 3 vols. large folio, Rome, 1793–1803; 'Vedute principali e più interessanti di Roma,' 12mo, Rome, 1799; 'Degli Edifici di Roma vedute in contorno,' 4to, Rome, 1817; 'Gallerie delle Statue, Busti, &c.,' obl. 4to, Rome, 1821; 'The Marlborough Gems,' drawn by B.C., and engraved by Bartolozzi. The descriptions, in Latin and French, by Jacob Bryant and Louis Dutens, 2 vols. 102 plates, fol. (London, 1780–91). Another edition, 2 vols. fol. London, 1845, &c. On 14 March 1786, and three following days, Cipriani's prints, drawings, &c., were sold at Hutchins's. On 22 March 1786, at a sale of pictures, his picture of 'Cephalus and Procris' realised eighty guineas at Christie's; and on 3 May 1821 was sold at Sotheby's a fine collection of drawings by him belonging to Mr. W. Lock of Norbury Park, Surrey. Several drawings by him are in the British Museum, and others in the South Kensington Museum. His portrait by Nathaniel Dawe, R.A., was exhibited at the South Kensington Museum in 1867.

[Redgrave's Dictionary of Artists, 1878; Bryan's Dictionary of Painters and Engravers, 1858; Sandby's History of the Royal Academy of Arts, 1862; manuscript notes in the British Museum.] L. F.

CIRENCESTER, RICHARD OF (*d.* 1401?), compiler of a chronicle, was a monk of St. Peter's, Westminster, in 1355. He obtained leave from his abbot to make a pilgrimage to Jerusalem in 1391, was an inmate of the abbey in 1397, and in 1400 was in the infirmary sick. He died in 1400 or 1401. He compiled from various chronicles his 'Speculum Historiale de Gestis Regum Angliæ,' in four books, extending from 447

to 1066. At the end he announces his intention of continuing his work, but no continuation is known to exist. The 'Speculum' contains several Westminster charters and a great many legends. It is of no independent value, and even as a compilation is executed with great carelessness. It has been edited by Mr. J. E. B. Mayor for the Rolls Series. To Cirencester have also been attributed two works, now lost, a treatise 'De Officiis,' and 'Super Symbolum majus et minus,' said to have been in the library of Peterborough Cathedral. On Richard of Cirencester Charles Bertram in 1747 fathered his famous forgery entitled 'Ricardus Corinensis de situ Britanniæ' [see BERTRAM, CHARLES].

[Richard of Cirencester's Speculum Historiale, i. 1–4, ii. editor's preface edited by Mayor, Rolls Series; Widmore's History of St. Peter's, Westminster; Bale's Script. Brit. Cat. (Basle), 430.] W. H.

CLAGETT, NICHOLAS, the elder (1610?–1663), puritan divine, was born at Canterbury about 1610 (*Biog. Brit.* ed. Kippis, iii. 592, *note A*), and in 1628 was entered as a student of Merton College, Oxford, where he proceeded B.A. in October 1631 (WOOD, *Fasti Oxon.* ed. Bliss, i. 460). Afterwards he migrated to Magdalen Hall, and commenced M.A. in June 1634, being then generally esteemed a very able moderator in philosophy (*id.* i. 474). About 1636 he became vicar of Melbourne, Derbyshire, and about 1644 he was chosen lecturer or preacher at St. Mary's Church, Bury St. Edmunds, Suffolk, where he was popular with 'the precise party.' After the Restoration he was ejected from the preachership for nonconformity. He died on 12 Sept. 1663, and was buried in the chancel of St. Mary's Church, Bury St. Edmunds (*Addit. MS.* 19165, f. 237).

He wrote: 'The Abuse of God's Grace; discovered in the Kinds, Causes, Punishments, Symptoms, Cures, Differences, Cautions, and other Practical Improvements thereof. Proposed as a seasonable check to the wanton Libertinisme of the present Age,' Oxford, 1659, 4to. Dedicated to his honoured cousin William Claget, and his dear consort the Lady Southcote.

By his wife Jane, who died at Bury St. Edmunds on 23 Aug. 1673, he had two sons who became eminent divines, viz., Dr. William Clagett [q. v.] and Dr. Nicholas Clagett the younger [q. v.]

[Wood's Athenæ Oxon. ed. Bliss, iii. 340; Tymms's Account of St. Mary's Church, Bury St. Edmunds, pp. 129, 197; Wilkinson's preface to The Abuse of God's Grace; Calamy's Ejected Ministers, p. 646, Continuation, p. 787.] T. C.

CLAGETT, NICHOLAS, the younger, D.D. (1654–1727), controversialist, was the son of the Rev. Nicholas Clagett the elder [q. v.], of Bury St. Edmunds. He was baptised 20 May 1654, and was educated at the Norwich free school. In 1671 he was admitted to Christ's College, Cambridge, and took the degrees of B.A. and M.A. in due course. In 1680, upon the removal of his brother to the preachership of Gray's Inn, he was elected preacher of St. Mary's, Bury St. Edmunds, in his room, which office he held for nearly forty-six years. Three years later he was also instituted to the rectory of Thurlow Parva in Norfolk, and in 1693 Dr. John Moore, then bishop of Norwich, who was well acquainted with his abilities and virtues, collated him to the archdeaconry of Sudbury. In 1704 he graduated D.D., and in 1707 he was instituted to the rectory of Hitcham in Suffolk. He died in January 1727, and was buried in the chancel of the parish church in which he had been so long preacher. He is reported to have been a good preacher, and a charitable and blameless man. He had several children, among them being Nicholas, bishop of Exeter [q. v.] His chief works are: 1. 'A Persuasive to Peaceableness and Obedience,' 1683. 2. 'A Persuasive to an Ingenuous Trial of Opinions in Religion,' 1685. 3. 'Christian Simplicity,' 1705. 4. 'Truth defended and Boldness in Error rebuked; or a Vindication of those Christian Commentators who have expounded some Prophecies of the Messias not to be meant only of him,' &c., 1710 (against Whiston's 'Accomplishment of Scripture Prophecies'). He published in 1689–93 a collection of sermons by his brother William [q. v.]

[Biog. Brit. (article communicated by Clagett's son, the bishop).] A. C. B.

CLAGETT, NICHOLAS (*d.* 1746), bishop of Exeter, was son of Nicholas Clagett the younger [q.v.], minister at Bury St. Edmunds, and nephew of William Clagett [q.v.] All the family were more or less connected with Bury St. Edmunds, where the bishop was probably born, but no record of his birth or baptism can now be found. He was doubtless educated at the grammar school in his native town, and proceeded thence to Cambridge, but again no particulars remain. He took the degree of D.D., and was appointed archdeacon of Buckingham on 1 Sept. 1722, succeeding on the death of Samuel Pratt. After this he became dean of Rochester, 8 Feb. 1723–4, and was elected bishop of St. David's, pursuant to the *congé d'élire* issued on 17 Dec. 1731. He was consecrated on 23 Jan. 1731–2, being allowed to hold *in commendam* the rectories of Sho-

brooke and of Overton in the diocese of Winchester. He was a canon and treasurer in the cathedral of St. David's. On 2 Aug. 1742 he was translated to Exeter, where also he held a canonry and the archdeaconry of Exeter. He died on 8 Dec. 1746, and was buried at St. Margaret's, Westminster, with no epitaph, and only the meagre words in the burials register—'11 Dec. 1746, Dr. Nicholas Clegett, L'd Bishop of Exeter.' The portraits at the Palace, Exeter, include his predecessor, Weston, and his successor, Lavington, but there is none of Clagett.

He published 'Articles of Enquiry for the Archdeaconry of Buckingham,' 1732, and eleven sermons. One was preached before the House of Lords on the anniversary of Charles I's martyrdom, another on the consecration of Bishop White. A 'Persuasive to an ingenuous trial of Opinions in Religion' (1685), sometimes ascribed to him, belongs rather to his father, Nicholas Clagett the younger [q. v.]

[Watt's Bibl. Brit.; Gent. Mag. 1746, p. 668; Brit. Mus. Cat.; Gibson's Preservative against Popery; Le Neve's Fasti (Hardy), i. 304, 383, ii. 71, 578.] M. G. W.

CLAGETT, WILLIAM, D.D. (1646–1688), controversialist, was the eldest son of Nicholas Clagett the elder [q. v.], preacher at St. Mary's Church, Bury St. Edmunds, Suffolk. He was born in that parish on 24 Sept. 1646, and educated in the Bury grammar school under Dr. Thomas Stephens, author of the notes on Statius's 'Sylvæ' (*Addit. MS.* 19165, f. 270). Before he was fully thirteen years of age he was admitted a pensioner of Emmanuel College, Cambridge, on 5 Sept. 1659, under the tuition of Thomas Jackson (*ib.* 5865, f. 30 *b*), and he graduated B.A. in 1663, M.A. in 1667, D.D. in 1683 (*Cantabrigienses Graduati*, ed. 1787, p. 83). He was elected preacher at St. Mary's Church, Bury St. Edmunds, on 12 Dec. 1672, and resigned that office on 17 June 1680, on being appointed preacher at Gray's Inn, London, in succession to Dr. Cradock (Tymms, *Account of the Church of St. Mary, Bury St. Edmunds*, p. 129). He was presented also by the Lord-keeper North, who was his wife's kinsman, to the rectory of Farnham Royal, Buckinghamshire, into which he was instituted on 14 May 1683; but what he most valued, next to his preacher's place at Gray's Inn, was the lectureship of St. Michael Bassishaw, to which he was elected about two years before his death (Life by Archbishop Sharp, prefixed to Clagett's Sermons). He was also chaplain in ordinary to his majesty. On Sunday evening, 16 March 1687–8, after having preached at St. Martin's-in-the-Fields, in his Lent course there, he was seized with small-pox, of which disease he died on 28 March 1688 (Luttrell, *Relation of State Affairs*, i. 436). He was buried in a vault under the church of St. Michael Bassishaw, and his wife, Thomasin North, who died eighteen days after him, was buried in the same grave.

Burnet ranks him among the worthy and eminent men whose lives and labours in a great measure rescued the church of England from those reproaches which the follies of others drew upon it (*Own Times*, fol. edit. i. 462, 674), and Dr. John Sharp, afterwards archbishop of York, who preached his funeral sermon, said he should not scruple to give Clagett a place among the most eminent and celebrated writers of the English church (T. Sharp, *Life of Abp. Sharp*, ed. Newcome, ii. 103). He took a leading part in the controversy carried on during the reign of James II respecting the points in dispute between protestants and catholics.

His works are: 1. 'A Discourse concerning the Operations of the Holy Spirit; with a confutation of some part of Dr. Owen's book upon that subject,' part i., London, 1677, 8vo; part ii., London, 1680, 8vo. In the second part there is an answer to John Humphreys's Animadversions on the first part. Clagett wrote a third part, to prove that the Fathers were not on Dr. Owen's side, but the manuscript was burnt by an accidental fire, and the author never had leisure to rewrite it. In 1719 Dr. Stebbing published an edition of the first two parts. 2. 'A Reply to a pamphlet called The Mischief of Impositions, by Mr. Alsop, which pretends to answer the dean of St. Paul's [Dr. Stillingfleet's] Sermon concerning the Mischief of Separation,' London, 1681, 4to. 3. 'An Answer to the Dissenters' Objections against . . . the Liturgy of the Church of England,' London, 1683, 4to. 4. 'The Difference of the Case between the Separation of the Protestants from the Church of Rome, and the Separation of Dissenters from the Church of England,' London, 1683, 4to. Reprinted in Gibson's 'Preservative against Popery,' fol. ed. vol. iii., 8vo ed. vol. xiv.; and in Cardwell's 'Enchiridion Theologicum,' vol. iii. 5. 'A Discourse concerning the Worship of the Blessed Virgin and the Saints,' London, 1686, 4to. Reprinted in Gibson's 'Preservative against Popery,' fol. ed. vol. ii., 8vo ed. vol. vii. 6. 'A Paraphrase, with Notes and Preface, upon the sixth chapter of St. John,' London, 1686, 4to. Reprinted in 1689 at the end of the second vol. of his 'Sermons;' also in Gibson's 'Preservative against Popery,' fol. ed. vol. ii.,

8vo ed. vol. ix. 7. 'Of the Humanity and Charity of Christians. A Sermon preached . . . 30 Nov. 1686.' 8. 'A View of the whole Controversy between the Representer [John Goter] and the Answerer, with an answer to the Representer's last reply; in which are laid open some of the methods by which Protestants are misrepresented by Papists,' London, 1687, 4to. Reprinted in Gibson's 'Preservative against Popery,' fol. ed. vol. iii., 8vo ed. vol. xiii. 9. 'The present State of the Controversie between the Church of England and the Church of Rome; or an account of the books written on both sides,' London, 1687, 4to. This was begun by Tenison and finished by Clagett (*Cat. of Printed Books in Brit. Mus.*) 10. 'Of the Authority of Councils and the Rule of Faith. By a Person of Quality . . . ,' London, 1687, 4to. Reprinted in Gibson's 'Preservative against Popery,' 8vo ed. vol. v. The first two parts were written by —— Hutchinson, or Hutchison; the third, containing the 'Postscript' in answer to Abraham Woodhead, was written by Clagett (Jones, *Cat.* i. 192). 11. 'An Examination of Bellarmine's Seventh Note, of Union of the Members among themselves and with the Head,' London, 1687, 4to. 12. 'The Twelfth Note of the Church examined, viz. The Light of Prophecy,' London, 1687, 4to. 13. 'The School of the Eucharist established upon the miraculous respects and acknowledgments which beasts, birds, and insects, upon several occasions, have rendered to the Holy Sacrament of the Altar. Whence Catholicks may increase in devotion towards this divine Mystery, and Hereticks find there their confusion. By F. Toussain Bridoul, of the Society of Jesus. Printed in French at Lille, 1672, and now made English, and published with a Preface concerning the Testimony of Miracles,' London, 1687, 4to. 14. 'An Abridgment of the Prerogatives of St. Ann, Mother of the Mother of God. With the Approbation of the Doctors at Paris; and thence done into English to accompany the Contemplations on the Life and Glory of Holy Mary; and the Defence of the same; with some Pieces of the like nature. To which a Preface is added concerning the Original of the Story,' London, 1688, 4to. 15. 'A Discourse concerning the pretended Sacrament of Extreme Unction . . . With a Letter to the Vindicator of the Bishop of Condom' [i.e. Bossuet], London, 1688, 4to. The 'vindicator' was Joseph Johnston, a Benedictine, of the King's Chapel. Reprinted in Gibson's 'Preservative against Popery,' fol. ed. vol. ii., 8vo ed. vol. iii. 16. 'A Second Letter from the Author of the Discourse concerning Extreme Unction, to the Vindicator of the Bishop of Condom,' London, 1688, 4to. Reprinted in Gibson's 'Preservative against Popery,' fol. ed. vol. ii., 8vo ed. vol. viii. 17. 'The State of the Church of Rome when the Reformation began; as it appears by the advices given to Paul III and Julius III by creatures of their own,' London, 1688, 4to. It is probable, from many errors, that Clagett only wrote a hasty preface to the publication, and that the translation was executed by some inferior hand, and yet he apparently adopts the translation as his own when he says in the preface: 'I thought a few hours spent in translating them into our language would not be thrown away' (Jones, *Cat. of Discourses for and against Popery*, i. 183). 18. 'The Queries offered by T[homas] W[ard] to the Protestants concerning the English Reformation, reprinted and answered' (anon.), London, 1688, 4to. 19. 'Notion of Idolatry considered and confuted,' London, 1688. 20. 'Several captious Queries concerning the English Reformation, first proposed by Dean Manby, and afterwards by T[homas] W[ard], briefly and fully answered,' London, 1688, 4to. Reprinted in Gibson's 'Preservative against Popery,' 8vo ed. vol. i. 21. 'The Summ of a Conference on 21 Feb. 1686, between Dr. Clagett and Father Gooden, about the point of Transubstantiation,' London, 1689, 8vo. 22. 'A Paraphrase and Notes upon the first, second, third, fourth, fifth, seventh, and eighth Chapters of St. John,' London, 1693, 4to. 23. His brother, Nicholas Clagett the younger [q. v.], published a collection of his Sermons. The first and second volumes appeared respectively in 1689 and 1693; 3rd edition, 1699–1704. The 'Life' prefixed to the first volume was written by Dr. John Sharp, afterwards archbishop of York. The third and fourth volumes did not come out till 1720, and were also called vols. i. and ii., but notice was given that they were never before published.

[Authorities cited above; Biog. Brit. (Kippis); Wood's Athenæ Oxon. (Bliss), iii. 640; Jones's Popery Tracts, pp. 10, 106, 110, 172, 200, 347, 378, 412, 418, 438, 439; Lowndes's Bibl. Man. (Bohn); Cat. of Printed Books in Brit. Mus.; Life of Abp. Sharp, i. 48, 90, 91, ii. 99, 103.]

T. C.

CLAGGET, CHARLES (1740?–1820?), musician, a native of Waterford, was about 1766 leader of the band at the Smock Alley Theatre, Dublin. Ten years later he was in London, where he patented (7 Dec.) the earliest of the numerous inventions which made his name famous. This was an ingenious, if impracticable, system of constructing the finger-boards of violins and other stringed instruments, whereby the patentee claimed that it would be almost impossible to play

out of tune. On 15 Aug. 1788, Clagget patented: 1, a new instrument called the teliochordon; 2, a new method of constructing the keys of keyed instruments; 3, a method of preserving the tone of strings by protecting them with a parchment covering; 4, the construction of glass or enamelled keys; 5, a celestina stop in which the tone was produced by the scraping of silk strings; 6, 'uniting two French horns in such a manner that the mouthpiece may be applied to either of them instantaneously as the music may require;' 7, newly constructed tuning-forks; 8, an instrument consisting of a number of tuning-forks mounted on sound-boxes and set in vibration by keys; 9, a new kind of tuning-key; 10, a better method of fitting the sound-post of a violin to its place.

About this time Clagget settled at No. 16, Greek Street, Soho, where he opened a 'musical museum,' in which he exhibited and sold his various inventions. He constructed a 'teliochordon' stop for the royal harpsichord, which was delivered (as he informed the public in a long description of this 'harmonizer of musical instruments,' as he calls it) at Buckingham Palace on 17 Dec. 1790. About 1791 he exhibited his musical instruments at the Hanover Square Rooms. In the following year Haydn, who was then in London, called at Greek Street and examined Clagget's inventions, as to the value of which he testified in a letter which appeared in the 'Morning Herald' for 27 April. On 31 Oct. 1793 he gave what he called an 'attic concert' at the King's Arms, Cornhill, at which was delivered a 'discourse on musick,' which was published with a portrait of Clagget. After 1795 Clagget's name disappears from 'Kent's Directory,' and no further trace of him is found; he is said to have died in 1820. Clagget wrote a few songs, and published an account of his musical inventions. About 1760 there were two 'Messrs. Clagget,' who published violin and guitar music in Edinburgh, and a little later there lived in Great Hart Street, Covent Garden, a musician named Walter Clagget, who was a performer on the violoncello and viol da gamba, and published some music for stringed instruments and harpsichord. It is possible that these musicians were related to Charles Clagget, but biographical details of them are very meagre.

[Grove's Dict. of Music, i.; Abridgments of Specifications relating to Patents for Musical Instruments, 1694–1866, 11, 21; Clagget's Description of the Teliochordon Stop; Pohl's Mozart und Haydn in London, i. 52, ii. 194; Baptie's Musical Biography; Brit. Mus. Music Cat.; Cat. of the Royal Coll. of Music.] W. B. S.

CLAIRMONT, CLARA MARY JANE (1798–1879), celebrated in connection with Byron and Shelley, was born 27 April 1798. Mr. Clairmont, her father, apparently died about the time of her birth, and in December 1801 her mother (Mary Jane) became William Godwin's second wife. The girl was thus brought up under Godwin's roof, chiefly by her mother; Godwin confessed 'a feeling of incompetence for the education of daughters.' She was afterwards at school at Walham Green. In 1814 she accompanied Mary Godwin in her elopement with Shelley. Mrs. Godwin pursued her to Calais, but Claire, as she shortly afterwards began to call herself, refused to return, and accompanied the fugitives throughout their continental excursion. This escapade was the source of most of the calumnies directed against Shelley, to which subsequent events gave additional plausibility. On her return she resided some months with Shelley and Mary in their London lodgings; afterwards went to Lynmouth, and eventually returned to Godwin's house. Early in 1816 she introduced herself to Byron, on the plea of desiring an engagement at Drury Lane [see Byron, George Gordon]. She was then nearly twenty-two, an olive-complexioned brunette, lively, and handsome. The acquaintance resulted in an intimacy which it has been absurdly sought to connect with Byron's separation from his wife. It can hardly be doubted that she forced herself upon him, and was no exception to the general truth of his assertion, 'I can safely say that I never seduced any woman.' He shortly departed for Switzerland, and it was mainly by her persuasion that the Shelleys, as yet unsuspicious of the connection, were induced to follow him thither. Shelley may probably have learned the state of the case on or about 2 Aug., when Mary Shelley enters in her diary, 'Shelley and Claire go up to Diodati; I do not, for Lord Byron does not seem to wish it.' Byron's complacency, indeed, was by no means equal to Claire's vanity; and a total estrangement must have ensued before the parties quitted Geneva. Claire's daughter, Allegra, was born 12 Jan. 1817, at Bath, where she was residing with the Shelleys. She continued to live with them, and accompanied them on their departure for Italy in March 1818, a step partly prompted by Byron's demand for his daughter, whom he offered to acknowledge and educate. At the last moment, Shelley strongly advised Claire against this surrender, which was repugnant to her own feelings, but which she thought required by Allegra's interests. Byron had promised that the child should never be

separated from both parents, and for nearly three years she lived under his roof, but in March 1821, finding her beyond the control of servants, he thought himself justified in placing her temporarily in the convent of Bagna-Cavallo, twelve miles from Ravenna, paying double for her maintenance to insure her proper care, and inquiring as to the possibility of removing her to Switzerland. Claire, justly distrustful of the management of Italian convents, offered energetic remonstrances, which Byron overruled with unfeeling harshness. The coldness between the two had deepened into a bitter antipathy, of which Allegra became the victim. During all this period Claire, except when living with Mary Wollstonecraft's old pupil Lady Mountcashell, had continued with the Shelleys, and her equivocal situation had given rise to a fresh set of calumnies, fabricated by a discharged servant, of which Byron stooped to avail himself as an excuse for thwarting Claire's wishes. She was forming wild schemes for carrying Allegra off from the convent, when, on 19 April 1822, the hapless child died of typhoid fever. Byron's grief was mingled with remorse; Claire's was at first intense, but ere Shelley's death in the following July she had become, according to him, 'vivacious and talkative.' After this catastrophe she repaired to her brother at Vienna, and soon afterwards went as governess to Russia, where she met with many discomforts, graphically described in letters to Mrs. Shelley. About 1830 she was again in Italy, teaching the descendants of Lady Mountcashell. She subsequently lived at Paris, and finally at Florence, where she died 19 March 1879. Her latter years were made comfortable by a legacy from Shelley, though much of it was lost by an unfortunate investment. She had become a Roman catholic, and 'contemplated writing a book to illustrate, from the lives of Shelley and Byron, the dangers and evils resulting from erroneous opinions on the subject of the relations between the sexes.' She left a favourable impression upon her Florentine acquaintance, who describe her as handsome to the last, kindly in disposition and agreeable in manner, but eccentric and given to romancing. Her errors and misfortunes, indeed, chiefly sprang from her determination to be a heroine of romance at any cost. She transgressed the laws of society without the excuse of either passion or conviction, but with the resolution to obtain by her adventures the celebrity which she could not obtain by her abilities. She was, however, clever, well informed, wrote excellent letters, and would have been an attractive person but for her continual discontent and repining. Shelley's letters to her, first published by Professor Dowden, are generally couched in a very affectionate strain, and he seems to have set real value upon her sympathy.

[Dowden's Life of Shelley; Shelley's other biographers and his correspondence, passim; Kegan Paul's Life of Godwin, vol. ii.; Moore's Life and Letters of Lord Byron; private information.] R. G.

CLANCARTY, Earl of. [See Mac Carthy, Donogh, *fl.* 1688.]

CLANCARTY, Earl of. [See Trench, Richard le Poer, 1767–1837.]

CLANNY, WILLIAM REID, M.D. (1776–1850), medical writer and inventor of a safety-lamp, was born in 1776 at Bangor, co. Down, Ireland. He completed his medical education at Edinburgh, and served as assistant surgeon in the navy, being present in the action at Copenhagen. Leaving the navy he graduated M.D. at Edinburgh in 1803, and after a short residence at Durham settled at Bishopwearmouth, Sunderland, where he practised medicine till his death on 10 Jan. 1850.

Clanny's medical writings were unimportant. His claim to remembrance rests on his efforts to diminish the loss of life from explosions in collieries. Without any very great knowledge of chemistry he conceived the idea of insulating a candle by enclosing it in a metal lamp, with water chambers above and below it, through the lower of which air should be forced by bellows, and from the upper of which the surplus air should be expelled by the same action. This lamp was completed in 1812, and successfully tried in the Harrington Mill pit, a very fiery mine, on 16 Oct. and 20 Nov. 1815. A paper by Clanny was read before the Royal Society on 20 May 1813, 'On the Means of procuring a Steady Light in Coal Mines without the Danger of Explosion' (*Phil. Trans.* ciii. 200). He claimed that the gases might explode within his lamp without communicating the explosion externally. No details of experiments are given, and the lamp was exceedingly cumbersome; nevertheless considerable credit is due to Clanny, which he was not slow to claim. Sir H. Davy's first paper on the subject was read on 9 Nov. 1815, after seeing Clanny's experiments with his lamp. In 1816 and 1817 he received from the Society of Arts their large gold and silver medals for modifications of his original lamp. He afterwards modified his lamp so as to bring it down to a weight of thirty-four ounces, and in this form it was practically used in several collieries in Durham and Northumberland. A purse of gold,

with a silver salver, was presented to him at the Athenæum, Sunderland, on 3 Feb. 1848, by the Marquis of Londonderry and others, in recognition of his inventions. Incomplete lists of Clanny's writings are given in the 'Royal Society's Catalogue of Scientific Papers,' and in Dechambre's 'Dict. Encyclopédique des Sciences Médicales,' 1st ser. vol. xvii.

[Gent. Mag. 1850, xxxiii. 436; Clanny's writings, especially Priority of Invention of the Safety Lamp, Gateshead, 1844, in British Museum.] G. T. B.

CLANRICARDE, fifth Earl of. [See Burgh, Ulick de, 1604–1657.]

CLANWILLIAM, third Earl of. [See Meade, Richard George Francis, 1795–1879.]

CLAPHAM, DAVID (*d.* 1551), translator, eldest son and heir of John Clapham, the fourth son of Thomas Clapham of Beamesley, Yorkshire, was probably born in that county. Wood assumes that, 'after he had spent some time in trivials,' he 'did solely addict his mind to the study of the civil law' at Oxford, though it does not appear whether he took a degree in that faculty. It is certain, however, that he was a member of the university of Cambridge, where he proceeded bachelor of the civil law in 1533. He practised as a proctor in the ecclesiastical courts at Doctors' Commons, and his abilities brought him into favour with Sir William Cecil, secretary of state to Edward VI, and other noted men. Bale, who knew him well, tells us that 'præter legis peritiam, in qua plurimum excellebat, in diversis eruditus fuit' (*De Scriptoribus*, i. 717). He died at his house, near Doctors' Commons, on 14 July 1551, and was buried in the church of St. Faith, under St. Paul's Cathedral. He left several children by Joan, his wife. Thomas, his eldest son, was for some time seated at Helpston, Northamptonshire.

He translated from the Latin of Cornelius Agrippa into English: 1. 'A Treatise of Nobility,' London, 1542, 4to. 2. 'The Excellency of Women-kind,' London, 1542, 8vo. 3. 'The Commendation of Matrimony,' London, 1545, 8vo. Dedicated to Gregory Cromwell, son of Lord Cromwell.

[Tanner's Bibl. Brit.; Wood's Athenæ Oxon. (Bliss), i. 191; Cooper's Athenæ Cantab. i. 105; Ames's Typogr. Antiq. (Herbert), 449; Cat. Libb. Impress. Bibl. Bodl. (1843), i. 28; Cal. of State Papers (1547–80), 21; Bridge's Northamptonshire, ii. 515; Dugdale's St. Paul's, 127; Addit. MS. 5865, f. 195 *b*.] T. C.

CLAPHAM, HENOCH (*fl.* 1600), theological writer, appears to have been in 1595 the pastor of a congregation of English-speaking people in Amsterdam, for in that year was printed a 'Sommons to Doome's-daie, sent unto his beloved England as a memoriall of his deepe printed Love and Loyaltie, by Henoch Clapham.' This was published at Edinburgh by Robert Waldegrave, and contains a refutation of 'Napier's vain notion that the Latter Day, or end of the world, is covertly indicated in the Scriptures.' In 1596 the same printer published, by the same author, 'His Sinners Sleep, wherein Christ willing her to arise receiveth but an untoward answer,' and also 'A Briefe of the Bible's Historie drawne first into English Poesy and then illustrated by apt Annotations.' This is Clapham's best known but not most interesting work. Other editions appeared in 1603, 1608, and 1639. Each edition has various additions to and improvements upon the preceding one. The first part of the first edition contains a dedication to the Right Worshipful Master Thomas Mylot, Esquier, signed 'your poore unworthy kinsman.' The dedication of the second part is to 'one of her Majesty's chief commissioners in causes ecclesiastical,' Richard Topclyf, Esquier, and thanks him for having been 'so ready to stir up the queen's honourable counsell (if not also her majesty's own person) to commiserate his dungeon estate,' 'whereby I obtained in all good conscience happy deliverance.' In 1597 was published at Amsterdam 'Bibliotheca Theologica: or a Librarye Theological; containing "a general analysis or resolution," and "a briefe elucidation of the most sacred chapters of Elohim, his Bible; drawen for the use of yonge Christians, specially of the poorer sorte unable to purchase variety of holy men theyr writings."' This was probably the first draft of a book published by Clapham in 1601 with the title 'Aelohim-triune, displayed by his workes Physicall and Meta-physicall, in a Poeme of diverse forme, . . . together with necessarie marginall notes for relieving of the young student.' In 1597 there also appeared 'Theological Axioms or Conclusions, publikly controverted, discussed, and concluded by that poore English Congregation in Amstelredam, to whom H. C. for the present administereth the Ghospel. Together with an Examination of the saide conclusions by Henoch Clapham.' To this is added 'The Carpenter.' In 1598, at Amsterdam, was published 'The Syn against the Holy Ghoste made manifest, &c., Eccles. vii. 18, 19.' In 1600 appeared 'Antidoton, or a sovraigne remedie against schisme and heresie.' In 1603 Clapham was actively engaged in ministerial work in London when the city was attacked by the plague. His experiences

during the epidemic induced him to publish 'An Epistle discoursing upon the present Pestilence, teaching what it is, and how the people of God should carrie themselves towards God and their Neighbour therein.' In the dedication of this Clapham states that he has 'been sent to Coventry by the Brownists,' probably because of the 'Antidoton,' but the present tract brought him worse trouble. He argues that a christian who dies of the plague shows in so dying 'a want of faith,' but not to such an extent as to imperil his soul. Clapham was misunderstood and thrown into prison in November 1603 on the charge of increasing the panic caused by the epidemic. Here he remained for nearly a year, and wrote a tract in 1604 entitled 'His Demaundes and Answeres touching the Pestilence, methodically handled, as his time and meanes could permit.' The book is edited by some friend of Clapham's, who gives only his initials, and contains an account by Clapham of the injustices he had suffered, with an elaborate and generally very sensible discussion of the plague itself, and asks why he should be left in prison for doing his duty 'when almost none els would.' In a tract dated 1605 he speaks of himself as 'at the beginning of his third year's bonds,' but shortly after this he must have been set at liberty, for in 1608 the preface to his 'Errour on the Left Hand' is dated 'from my house at Norburne, East Kent, 8 of June.' In Hasted's 'Kent' we find that Henry Clapham was appointed vicar of Northbourne by the archbishop of Canterbury in 1607. Henry is evidently a mistake for Henoch. His successor was appointed in 1614, which is probably the date of Clapham's death. The book published in 1608 contains two parts: the first, 'Errour on the Right Hand through a Preposterous Zeale,' the second, 'Errour on the Left Hand through a Frozen Securitie.' This is the most valuable of all Clapham's works; it contains a series of dialogues between representatives of existing religious and irreligious opinions in England—Anabaptist, Legatine-Arrian, Familist, Romanist, Libertinus, Atheos. Mediocritie speaks for the author, while Malcontent and Flyer stand for 'the Nickafidge,' the undecided man. This book and the tracts on the plague are full of interest for the student of the times. Besides the works mentioned already Clapham published in 1605 'Doctor Andros, his Prosopopeia Answered, and necessarily directed to his Majestie for removing of Catholike Scandale,' and 'Sacred Policie, directed of dutie to our sweet young Prince Henry;' in 1609, 'A Chronologicall Discourse, touching the Church, Christ, Anti-Christ, Gog and Magog, &c.,' which was apparently preceded by an epistle 'to such as are troubled in minde about the stirres in our church.' All Clapham's works contain numerous dedications, prologues, and epilogues, frequently in verse, and occasionally some not very witty epigrams; his erudition is considerable, and he displays some knowledge of Hebrew.

[Catalogues Brit. Mus. and Bodleian Libraries; Ames's Typogr. (Herbert), passim; Hasted's Kent, iv. 156; Hunter's Chorus Vatum in Brit. Mus. MS. Addit. 24489.] R. B.

CLAPHAM, SAMUEL (1755–1830), divine, born at Leeds in 1755, was educated by his father in his native town, and at Clare Hall, Cambridge, where he graduated B.A. in 1778 and M.A. in 1784 (*Graduati Cantab.* edit. 1856, p. 76). He became curate of Yarm, Yorkshire, in 1790, and vicar of Great Ouseburn, in the same county, in 1797. As a remuneration for his abridgment of Bishop Pretyman's 'Elements of Christian Theology,' that prelate obtained for him the vicarage of Christchurch, Hampshire, in 1802 (*Biog. Dict. of Living Authors*, pp. 63, 421). In 1806 he was instituted to the rectory of Gussage St. Michael, Dorsetshire. He died at Sidmouth on 1 June 1830 (*Gent. Mag.* c. (i.) 646).

Besides numerous occasional discourses he published: 1. Abridgment of Bishop Pretyman's 'Elements of Theology,' 1802. 2. 'Sermons selected and abridged, chiefly from minor authors,' 3 vols. 1803–11, 5th edit. 2 vols. Lond. 1830. 3. 'Practical Sermons on several important subjects,' 2nd edit. Lond. 1804, 8vo, 3rd edit. 2 vols. Lond. 1808, 8vo. 4. A translation of Massillon's 'Charges' under the assumed name of Theophilus St. John, LL.B., 1805 and 1806. 5. 'Sermons selected from the works of the Rev. Dr. Samuel Clarke,' in opposition to the tenets of Methodism and Calvinism, with some account of his life, 1806. 6. 'English Grammar taught by examples rather than by rules of Syntax,' 1810. 7. 'Prayers selected from the several writings of Jeremy Taylor,' 1816. 8. 'A collection of the several Points of Sessions' Law, alphabetically arranged,' 2 vols. Lond. 1818. 9. 'The Pentateuch, or Five Books of Moses, illustrated; containing an explication of the phraseology incorporated with the text,' 1818.

[Authorities cited above; also Watt's Bibl. Brit.; Cat. of Printed Books in Brit. Mus.; Butterworth's Law Cat. p. 45; Nichols's Lit. Anecd. ix. 728.] T. C.

CLAPOLE. [See CLAPWELL.]

CLAPPERTON, HUGH (1788–1827), African explorer, born at Annan, Dumfries-

shire, in 1788, was son of George Clapperton, a surgeon, who by his two wives had twenty-one children. Hugh was the youngest son by the first wife, daughter of John Johnstone. He had little schooling, but learnt something of navigation under Bryce Downie. At thirteen he was apprenticed as a cabin boy in a ship trading between Liverpool and America. He showed his spirit by refusing to black the captain's shoes. He was charged with a petty act of smuggling at Liverpool, and sent on board the tender, which carried him to Plymouth, when he was made cook's mate. In 1806 he was in the Rennomée frigate at Gibraltar. He escaped by swimming and joined a privateer; but after some adventures he was taken as a deserter by his old captain, Sir Thomas Livingstone. He was forgiven on promising not to desert, and having some private interest was made a midshipman, and saw some hard service on the coast of Spain. In 1808 he volunteered into the Clorinde frigate, and joined her in the East Indies. At the storming of Port Louis, Isle of France, in November 1810, under Admiral Bertie, he was the first in the breach and hauled down the French colours. He remained in the East till 1813. Clapperton was one of the select midshipmen appointed to learn the sword exercise from Angelo, and was made drill-master on the Asia, 74, Cochrane's flagship, then at Spithead. Volunteering for the lakes of Canada, he sailed to Bermuda January 1814. He was full of fun, skilled in painting for private theatricals, and had become a general favourite on the Asia when he reached Canada. Sir Edward Owen promoted him to the rank of lieutenant, and afterwards commander of the Confiance schooner. He succeeded in bringing a disorderly crew under discipline without severity. He did some duty on the coast of Labrador, and once was cast away in a longboat. An heroic attempt to save the life of a boy on a long journey across the ice cost him the practical loss of one hand. He hunted in the woods with the Indians, adopted the Huron badge, and was near to marrying one of their princesses. He thought of resigning his commission, which had not been confirmed by the board of admiralty. This was afterwards done in 1816, with honourable mention of his abilities.

In 1817 the British flotilla on the lakes was dismantled. Clapperton returned to England to be placed on half-pay, and settled in his grandfather's old burgh of Lochmaben. In 1820 he went to Edinburgh, and became acquainted with a young Scotchman (Walter Oudney) who had just taken his M.D. degree at the university. Oudney turned Clapperton's thoughts to African discovery. Lord Bathurst, then colonial secretary, appointed Oudney consul of Bornu, and employed Clapperton to accompany him in a journey to Central Africa. Major Dixon Denham [q. v.] volunteered to accompany the travellers from Tripoli to Timbuctoo. Proceeding south from the Mediterranean early in 1822 the travellers reached Murzuk, and by way of Musfeia and Zangalia arrived at Kuka in the kingdom of Bornu, on the west of Lake Tchad. Thence after great suffering they reached Sokota. They failed to ascertain the source and termination of the Niger, but determined the positions of the kingdoms of Mandara, Bornu, and Houssa, and their chief towns; while Denham, after some other movements, explored Lake Tchad. Clapperton and Oudney journeyed westward to the Niger. At Murmur in January 1824 Oudney died and was buried by his friend. Clapperton proceeded alone to Kano, capital of Houssa, and to Sokota, the extreme point of the expedition in that direction. Although but five days' journey from the Niger, he was not allowed by the sultan to proceed westward. On 4 May he started on his return, was rejoined by Denham at Kuka, and reached Tripoli in January 1825, and England on 1 June. Denham published an account of their expedition in 1826 as 'Narrative of Travels and Discoveries in Northern and Central Africa in the years 1822, 1823, and 1824, by Major Denham, Captain Clapperton, and the late Dr. Oudney.' Clapperton's contribution to the work is written in a plain, manly, and unaffected style, and is chiefly upon his excursion from Kuka to Sokota, a large city of the kingdom of Houssa. In June 1825 he was raised to the rank of commander, and requested by Lord Bathurst to conduct a second expedition, along with Captain Pearce, R.N., Mr. Dickson, a surgeon, and Dr. Morrison, a navy surgeon and naturalist. Clapperton engaged Richard Lander as his confidential servant. The expedition started overland from Badagry in the Bight of Benin, commencing on 7 Dec. Dickson left them and was afterwards killed. Clapperton was seized with fever and ague 10 Dec., Pearce died on the 27th, Morrison on the 28th. Lander, seized with dysentery on the 14th, was carried by Clapperton, who had recovered, across the streams he was unable to swim. The natives treated them very kindly, and Clapperton, Lander, and an English merchant, Houtson, reached Katunga, the capital of Yoruba, 15 Jan. 1826. Soon afterwards they crossed the Quorra (or Niger) at Boussa, where Mungo Park had died. In July they reached Kano, on the route of Clapperton's first expedition. They next reached Sokota, whence, after recovering health, they hoped to visit Tim-

buctoo and revisit Bornu. Civil war, however, was raging between Sultan Bello and the sheikh of Bornu, and the sultan, having inveigled Lander to bring the baggage from Kano to Sokota in November, seized the presents intended for his enemy and refused to let the travellers journey to Bornu. Clapperton's journal now breaks off abruptly in the midst of a conversation as to the best means of returning home. Lander tells us from that time his master never smiled again; he felt so keenly the failure of the enterprise. He gradually broke down and was attacked by dysentery on 12 March 1827. His strength was broken, and he died in a small circular clay hut at Chungary, near Sokota, on 13 April 1827. His body, carried on camelback, was followed to the grave by Lander and five slaves only, and a wooden hut built over it. Lander returned to England after much difficulty in 1828. In 1830 was published 'Records of Captain Clapperton's Last Expedition to Africa,' by Richard Lander, with the author's subsequent adventures, London, 2 vols. 8vo.

Clapperton had a noble figure; he was six feet high and broad-chested. Lander gives a curious account of the amorous persecution of his master by the rich widow Zuma at Wau, with the best house in the town and a thousand slaves; she had determined to marry 'the handsome white man,' and, dressed in scarlet and gold, on a white horse, with bands of barbaric music, followed him from town to town, until Sultan Bello fetched her back, fearing a diminished revenue.

'The Travels and Discoveries . . . in 1822–4' were also published 'with a Short Account of Clapperton and Lander's Second Journey in 1825–7,' London, 1831. The best edition is the 4to one of 1829, 'Journal of a Recent Expedition . . . to which is added the Journal of Richard Lander,' &c. This work has fine plates, with Clapperton's portrait, painted by Manton and engraved by Lupton. The 'Travels' will also be found in Fernandez Cuesta's 'Nuevo Viajero Universal' (vol. i.), 1859, 8vo; E. Schauenburg's 'Reisen in Central Africa' (vol. i.), 1859, 8vo; and in R. Huish's 'Book on African Travels generally,' London, 1836, 8vo.

[Clapperton and Lander's Works; Ann. Reg. 1810, p. 263, and 1828, pp. 210, 495; Gent. Mag. 1828, pt. i. p. 568; Nelson's Memoirs of Oudney, &c. p. 45; McDiarmid's Sketches from Nature, p. 322; and a Short Sketch by his uncle, Lieutenant-colonel Samuel Clapperton, in the 4to edition of the Travels, 1829.] J. W.-G.

CLAPWELL or **KNAPWELL, RICHARD** (*fl.* 1286), Dominican, was a doctor of theology at Oxford and the author of various scholastic works. In 1286 he was accused of maintaining opinions contrary to the catholic faith, and cited by the Franciscan archbishop, John Peckham, to answer before him and his suffragans at a council to be held in London. At this council, which met at the church of St. Mary-le-Bow, 20 April 1286, eight heresies were condemned; but, according to the document printed by Wilkins, without naming the offender: all who held those doctrines were declared excommunicate. The Osney and Dunstable annalists, however, expressly state that the condemnation was directed against Clapwell, and the latter gives in full a list of *twelve* heresies of which he was found guilty, differing somewhat from Wilkins's. The heresies are scholastic positions relating chiefly to the often vexed question of the 'form' of the body of Christ, a question which, of course, had a bearing on the doctrine of the eucharist. Clapwell was a follower of the Dominican, St. Thomas Aquinas, of whom the Franciscans were jealous as of a successful rival. Consequently the sentence had no sooner been delivered than Hugh of Manchester, the provincial of the Dominican order, intervened, alleging that no one whatsoever had jurisdiction over friars preachers save the pope only, to whom on Clapwell's behalf he made appeal. Clapwell unfortunately did not prosecute his cause until 1288, when Nicholas IV, the first Franciscan pope and former general of his order, had succeeded to the pontificate. The Dominican was promptly condemned to perpetual silence with respect to the obnoxious opinions which he had maintained. He withdrew to Bologna, but there he again ventured to avow his doctrines. In the end, according to the Dunstable annalist, he lost his reason ('incidit in desipientiam et miseriam magnam valde'), tore out his eyes, and so died in misery.

Clapwell's works are enumerated as follows: 1. Four books of commentaries on the 'Sentences,' a portion of which, entitled 'Notabilia super primum Sententiarum, usque ad distinctionem xix., secundum magistrum Ricardum de Clappervelle,' is preserved in the library of Magdalen College, Oxford (Cod. lvi. f. 184; Coxe, *Cat. of Oxford MSS.*, Magd. p. 35 *a*). 2. 'Correctorium Corruptorii Thomæ de Aquino,' an answer to the criticisms of William de Mara upon St. Thomas. The authorship of this work is disputed, since it is only ascribed in a single manuscript to 'John Crapuel' (Quétif and Echard, *Scriptores Ordinis Prædicatorum*, i. 503 *b*). 3. 'De Unitate Formarum.' 4. 'De immediata Visione divinæ Essentiæ.' To these writings, mentioned by Boston of Bury (ap. Tanner,

Bibl. Brit. præf. p. xxxviii) and Leland (*Commentarii de Scriptoribus Britannicis*, p. 321), Tanner (*l. c.* p. 181) adds one book of 'Additiones ad D. Bonaventuram,' 'Lecturæ Scholasticæ,' 'Quæstiones Theologicæ,' and 'Quæstiones Quodlibeticæ.'

Clapwell's name appears in the forms Clapole, Clapoel, &c., besides the variants given above.

[Dunstable Annals (Annales Monastici, ed. Luard, iii. 323–5, 341); Osney Annals (ib. iv. 306, 307); Wilkins's Concilia Magnæ Britanniæ, ii. 123, 124; Quétif and Echard, ubi supra, i. 414 *b*; Wood's Hist. and Antiq. of the Univ. of Oxford, ed. Gutch, i. 322, 323; Denifle and Ehrle's Archiv für Litteratur- und Kirchen-Geschichte des Mittelalters, ii. 227, 1886.]

R. L. P.

CLARE, Earl of. [See Fitzgibbon, John, 1748–1802.]

CLARE, Earls of. [See Holles, John.]

CLARE, De, Family of. The powerful and illustrious family of De Clare, 'a house which played so great a part alike in England, Wales, and Ireland' (Freeman, *Norm. Conq.* v. 212), descended directly from Count Godfrey, the eldest of the illegitimate sons of Richard the Fearless, duke of Normandy (Cont. Will. Jum. viii. 37). To him was given, says Ordericus (iii. 340), Brionne *cum toto comitatu*, but, according to William of Jumièges and his continuator (iv. 18, viii. 37), the *Comté* of Eu. His son Gilbert inherited Brionne (Ord. Vit. iii. 340), and tested, as 'Brioncensis comes,' the foundation charter of the abbey of Bec, whose founder, Herluin, was his vassal. William of Jumièges, however, styles him Count of Eu ('comes Ocensis') at his death (vii. 2), the *Comté*, he states, having passed at his father's death to his uncle William, but being eventually recovered by him (iv. 18). On this point Stapleton (i. lvi) may be consulted, but with caution, for his version is confused. Count Gilbert was one of the guardians (Will. Jum. vii. 2) to whom the young duke was committed by his father (1035), but was assassinated in 1039 or 1040 (*ib.*) Thereupon his two young sons fled, with their guardians, to Baldwin of Flanders (Ord. Vit. iii. 340). The marriage of the Conqueror with Baldwin's daughter restored the exiles to Normandy, where William took them into high favour, and assigned to Richard Bienfaite and Orbec, and to Baldwin Le Sap and Meules (*ib.*) Ordericus (ii. 121) mentions the two brothers as among the leading men in Normandy on the eve of the conquest.

Both brothers were in attendance on their kinsman during his conquest of England. The one, as Baldwin de Meules, was left in charge of Exeter on its submission (1068), and made sheriff of Devonshire. Large estates in Devonshire and Somersetshire are entered to him in Domesday as 'Baldwin of Exeter' or 'Baldwin the Sheriff.' His brother Richard [see Clare, Richard de (*d.* 1090?)] was the founder of the family of De Clare. Their surname, which they derived from their chief lordship, the castle and honour of Clare, was not definitely adopted for some two or three generations, and this, with the fact that several members of the family bore the same christian names, has plunged the history of the earlier generations into almost inextricable confusion. Dugdale is perhaps the chief offender, but, as Mr. Planché rightly observed, 'the pedigree of the Clares as set down by the genealogists, both ancient and modern, bristles with errors, contradictions, and unauthorised assertions' (p. 150). His own paper (*Journ. Arch. Assoc.* xxvi. 150 et seq.), so far as it goes, contains probably the best version, that of Mr. Clark on 'The Lords of Morgan' (*Arch. Journ.* xxxv. 325) being, though later, more erroneous. Mr. Ormerod also, in his 'Strigulensia,' and Mr. Marsh, in his 'Chepstow Castle,' examined the subject, the latter treating it in great detail.

The leading facts, however, are these: On the death of Richard, the founder of the house, his English estates passed to his son Gilbert (*d.* 1115?) [q. v.], who acquired by conquest possessions in Wales. Of his children, Richard, the eldest son, was the ancestor of the elder line, the earls of Hertford and Gloucester [see Clare, Richard de, *d.* 1136?]; while Gilbert, a younger brother, establishing himself in Wales, acquired the earldom of Pembroke, and was father of the famous Strongbow, the conqueror of Ireland [see Clare, Richard de, *d.* 1176]. With him this line came to an end, his vast Irish and Welsh possessions passing to his daughter Isabel, who left by her husband, William Marshal, five daughters and coheiresses. The elder line obtained (from Stephen probably) the earldom of Hertford, and were thenceforth known as earls of Hertford or of Clare, just as the younger line were known as earls of Pembroke or of Striguil. It is implied, in the 'Lords' Reports' (iii. 124) and elsewhere, that they were styled earls of Clare before they were earls of Hertford, but investigation disproves this. By the death of the other coheirs of William, earl of Gloucester (*d.* 1173), the succession to that earldom, with the honour of Gloucester and lordship of Glamorgan, opened (1217–20) to Gilbert de Clare, earl of Hertford or Clare (*d.* 1230)

[q. v.], and from that time the heads of the house were earls of Gloucester and Hertford. Gilbert had already inherited, through his grandmother, the honour of St. Hilary, and through his ancestress Rohaise (Giffard) a moiety of the Giffard estates, and both he and his father had been among the barons appointed as guardians of Magna Carta. The accession of the Gloucester inheritance now further increased their power, and 'from this time the house of Clare became the acknowledged head of the baronage' (*Arch. Journ.* xxxv. 337). Their vast possessions were again increased by Gilbert's marriage with one of the heiresses of the Marshalls, earls of Pembroke, a granddaughter of his kinsman Strongbow. In his grandson Gilbert, 'the Red Earl' [q. v.], his house attained its highest glory. Almost the arbiter of the barons' war, he became under Edward I the most powerful subject in the kingdom, and married, in 1290, the king's daughter Joan. With the death of his son Gilbert [q. v.], who fell gloriously at Bannockburn (24 June 1314), there passed away this famous house, of which it has been said with much truth that 'for steady hereditary influence, supported on the whole by moderation of conduct, and always by great personal valour, no family at all approached to that of the earls of Gloucester and Hertford' (*ib.* p. 338).

The vast possessions of the De Clares were divided among the three sisters of the last earl, of whom Elizabeth [q. v.], inheriting Clare, became lady of Clare ('Domina Claræ'), and after losing three husbands became in her widowhood foundress of 'Clare College,' Cambridge (1347). Her granddaughter and heiress, by her first husband, Elizabeth de Burgh, was in turn lady of Clare, and married Lionel, son of Edward III (1360), who was hence created (1362) duke of Clarence ('de Clarentia'), the style of whose herald is still preserved in Clarenceux king of arms. Their descendant and heir, the Duke of York, ascended the throne as Edward IV (1461), by which 'the honour of Clare' became merged in the crown, and formed part, as it still does, of the duchy of Lancaster.

The dukedom of Clarence was conferred on Thomas, son of Henry IV (1411), and on George, brother of Edward IV (1461–2), and was finally revived (1789) for Prince William, afterwards William IV. The title was also conferred, as an earldom, on the late Duke of Albany (1881).

The town, county, and river of Clare in Ireland also derive, through Strongbow, their name from this family. Thus this name 'became, through them, so incorporated in our national history and literature that in one or more of its forms it is familiar wherever the English language is spoken' (*Antiquary*, v. 60).

Clare as a place-name is of doubtful origin. It was certainly a stronghold of early date, and a seat of power before the Conquest. A description of the castle a century ago will be found in the 'Gentleman's Magazine' for 1787 (lvii. 789), and a curious deed by the lady of Clare in that for 1793 (lxiii. 30). The latter is of interest as illustrating the quasi-regal position of its lords.

[William of Jumièges and his continuator; Ordericus Vitalis (ed. Société de l'Histoire de France); Monasticon Anglicanum; Stapleton's Rolls of the Norman Exchequer; Lords' Reports on the Dignity of a Peer (1829), iii. 124–9; Gent. Mag.; Planché's Earls of Gloucester (Journal of the Archæological Association, vol. xxvi.); Clark's Lords of Glamorgan (Archæological Journal, vol. xxxv.); Parkins's Clarence (Antiquary, vol. v.); Notes and Queries, 10th ser., v. 424; Freeman's Norm. Conq.; Ormerod's Strigulensia; Marsh's Chepstow Castle.] J. H. R.

CLARE, ELIZABETH DE (*d.* 1360), founder of Clare College, Cambridge, the third daughter of Gilbert de Clare, ninth earl of Clare [q. v.], and Princess Joan, the daughter of Edward I, was born at Acre while her father was on the crusade of 1271. Her father died suddenly on 8 Nov. 1295, and as she was her mother's third daughter she could not have been born much before or after 1291–2. She was married early in life to John de Burgh, the son of Richard de Burgh, second earl of Ulster and fourth earl of Connaught [q. v.], who, however, died in his father's lifetime (1313). In the next year her brother Gilbert [see CLARE, GILBERT DE, tenth EARL], fell at the battle of Bannockburn (1314). By this event the vast estates of the De Clares, the earldoms of Gloucester and Hertford, were divided between the three sisters, Eleanor, Margaret, and Elizabeth. The last-named received the estate of Clare, and hence became known as the lady of Clare ('Domina Claræ'). The hand of these heiresses was a prize to be aimed at by the most powerful men in the country, and one which the king, as their uncle and guardian, reserved for his favourites. Eleanor was married successively to Hugh de Spencer and Lord Zouch of Mortimer; Margaret to Piers Gaveston and Hugh, lord Audley, who assumed in her right the earldom of Gloucester. Elizabeth by her first husband had one son, William, who became third Earl of Ulster at his grandfather's death [see BURGH, WILLIAM DE, sixth earl of Connaught and third earl of Ulster, 1312–1332]. In 1315 Elizabeth de Clare (or de Burgh, for

she called herself both) married, a second time, Theobald, lord Verdon, who however died in the following year. She then married, a third time, Robert (or Roger) Damory, baron of Armoy, by whom she had two daughters: Elizabeth, who married Lord Bardolph; and Eleanor, who married John de Raleigh. Her third husband Damory was attainted for taking part with Thomas, earl of Lancaster in 1321, and was pardoned, but died the same year; and from that time she enjoyed in her own right a large portion of the property of the earldom of Gloucester. She appears to have maintained a high character for piety and love of learning. Among her other acts of beneficence was that which is perpetuated in the name of a college in Cambridge. University Hall had been founded in 1326 for the maintenance of fifteen scholars, but in 1336 its revenues were found to be insufficient, and Lady de Clare obtained various grants of ecclesiastical preferments for it, and otherwise helped it so liberally that by 1346 it began to be called Clare Hall; and in 1359 Lady de Clare gave it formally as its founder a body of statutes, which are dated from her residence at Bardfield in Essex. At her death, which occurred on 4 Nov. 1360, her heiress was her granddaughter Elizabeth, daughter and heiress of her son William de Burgh. In her will, in which she calls herself Elizabeth de Burgh, lady of Clare, she left considerable legacies in money, plate, and books to the college which she had founded, as well as to other religious establishments in and near Cambridge and other parts of the eastern counties. She was buried at Ware, Hertfordshire, by the side of her third husband.

[Cooper's Memorials of Cambridge, vol. i.; Leland's Collectanea, pp. 356, 462–3, 474, 555; Nichols's Royal Wills, pp. 21–43; Mullinger's Hist. Univ. of Camb.] E. S. S.

CLARE, GILBERT DE (*d.* 1115?), baronial leader, was the son of Richard Fitz-Gilbert [see CLARE, RICHARD DE, *d.* 1090?], and heir to his English possessions. Though, like his father, here entered among the Clares, he was commonly known as Gilbert FitzRichard or Gilbert de Tunbridge. He is first mentioned as fortifying his castle of Tunbridge (spring of 1088), in conjunction with his brother Roger, against William Rufus (ORD. VIT. iv. 17). Resisting the king on his march into Kent, his castle was stormed, and he himself wounded and taken prisoner (FLOR. WIG.) He next appears (June 1095) as warning the king, on his northward march, of an ambuscade (ORD. VIT. iii. 407). It was apparently in the next year (29 Aug. 1096) that, visiting Colchester with his sister and brother-in-law (Eudes), he laid one of the foundation-stones of the latter's abbey of St. John (*Mon. Angl.* iv. 608). Both he and his brother Roger were in attendance on the king at his death (August 1100). He is found witnessing a charter of his successor at Norwich on 3 Sept. 1101, and from a charter (*vide infra*) which has escaped notice, it appears that, with his brother and his two cousins (the sons of Baldwin), he was at Westminster with King Henry at Christmas 1101. The date of his settlement in Wales is involved in some obscurity. It is said to have originated in a raid of Owen, son of Cadogan, in revenge for which Gilbert FitzRichard was allowed to seize Cardigan, the territory of Cadogan. But the 'Annals of Wales' (p. 35) assign this event to 1111, while the 'Brut' (p. 105) places the conquest in 1107, and Gilbert complains to Henry against Owen in 1111 (p. 113, cf. the *Iter Cambrense*, p. 47 *n.*) Mr. Marsh labours to show that Gilbert was lord marcher of Striguil, and an earl, but this is improbable. He appears in 1113 as consenting to his mother's charter (*Mon. Angl.* iii. 473), and died, according to the 'Brut' (p. 143), in 1114, after a long illness; but according to the 'Annals of Wales' (p. 36), in 1117. It was he who turned the church at Clare into a cell of Bec (*Mon. Angl.* vi. 1052). He married Adeliza (*ib.* ii. 601, 603; iii. 473), said to have been a daughter of the Count of Clermont (WILL. JUM. viii. 37, but cf. *Journ. Arch. Assoc.* xxvi. 150 *n.*), by whom he left three sons, Richard (*d.* 1136?) [q. v.], Gilbert, earl of Pembroke and Walter [see CLARE, WALTER DE], and a daughter Rohaise, wife of Baderon de Monmouth (*Mon. Angl.* iv. 597). Two younger sons, Baldwin and Hervey, are mentioned in one of his wife's charters (*ib.* ii. 601). Of these, Baldwin appears, from charters, to have been constantly in attendance on Stephen, and at Lincoln, where he was captured after a valiant defence (ORD. VIT. v. 128), he acted as spokesman to the king's forces, 'loco stans excelso, omnium oculis in eum erectis' (HEN. HUNT, 271). For a list of his benefactions to religious houses, see Dugdale's 'Baronage' (i. 207–8).

[Ordericus Vitalis (ed. Société de l'Histoire de France); William of Jumièges; Florence of Worcester (Eng. Hist. Soc.); Monasticon Anglicanum (new ed.); Annales Cambriæ (Rolls Ser.); Brut y Tywysogion (*ib.*); Henry of Huntingdon (*ib.*); Gerald's Iter Cambrense (*ib.*); Planché's Earls of Gloucester (Journal Arch. Assoc. vol. xxvi.); Marsh's Chepstow Castle; Freeman's William Rufus; Dugdale's Baronage; Charter in Register of St. John's Abbey (Harl. MS. 312, f. 72).] J. H. R.

CLARE, GILBERT DE, seventh EARL OF CLARE, fifth EARL OF HERTFORD, and sixth EARL OF GLOUCESTER (*d.* 1230), was the son of Richard, sixth earl of Clare and Hertford (*d.* 1217?), by his wife Amicia, one of the three coheiresses of William, earl of Gloucester. On the death of his mother and the failure of issue to her two sisters, Mabel and Isabella (the divorced wife of King John, afterwards married to Geoffrey de Mandevil and Hubert de Burgh), he succeeded to the vast Gloucester estates apparently in the year 1217 (*Annals of Margam*, p. 33). He also inherited the estates of his 'grandmother, Maud de St. Hilary, and a moiety of the honour of Giffard from his father, who had been confirmed in this possession by Richard I as one of the coheirs of his ancestress, Rohais, daughter of Walter Giffard, earl of Buckingham' (CLARK, *Land of Morgan*, p. 332; MARSH, *Chepstow Castle*, p. 78). According to Dugdale his father died in 1206; but this is evidently a mistake, as both 'Richard, earl of Clare, and his son Gilbert' appear in the patent rolls of 14 John (ed. Hardy, p. 192); while the Earl of Clare and Gilbert de Clare are to be found among the twenty-five barons appointed to carry out the great charter in June 1215, and were both excommunicated by Innocent III in the beginning of 1216 (MATT. PARIS, ii. 605, 643). After the death of John he sided with the dauphin, and is said to have been taken prisoner at the battle of Lincoln by William Marshall, the earl of Pembroke, who married him to his daughter Isabella (WALSINGHAM, *Ypod. Neust.* p. 137) on St. Denis's day, 9 Oct. 1217 (*Annals of Margam*, p. 33). In February 1225 he was present at the confirmation of the great charter at Westminster (*Burton Annals*, i. 232). Two years later we find him taking the part of Richard, earl of Cornwall, in his quarrel with the king, demanding a renewal of the forest acts and ascribing all the faults of the government to Hubert de Burgh (MATT. PARIS, iii. 124; cf. WALTER OF COVENTRY, ii. 261, sub anno 1225). About May 1230 he appears to have attended Henry III abroad on his expedition to Brittany; but died 'in ipso reditu,' at Penros in that duchy, 25 Oct. 1230 (*Tewkesbury Annals*, p. 76; *Waverley Annals*, p. 308). He seems to have made his first will before starting on this campaign, 30 April 1230, at 'Suwik-super-Mare;' his second, just before his death, on 23 Oct. His body was conveyed to Plymouth, and thence, by way of Cranborne, to Tewkesbury, where he was buried before the great altar on the Sunday following St. Martin's day, in the presence of an innumerable concourse (*Tewkes. Ann.* p. 76). To Tewkesbury Abbey he was a great benefactor in his lifetime, and bequeathed it a silver cross and the 'wood of Mutha' (*ib.* pp. 74, 76). His widow Isabella set up a memorial stone 28 Sept. 1231. In the course of the same year she married Richard, earl of Cornwall (*ib.* pp. 38, 78). Clare was engaged in many Welsh expeditions. He is found fortifying Builth Castle in 12 John. In 1228 he set out with a great army against the Welsh, on which occasion we read that he found silver, iron, and lead (*ib.* p. 70). The same year he captured Morgan Cam and sent him prisoner to England (*Marg. Ann.* i. 36); but a little later released him for hostages. Clare had three sons by his wife Isabella: (1) Richard, [see CLARE, RICHARD DE, 1222–1262]; (2) William; and (3) Gilbert; and three daughters: (1) Amicia (*b.* about 1220), who in October 1226 was betrothed to Baldwin de Redvers (CLARK, p. 335); (2) Agnes; and (3) Isabel (*b.* 2 Nov. 1226), who married Robert de Bruce of Annandale (*ib.*) His widow, Isabel, died 17 Jan. 1239–40, and was buried at Beaulieu. Her heart, however, was brought to Tewkesbury by the prior in a silver-gilt casket (cuppa) and interred before the great altar (*Tewkes. Ann.*, pp. 113–14).

[The Land of Morgan, by G. T. Clark, in Archæological Journal (1878), xxxv. 332–8; Marsh's Annals of Chepstow Castle; Annals of Margam, Tewkesbury, Burton, and Waverley in vols. i. and ii. of Annales Monastici, ed. Luard (Rolls Series); Matthew Paris, ed. Luard (Rolls Series); Walsingham's Ypodigma Neustriæ, ed. Riley (Rolls Series); Dugdale's Baronage, vol. i.; Patent Rolls (John), ed. Hardy (1835); Close Rolls, ed. Hardy (1833), i. 606; Walter of Coventry, ed. Stubbs (Rolls Series).] T. A. A

CLARE, GILBERT DE, called the 'Red,' ninth EARL OF CLARE, seventh EARL OF HERTFORD, and eighth EARL OF GLOUCESTER (1243–1295), the son of Richard, eighth earl of Clare [q. v.], by his wife, Maud, daughter of John de Lacy, earl of Lincoln, was born at Christchurch in Hampshire, 2 Sept. 1243 (*Tewkes. Ann.* 130). In the early part of 1253 he was married to Alice of Angoulême, Henry III's niece, and, though but nine years old, is said to have taken part in the Paris tournament held in honour of the occasion (MATT. PARIS, v. 366; *Tewkes. Ann.* 152; DUGDALE, *Baronage*, i. 213). He succeeded to his father's estates in July 1262, and became Earl of Gloucester. Early in 1263 (22 March) he refused to take the oath of allegiance to Prince Edward at Westminster. De Montfort returned to England about 25 April, and with him Gloucester acted in the Oxford parliament (20 May), when the opponents of the provisions were declared public enemies. Shortly afterwards, being dissatisfied with the king's attitude, he

helped De Montfort in his attack on the Bishop of Hereford (*Dunst. Ann.* 220–2; RYMER, i. 425; WYKES, i. 133), but held aloof from politics for a few months afterwards. He was probably among the many nobles who, according to Rishanger (Camd. Soc. 15), went over to the royal side about October (cf. WYKES, 140). But by the early part of April 1264 he must have been in open rebellion against the king, for he seems to have conducted the massacre of the Jews in Canterbury about the same time that de Montfort was slaughtering those of London (*c.* 10 April). A little later Henry seized his castle of Kingston on his way to the relief of Rochester, and very shortly after this captured the Countess of Gloucester at Tunbridge Castle. The lady, however, being the king's cousin, was set free (*Dunst. Ann.* 230; RISHANGER, Rolls Series, 22). Gloucester was now recognised as the second leader of the baronial party. The negotiations immediately preceding the battle of Lewes were conducted in his name and that of De Montfort, and both were publicly denounced as traitors on 12 May. Just before the engagement (14 May) Simon knighted Gilbert and his brother Thomas (*Ann. Wint.* 451). In the actual battle the young earl led the centre of the baronial army (PROTHERO, 277); and it was to him that the king surrendered his sword when the day was lost, knowing him to be 'nobiliorem et ceteris potentiorem' (*Wav. Ann.* 357).

From this moment the Earls of Leicester and Gloucester were supreme. The mise of Lewes contained a special clause exempting them from any punishment for their conduct (RISHANGER, Camd. Soc. 38). By the arrangement of 9 June they were empowered to nominate a council of nine, in concert with the Bishop of Chichester (RYMER, 444). On 20 Nov. Guido, the papal legate, excommunicated Gloucester along with other rebels (*ib.* 447). Ten days later (30 Nov.) the first mutterings of disagreement between Leicester and Gloucester may have broken out at the Oxford parliament, which was called to discuss the conduct of the royal partisans who had taken refuge in the marches (*Oseney Ann.* 154). Gilbert was with the king and Simon at Gloucester when the marcher lords were banished to Ireland for a year. Owing to the quarrel of the two earls the lords neglected to obey the order of exile, and by Gilbert's connivance remained in the kingdom (*Lib. de Ant. Leg.* 70; WYKES, 159). According to Robert of Gloucester (550) it was owing to Earl Gilbert's opposition to Leicester's measures that the great London parliament (14 Jan. 1265) was summoned. The quarrel was already notorious, and Simon openly charged Gloucester with protecting the marchers. According to one chronicler a reconciliation was now effected; but at the best it was only momentary (*Ann. Wav.* 358; WYKES, 159; ROBERT OF GLOUCESTER, 152). A rumour went abroad that Leicester meditated shutting up Gilbert in prison. The young earl was required to find surety for his future conduct; a tournament that he had made arrangements for holding with young De Montfort at Dunstable was abruptly forbidden (17 Feb.), and Llewellyn was suffered to ravage his Welsh lands (WYKES, 159; RYMER, 450; *Wav. Ann.* 358). Indignant at such treatment, the earl fled to the marches.

Besides the general complaint that Simon monopolised too much of the government, Gilbert complained that the forfeited lands were not fairly divided, that the king was led about at the beck of the Earl of Leicester, and that the prisoners made by himself and his men had been taken from them. Two charges against the Earl of Leicester are specially noteworthy: first, that the royal castles were kept in Leicester's hands, and garrisoned by French troops; secondly, that the provisions of Oxford were not properly carried out. These complaints reappear frequently in Gilbert's history, and seem in later years to have inspired his whole political conduct (RISHANGER, Rolls Series, 32; TRIVET, 263; *Ann. Wig.* 453; *Lib. de Ant. Leg.* 73).

From a comparison of texts it would seem that Gilbert fled to the marches between 17 Feb. and 24 Feb. (*Wav. Ann.* 358, with which cf. RYMER, 450); but the feud does not seem to have been recognised till he refused to appear at a tournament to be held at Northampton (13 April or 21 April), immediately after which (25 April) the king, Prince Edward, and Simon started for the marches (*Dunstable*, 238; WYKES, 161–2; *Wav.* 361), and entered Gloucester, from which town they held a fifteen days' negotiation with Gilbert, who was then in the Forest of Dean. On 12 May the two earls were nominally once more at peace (*Wav.* 361–2; cf. RYMER, 455). It was probably between May 12 and 20 that Gilbert attempted to seize the king and Simon on their way to Hereford; but the attempt failed, and there does not appear to have been open warfare till the escape of Prince Edward (26 May). At Ludlow the prince and the young earl met; the former took an oath that, if victorious, he would renew the 'old good laws,' and remove the aliens from the royal council and the custody of the royal castles. By 8 June Gilbert and Edward were both proclaimed rebels, and about the same time got possession of Gloucester (*Pat. Rolls*, 37*a*; *Wav.* 361–2; *Lib. de Ant. Leg.* 73;

Rishanger, Camd. Soc. 43; Rymer, 456–7; Wykes, 164–5). In the ensuing campaign Gloucester's most brilliant operations were the destruction of the Bristol ships (by which De Montfort had hoped to escape from Newport) and the Severn bridges, a movement which confined Leicester to the west of this river (Wykes, 160; Rishanger, Camd. Soc. 43). According to more than one chronicler Gloucester shared in Prince Edward's victory at Kenilworth (1 Aug.), and he certainly led the second division of the army at Evesham. His previous military experience with De Montfort seems to have had much to do with Edward's method of marshalling his troops (Rishanger, Camd. Soc. 44–5; *Dunst. Ann.* 238). It was the attack of Gloucester that decided the day (John de Oxenedes, 229; Prothero, 342).

A month later Gilbert was present at the Winchester parliament, when the rebel lords were disinherited of their estates (8 Sept.) Rishanger declares that it was mainly owing to the greed of Mortimer and Gloucester, who were 'gaping' after the forfeited lands, that so harsh a sentence was pronounced, contrary to the wish of the king, who was inclined to mercy (Camd. Soc. 49, with which cf. 51). But such a charge is alien from his general character, and is probably merely an expression of the chronicler's personal hostility. The same charge is repeated with details when young Simon presented himself at Northampton (*c.* Christmas, 1265). Gloucester was then accused of being envious when the king gave his nephew the kiss of peace, and of being the great obstacle to his complete pardon; and all this, according to Rishanger, because he dreaded the vengeance young Simon would take for his father's death (Rishanger, Rolls Series, 32, and Camd. Soc. 51). Gloucester next year accompanied Prince Edward in his expedition against the Cinque Ports—a movement probably induced by the fact that it was to this neighbourhood that De Montfort had escaped—and, at the fall of Pevensey (*c.* 7 March 1266), saved the life of a rebel knight (whom Edward would have hanged) in the hopes of inducing others to surrender by such an act of mercy (*Wav.* 369). It is probable that Gloucester looked upon the younger Montforts as aliens, and demanded their extradition as part of the political programme which he had set himself to work out. Added to which he may have had something of a personal grudge (cf. *Lib. de Ant. Leg.* 44).

About 24 June Henry laid siege to the disinherited barons at Kenilworth, and three months later Gilbert was appointed one of the twelve commissioners for settling the terms of surrender (*Statutes of Realm*, i. 12; *Dunst. Ann.* 242). Their decision was given 31 Oct., and from this moment Gloucester took the side of the vanquished. He probably hoped to secure more favourable terms than were actually given. So great was the enmity of the extreme party against him, that it is said Mortimer conspired to slay him (*ib.* 59), and before 12 Dec. Gilbert fearing for his life withdrew to his own estates (*ib.*, with which cf. John de Oxen. 232; Walt. Heming. 327).

Henry at once called the great lords to Oxford for Christmas, in the hopes of making peace between the two nobles. Gloucester was summoned to London for 5 Jan., but refused to come, being engaged, it was said, in raising forces on the Welsh borders for a war against Mortimer (Rishanger, Camd. Soc. 59). Before the St. Edmunds Parliament (20 Jan.) he sent to the king's messengers his demands, which ran on the old lines: 1. The removal of the aliens. 2. The fulfilment of the provisions of Oxford and the promises of Evesham. 3. The restitution of their lands to all the disinherited on payment of penalties assessed by jury in proportion to the offence. The earl disclaimed all intention of warring against the king or the prince (Rishanger, Camd. Soc. 59; *Dunst. Ann.* 245). A sudden march from the Welsh borders made Gilbert master of London, to which town he was admitted (8 April) on showing letters patent from the king. Next day he laid siege to the papal legate in the Tower. On 12 April he was joined by D'Eyville and others of the disinherited lords from the north, whom, however, Gilbert would not admit into the city till after Easter (17 April 1267). He allowed no plundering among his followers, but countenanced the deposition of the great men of the city, and the temporary institution of what a contemporary London chronicler calls a 'commune' of the 'homines minuti.' Henry at once came south with his army, rescued the legate, apparently by water, but, being unable to effect an entrance within the walls, encamped at Stratford. After several weeks a peace was concluded between the earl and the king, owing to the mediation of the king of the Romans (16 June). It is to Gilbert's credit that he not only secured liberal terms for himself and the 'disinherited,' but received the royal pardon for those citizens who had taken his side (*Lib. de Ant. Leg.* 90–3; Rishanger; John of Oxenedes, 233, &c.; Wykes, 205, &c.)

Shortly afterwards the earl was reconciled to Prince Edward at Windsor (*Lib. de Ant. Leg.* 95), and 24 June 1268 they both took the cross at Northampton (Rishanger, Rolls Series, 59; Wykes, 218). Towards the end

of next year Gloucester refused to attend a parliament, on the plea that Prince Edward was watching an opportunity of imprisoning him; and the king of the Romans' intervention was once more required. By his decision (17 July 1270) the earl was to take ship for the Holy Land immediately after Prince Edward under pain of forfeiting twenty thousand marks. The prince sailed on 20 Aug., but Gloucester seems to have avoided both the expedition and the penalty (Wykes, 229–31, &c.; *Ann. Wint.* 109). In January 1271 the earl was mainly instrumental in securing the restoration of all their estates to the 'disinherited' (*ib.* 110).

On the death of Henry III Gloucester was foremost in declaring his fealty to Edward, in accordance with the oath he made to the dying king (16 Nov.) (*Lib. de Ant. Leg.* ii. 152, 155; *Ann. Wint.* 112). Next day (17 Nov.), in company with the Archbishop of York, he entered the city and proclaimed peace to all, both Jews and christians, thus securing, for the first time in English history, the acknowledgment of the accession of the eldest son of the king immediately on the death of his father. It is curious to find the earl once more supporting the claims of Walter Hervey, who had been elected mayor of London by the 'communitas,' against those of Philip le Tayllur, the candidate appointed by the city magnates. Here he seems again to be advocating the cause of the weaker citizens, as he had done in 1267, and so helping to sustain a popular movement, which appears to have originated in the times of Simon de Montfort. It was at last decided (18 Nov.) that Walter Hervey should take office after promising that he would not injure any of those who had opposed his election (*Lib. de Ant. Leg.* 149–53).

It was about this time that Gilbert seems to have first contemplated a divorce from his first wife, Alice, to whom he had been married when a boy. She appears to have leaned rather to the king's party than to her husband's. In the early part of 1267 she sent from London news of her husband's descent on the city to the king (*Dunst. Ann.* 245). According to John de Oxenedes he was divorced from her at Norwich on 17 July 1271 (p. 239). But the transaction does not seem to have been completed till nearly twenty years later, as documents in Rymer, dated May 1283 and May 1285, speak of a papal dispensation as being still necessary before the second marriage with the Princess Joan can take place (Rymer, ii. 244, 299), and discuss the dowry of the discarded Alice. The second wedding took place on 30 April 1290; but the earl seems not to have been entirely reconciled to his new father-in-law even then, as he at once left Westminster for his castle of Tunbridge (*Dunst. Ann.* 358; *Ann. Wig.* 502; Green, ii. 330, with which cf. the 'abducta uxor' of *Ann. Oseney*, 325). In July he and his wife took the cross at the hands of Archbishop Peckam, and, if we may interpret the chronicler's words literally, actually started for the Holy Land (Cotton, 177–8).

In 1276 Gilbert was summoned against Llewellyn of Wales (Rymer, ii. 73), with whom, though his ally in 1267, he had been engaged in disputes in the Westminster courts some five years previously (25 Oct. 1271) about Caerphilly Castle (*Pat. Rolls*, 43 *b*; *Brut*, 355). In 1278 he is found disputing with the Bishop of Hereford as to the right of hunting in Malvern Hills (*Ann. Wig.* 476). In December he received a summons to take the field against Llewellyn (Rymer, ii. 76). Four years later he was serving with his soldiery near Lantilowhir, on which occasion (16 June) the king's nephew, William de Valence, was slain (Rishanger, Rolls Series, 100). Next year (1283) he was summoned to Shrewsbury, to assist in the trial of Llewellyn's brother David (Rymer, ii. 200, 247). With Rhys ap Meredith, prince of Ystrad Towy, against whom he led the English baronage, his relations seem to have been more ambiguous; so much so that in 1287 he was suspected of affording a shelter to this prince on his Irish estates, although he had been appointed (July) one of the two leaders of the English expedition against him (Wykes, 311; Rymer, ii. 342; cf. Rishanger, 144). Eight years later (1294–95) all his Welsh tenants rose up against the Earl of Gloucester, and drove him out of Wales with his wife. Rhys ap Morgan and Maddos appears to have profited by this opportunity; and when Gilbert took steps for recovering his estates he found that his greater tenants were unwilling to serve under him. Finally the king was forced to come and take the rebellious vassals into his peace against the earl's will (*Ann. Dunst.* 387; *Ann. Wig.* 526).

Gilbert incurred the king's displeasure by levying private war against the Earl of Norfolk, who in 1276 had got possession of Brecknock, which the Earl of Gloucester claimed as his own (*Ann. Cambr.* 365). About Ascension day 1291 both nobles were consigned to prison, and placed 'in misericordiâ regis' for 1,000*l.* and 10,000*l.* respectively (*Ann. Dunst.* 370; *Abbrev. Plac.* 286). The same year he was present at Norham, where Edward decided the claims to the Scotch crown. He died on 7 Dec. 1295, leaving one son, Gilbert (1291–1314) [q.v.], and three daughters, Eleanor, Margaret, and Elizabeth [q. v.] Eleanor married (1) Hugh le Despenser, (2) William le Zouch

of Mortimer; Margaret married (1) Piers Gaveston, (2) Hugh d'Audley, afterwards Earl of Gloucester; Elizabeth married (1) John de Burgh, earl of Ulster, (2) Theobald de Verdun, (3) Roger d'Amory (*Ann. Wig.* 524; *Escheat Rolls*, i. 271; cf. KNYGHTON, 2584, and TROKELOWE, 86; GREEN, ii. 360, &c.; see GILBERT DE CLARE, tenth earl).

Gilbert de Clare was the most powerful English noble of his day. Besides his immense estates in Wales and Ireland, he possessed lands in twenty-two English counties (*Escheat Rolls*, i. 131). In his early years he appears to have been very fickle in his political attachments, and want of loyalty to his leaders was strikingly exemplified in his conduct towards Simon de Montfort and Prince Edward. There was something chivalrous, however, in his attitude towards the disinherited barons, and in his care to secure the safety of his adherents among the London citizens. His position as leader of the baronage during the later years of his life is best illustrated by the events of 1288, when, on Edward's demand of a subsidy, he refused, as the spokesman of his fellow-magnates, to grant anything till the king's return (WYKES, iv. 316). The 'Chronicon de Lanercost' (p. 168) describes him as 'prudens in consiliis, strenuus in armis, et audacissimus in defensione sui juris;' and ascribes to him the famous story of the rusty sword, which is more commonly assigned to Earl Warenne. He was buried at Tewkesbury, where his picture, painted on glass, is still to be seen (*Ann. Wig.* 524; GREEN, ii. 343).

[Annals of Margam, Tewkesbury, Winchester, Waverley, Burton, Dunstable, Wykes, Oseney and Worcester (Wigorn), in Luard's Annales Monastici, i. ii. iii. iv. (Rolls Series); Rishanger, ed. Ryley (Rolls Series) and Halliwell for Camden Society; Matthew Paris, ed. Luard (Rolls Series); John of Oxenedes, ed. Ellis (Rolls Series); Annales Cambriæ and Brut y Tywysogion, ed. Williams ab Ithel (Rolls Series); Liber de Antiquis Legibus, ed. Stapleton (Camd. Soc.); Rymer's Fœdera, i. ii. ed. 1704, i. ed. 1816; Statutes of Realm, i. (Patent Rolls); Escheat Rolls; Trivet (Eng. Hist. Soc.); Walter of Hemingford (Eng. Hist. Soc.); Stubbs's Select Charters; Prothero's Simon de Montfort; and authorities cited above.] T. A. A.

CLARE, GILBERT DE, tenth EARL OF CLARE, eighth EARL OF HERTFORD, and ninth EARL OF GLOUCESTER (1291–1314), the son of Gilbert, ninth earl of Clare [q. v.], by his wife Joan, daughter of Edward I, was born about 10 May 1291 (*Osney Annals*, p. 325; *Cal. Genealog.* i. 530). His father died 7 Dec. 1295, and within a year his mother married Ralph de Monthermer, who was appointed guardian to the young earl, and was summoned to parliament by the title of Earl of Gloucester (WALT. HEM. ii. 70; *Parl. Writs*, vol. ii. div. iii. p. 676). As a boy Gilbert de Clare was the companion of Edward II, his uncle (STUBBS, ii. 314). In 1306 he is found serving against Scotland, and some six months later was granted seisin of his property in London, 23 June 1307 (*Dig. of Peer*, ii. 171; RYLEY, 371). He was called to the parliament of March 1308 by the title of Earl of Gloucester and Hertford (*Parl. Writs, ib.*), his mother being now dead. In the same year he was ordered to attend the muster against the Scots at Carlisle, and sent to negotiate a truce with Robert Bruce (*ib.*; WALT. HEM. p. 274). On 3 Dec. he was made commander of the troops destined for the relief of Rutherglen Castle in Scotland, and next year was required to raise 800 soldiers from his lordship in Glamorgan (*Parl. Writs*, vol. ii. div. iii. p. 676). In the same autumn (September 1309) he was appointed commander of the English army on both sides of the Forth (*ib.*) Meanwhile the Gaveston troubles had been drawing to a head. Gilbert is said to have observed a strict neutrality when the favourite was banished in 1308 (*Auct. Malmesb.* p. 158). This was perhaps due to the fact that Gaveston had married his sister Margaret. He seems to have at least acquiesced in the important Westminster articles presented by the parliament of April 1309 (*Rot. Parl.* i. 443); but had been won over to the king's side by July, when the barons met at Stamford, on which occasion his influence secured Gaveston's return. Here he pledged himself for the performance of the ordinances, and a letter is still extant in which he complains to the king of their non-fulfilment, and thus prevents the raising of the promised twenty-fifth (STUBBS, ii. 325; *Parl. Writs, ib.*) In March 1310 he joined in the petition for the appointment of ordainers; and, when it was feared that the partisans of Lancaster would attend the Westminster council in arms, he was appointed to maintain order (*Ann. Paul.* i. 170; RYMER (ed. 1818), ii. 103; STUBBS, ii. 326). His name appears first of the eight earls among the ordainers, in which body he must to some extent be regarded as representing the king's party. He soon resigned his appointment, after having offered an ineffectual resistance to the extreme measures of his colleagues (*Ann. Lond.* p. 172; *Auct. Brid.* pp. 37, 39; *Parl. Writs*, p. 676). Later on in this year, when Edward II was so shamefully deserted by the great lords, he was one of the only three earls who attended the summons to Berwick (*Auct. Malmesb.* pp. 164, 165; *Ann. Lond. et Paul.* pp. 174, 269).

Next year, on the Earl of Lincoln's death, he was made 'guardian' of England (March 1311). When Gaveston was once more banished (October 1311) by the ordainers, Clare at first affixed his seal to the king's letters of recommendation, but almost immediately revoked his act on the plea that he was still a minor (*Auct. Malmesb.* p. 174; *Parl. Writs*, vol. ii. div. iii.) On the favourite's return (January 1312) he was appointed by the barons to defend Kent, London, and the south-eastern parts of England; but he refused to take any active part in the league against Gaveston, though he let it be understood that he was prepared to confirm the acts of Lancaster. When Gaveston was taken from the custody of the Earl of Pembroke, who had pledged his word and lands to the king for his safety, this nobleman appealed to Gloucester to aid him in securing the restoration of his prisoner; but only received the contemptuous advice that if he should forfeit his estates, it would teach him to be a better trader another time (*Chr. of Ed. I and II*, i. 203, ii. 178). Later in the year (July 1312), when both parties were mustering their forces for war, Clare again came forward as a mediator and persuaded Edward to hear Lancaster's defence (*ib.* i. 210, 221, ii. 185–6). By Christmas he had succeeded in making terms (*ib.*; cf. TROKELOWE, p. 74). In May 1313 Gloucester was again appointed regent during the king's absence in France (*Chr. of Ed. I and II*, ii. 191). Next year he was slain at the battle of Bannockburn. In this expedition he equipped 500 soldiers at his own expense, and was placed at the head of the vanguard in company with the Earl of Hereford. It was contrary to his advice that Edward joined battle on 24 June instead of allowing his troops the festival as a day of rest. For this prudent counsel the king taunted him with treachery and cowardice, to which the earl made answer that he would on that day prove the falsehood of this charge. The battle opened with Douglas's attack on his division, and, according to one chronicler, the weight of the whole combat rested on him. He rushed on the enemy's ranks 'like a wild boar, making his sword drunk with their blood.' His horse appears to have stumbled and to have trodden its rider beneath its hoofs. In this predicament he was pierced with many lances and his head battered to pieces. Robert Bruce sent back his dead body to Edward for burial without demanding any ransom (*ib.* ii. 203–4; TROKELOWE, pp. 85, 86; BARBOUR, p. 263). The vast estates of the house of Clare extending over twenty-three English counties, to say nothing of his immense possessions in Wales and in Ireland, were divided among his three sisters [see GILBERT DE CLARE, ninth earl]. His three earldoms fell into abeyance for a time; later that of Gloucester was renewed (1) in the person of his brother-in-law, Hugh de Spencer; (2) for another brother-in-law, Hugh de Audley (March 1337), on whose death it became once more extinct (1 Ed. III); and thirdly in 21 Rich. II for his sister Eleanor's great-grandson, Thomas de la Spencer (TROKELOWE, p. 86; *Chr. of Ed. I and II*, i. 366, ii.; *Dignity of a Peer*, iv.; but cf. NICOLAS, *Hist. Par.* p. 214). Clare married Matilda, the daughter of Richard de Burgh, second earl of Ulster, in 1308, but left no children (TROKELOWE, p. 86; *Ann. Paul.* p. 264). He seems to have shared in his father's and grandfather's excessive love for tournaments; but on the whole appears, both intellectually and morally, to have been the noblest member of his great house.

[Osney Annals ap. Luard's Annales Monastici, iv. (Rolls Series); Annals of London and Annals of St. Paul's (in vol. i.); the Malmesbury and Bridlington authors of the Life of Ed. II in Chronicles and Memorials of Ed. I and II, ed. Stubbs (Rolls Series); Trokelowe, ed. Riley (Rolls Series); Walter of Hemingburgh, ed. Hamilton (English Hist. Soc.); Rolls of Parliament, vol. i.; Barbour's Bruce, ed. Skeat for Early Eng. Text Society; Lords' Report on the Dignity of a Peer, vol. ii. iv.; Rymer's Fœdera, ed. 1818; Chronicle of Lanercost.] T. A. A.

CLARE, JOHN (1577–1628), jesuit, was born in Wiltshire in 1577, entered the Society of Jesus in 1604 or 1605, and was professed of the four vows in 1618. He became prefect of studies both at Louvain and the English college, Rome; and was also professor of sacred scripture at Louvain. For some years he served the 'college' of St. Francis Xavier (the North and South Wales district), and was rector of that college at the time of his death on 4 June 1628. He was a very learned man, and had prepared for the press a controversial work, but died before it was printed. This was apparently 'The Converted Iew, or certaine dialogves between Micheas, a learned Iew, and others, touching diuers points of Religion, controuerted betweene the Catholicks and Protestants. Written by M. Iohn Clare, a Catholicke Priest, of the Society of Iesus. Dedicated to the two Vniuersities of Oxford and Cambridge.' No place, 1630, 4to. It has a long 'Appendix, wherein is taken a short view containing a full answere of a pamphlet entitvled, A Treatise of the Perpetuall Visibility, and succession of the true Church in all ages [by George Abbot, archbishop of Canterbury], printed anno 1624.' Dodd and Harris, misled by Wood, erroneously state that the author of 'The

Converted Jew' was an Irishman, whereas he expressly styles himself an 'English Pryest.' In the summary of deceased members of the Society of Jesus it is asserted that the book, though published in his name, was not really written by him.

[Wood's Athenæ Oxon. (Bliss), iii. 1228; Dodd's Church Hist. iii. 103; Ware's Writers of Ireland (Harris), p. 109; Oliver's Collections S. J. 68, 240; Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), i. 1284; Foley's Records, i. 132–3, iv. 401, 652, vii. 131; Historical MSS. Commission, 3rd Rep. 334; Catholic Miscellany (1823), ix. 33.] T. C.

CLARE, JOHN (1793–1864), poet, was born 13 July 1793, at Helpstone, a village halfway between Peterborough and Stamford. His father, Parker Clare, was a poor labourer in receipt of parish relief. John Clare had a twin sister who died before him. He was weakly from infancy. After a short time at an infant school, he was put, in his seventh year, to keep sheep and geese on the common, where he learnt old songs from 'Granny Bains,' the village cowherd. Before he was twelve he was employed in threshing. In the winter evenings he attended a school at Glinton, four or five miles from his home, and got into algebra. For a year (about 1808) he was employed as outdoor servant by Francis Gregory, landlord of the 'Blue Bell' at Helpstone, who encouraged him to read such literature as came in his way, chiefly of the chapbook kind. Here he fell in love with Mary Joyce, whose father, a well-to-do farmer, put a stop to their intercourse. He came across a copy of Thomson's 'Seasons,' and managed to raise 1*s.* 6*d.*, with which, after two walks to Stamford, he bought the book. He next obtained a place as under-gardener at Burghley Park, the seat of the Marquis of Exeter, where he got into bad company, who taught him to drink and whose brutality induced him to run away after eleven months. He found work at Helpstone, read the 'Seasons' assiduously, and began to write verses of his own. He was discouraged for a time by a futile attempt to study grammar, which a friend had represented as an essential preliminary to poetry. His songs were still applauded by a convivial set of villagers, with some of whom he enlisted (1812) in the militia, which he accompanied to Oundle. On the disbandment of the regiment he returned to his father's with two or three odd volumes of poetry. He had another luckless love affair, joined some gipsies for a time, and at last, in 1817, got work at a limekiln. Out of 9*s.* a week he saved enough to buy a large blank paper book from a Mr. Henson of Market Deeping to be filled with his poems. In the autumn of 1817 he fell in love with Martha Turner, a pretty girl of eighteen. Her parents, who were 'cottage farmers,' objected to Clare's poverty, and his suit languished. Towards the end of the year he got Mr. Henson to print a prospectus for a collection of 'Original Trifles by John Clare.' A 'Sonnet to the Setting Sun' was added as a specimen. Henson at last agreed to print the volume if a hundred subscribers could be obtained and 10*l.* advanced. That was impossible. Clare was soon discharged by his employer for wasting his time in scribbling; his parents had become paupers, and he had himself to apply for relief to the parish. Only seven subscribers were obtained for his book. Clare, almost in despair, thought of leaving his home to seek for work. Meanwhile, in the spring of 1819 Mr. Drury, a bookseller of Stamford, saw a letter written by Clare to a Mr. Thompson, his predecessor in business. The note was wrapped 'in a halfsheet of dirty foolscap paper, on which was penned "The Setting Sun."' Drury thought highly of the poem; showed it to Mr. R. Newcomb, proprietor of the 'Stamford Mercury;' went with Newcomb two days later to Helpstone to visit Clare, and suggested the publication of a volume of Clare's poems. Drury was at first discouraged by some unfavourable criticisms, but he placed the poems before John Taylor (of the firm of Taylor & Hessey), who saw merit in them and decided to publish them. Taylor went to Stamford and saw Clare at the house of Octavius Gilchrist [q.v.], then residing at Stamford. Gilchrist, by Taylor's desire, wrote an account of the interview for the first number of the 'London Magazine' (January 1820), which in 1821 passed into the hands of Taylor & Hessey. Clare had now found employment, and during 1819 received good advice and substantial help from Drury. The volume called 'Poems, descriptive of Rural Life and Scenery, by John Clare, a Northamptonshire peasant,' was published 16 Jan. 1821, and at once succeeded. Clare was praised by all the reviewers, the 'Quarterly,' of May 1820, in an article written by his friend Gilchrist, with additions by Gifford, confirming the general verdict. His poems were recited by Madame Vestris at Covent Garden, and one of them was set to music by Rossini. Lord Fitzwilliam and his son, Lord Melton, asked him to Melton Park, and the Marquis of Exeter gave him an annuity of 15*l.* 15*s.* for life. At these grand houses he dined in the servants' halls. Clare now married Martha Turner (16 March 1820). Their first child was born a month later, and it seems that Clare's fidelity had wavered and been only confirmed

by the admonitions of Drury. He appears, however, to have been for the rest of his life a good husband and father. The married pair lived in the old cottage at Helpstone with his parents.

Clare spent a few days in London with a brother-in-law of Gilchrist in April 1820. He dined at his publisher's table, met men of letters, and was perhaps less comfortable than in the servants' hall. He was embarrassed by a consciousness of his rustic clothes and manners, but made valuable friendships with Lord Radstock and Mrs. Emmerson, who managed to put him at his ease. Clare returned, to be visited by many admirers, wise and foolish. Dr. Bell of Stamford, a retired surgeon of literary tastes, saw him after his return, and persuaded Taylor to get up a subscription for the benefit of Clare, with whose case Taylor joined that of Keats. Lord Fitzwilliam gave 100*l.*, Taylor & Hessey an equal amount. A sum of 420*l.* 12*s.* was invested from the fund, and produced about 20*l.* a year. Lord Spencer, at Bell's solicitation, promised 10*l.* a year for life; and thus with Lord Exeter's annuity Clare had 45*l.* a year secured to him.

In September 1821 appeared Clare's second book, 'The Village Minstrel and other Poems,' in 2 vols. The success was very moderate, a fact attributed by Clare's biographers to any cause but the obvious one, that the previous success had been greatly due to the author's position. Curiosity was now satisfied, and Clare's popularity declined. A visit to London in the spring of 1822 brought him the acquaintance of Thomas Hood, of H. T. Cary, the translator of Dante, and of an artist named Rippingills, who led him into some foolish dissipations. Clare paid two later visits to London (from May to July 1824, and from February to March 1828). In 1824 he saw Coleridge, Lamb, De Quincey, and Hazlitt, and made a valuable friendship with Allan Cunningham. On the advice of Dr. Darling he became a total abstainer for some years, a system, it is said, rather injurious when combined with enforced abstinence from nourishing food.

Clare was still miserably poor. His later literary efforts were commercial failures. In 1822 some of his songs were set to music by Crouch, and separately issued without advantage to him. His 'Shepherd's Calendar,' more carefully polished than his previous works, appeared in 1827, after long delays, without success. Clare, like more experienced authors, thought the publishers to blame, and had some unpleasant correspondence with Taylor, who seems to have been really kind and judicious. When he was in London in 1828, Taylor offered to let him sell the remaining copies of the 'Shepherd's Calendar' for his own profit. On returning, Clare advertised in the papers and hawked his books over the country to little purpose. He was entertained by admirers at Boston, but retreated from a public dinner, though his friends put a gift of 10*l.* in his bag (Cherry, 108). He afterwards contributed to annuals, especially Allan Cunningham's. According to Mr. Martin he found that stonebreaking would have been on the whole more profitable, but Mr. Cherry (p. 103) gives a rather better report. In 1825 he sent a poem to James Montgomery in imitation of Quarles and Wither. Montgomery published it in the 'Iris' (15 Feb. 1825), and was inclined to believe it a genuine old poem. While helpless in the trade of literature, he was not more successful in the work from which he was distracted by writing. An attempt to secure a cottage with seven acres broke down, his trustees not having authority for such an investment, and his publisher declining to advance the money on the security of future work. Gilchrist died in 1823, and the shock helped to bring on a serious illness. Lord Radstock died in 1825. Clare got occasional employment as a farm labourer. He starved himself to procure good food for his family; and his little library, chiefly of presentation copies, gave his cottage an appearance of comfort which helped to conceal his real distress. The servants at Milton Park (Lord Fitzwilliam's), Artis, an antiquarian butler, and Henderson, a botanist, were his friends and promised to get him some place on the estates. He took a small farm in 1827, which led to failure. Mossop, the vicar of Helpstone, was kind to him, and he was patronised by Mrs. Marsh, wife of the bishop of Peterborough. He took another farm in 1829 and succeeded better, till a bad season and an illness in 1831 brought fresh difficulties. A sixth child was born in 1830, and a seventh in January 1833. Lord Fitzwilliam, who had sent Dr. Smith to attend him, gave him a new cottage at Northborough, three miles from Helpstone, in May 1832. He left his miserable home with great reluctance, writing a pathetic poem on the occasion. Dr. Smith was now trying to get a new volume published by subscription. It was published by Mr. How as 'The Rural Muse,' in July 1835, and brought him 40*l.* The Literary Fund gave him 50*l.* about the same time (Cherry, pp. 115–16). Wilson ('Christopher North') praised him warmly in 'Blackwood's Magazine' for August 1835. Meanwhile Clare's health, never strong, was breaking down under frequent illness and continual privation. He showed symptoms of mental

disease, and on a visit to Mrs. Marsh a decided fit of insanity showed itself during a performance of the 'Merchant of Venice' at the theatre. In July 1837 he was removed to a private asylum at Fairmead House in Epping Forest, where Dr. Allen, the proprietor, received him for a nominal sum. He still wrote verses, and was kindly treated and allowed to ramble in the forest. Cyrus Redding saw him, and found him calm and apparently sane. His early passion for Mary Joyce revived, and he became possessed with the desire to see her again. On 20 July 1841 he rambled off under this impression and found his way back to Northborough, which he reached in a state of utter exhaustion (23 July). He wrote a curious account of his adventure, published by Martin (pp. 282–9). He was now sent to the county lunatic asylum at Northampton. He was quiet and harmless, and used to sit under the portico of All Saints' Church. He gradually became infirm, and died quietly, 20 May 1864. He was buried at Helpstone 25 May, the expenses of the funeral being paid by the Hon. G. W. Fitzwilliam (see CHERRY, 128 *n.*) His wife died 5 Feb. 1871.

A memorial was placed over his grave, and another (in 1869) in the village of Helpstone.

Clare's portrait was painted by W. Hilton for Mr. Taylor. It was engraved for the 'Village Minstrel' (1821). A bust by H. Behnes [q. v.] was taken in 1828, also for Taylor. Both were bought in 1865 by Mr. Cherry.

Between Clare and Burns there is the difference (besides that of intrinsic power) between the most depressed English labourer and the independent Scottish farmer. Clare's poetry is modelled upon that of the cultivated classes, instead of expressing the sentiments of his own class. Lamb advised him to avoid his rustic 'slang,' and recommended Shenstone's 'Schoolmistress' in preference to 'Goody's own language.' Clare becomes less vernacular in his later poems, and the advice may have suited the man. The result is, however, that the want of culture is not compensated by vigour of local colouring. Though Clare shows fine natural taste, and has many exquisite descriptive touches, his poetry does not rise to a really high level; and, though extraordinary under the circumstances, requires for its appreciation that the circumstances should be remembered.

[Life of John Clare, by Frederick Martin, 1865, 'founded on a vast mass of letters and other original documents, including some very curious autobiographical memoirs;' Life and Remains of John Clare, by J. L. Cherry, 1873, founded partly on the foregoing and also upon manuscripts belonging to Mr. Taylor of Northampton, including many poems written at the asylum; Introductions to Poems on Rural Life, &c., and the Village Minstrel; Quarterly Review, May 1820, 166–75; London Mag. i. 5–11, 323–329, iv. 540–8; Cyrus Redding's Fifty Years' Recollections, iii. 211; Holland's James Montgomery, iv. 96, 175; information kindly supplied by Mr. Edmund Wrigglesworth of Hull.]

L. S.

CLARE, OSBERT DE (*fl.* 1136), prior of Westminster, was born, as he himself states (ep. x.) at a place called Clare, no doubt the town of that name in Suffolk. The expression 'Stockæ Claranæ alumnus,' by which Leland designates Osbert, seems to mean that he entered the monastic life as an inmate of the priory of Stoke, near Clare. This cannot be strictly correct, as Osbert was already a monk of Westminster before the priory was removed from Clare to Stoke; but he may probably have belonged to this house before its removal. He enjoyed the friendship of Anselm, of whose abbey of Bec the priory of Clare was an offshoot, and a letter (ep. xiii.) is extant in which Osbert congratulates the archbishop on his anticipated return from exile. After entering the Benedictine monastery of St. Peter at Westminster, Osbert, for some reason not fully explained, incurred the displeasure of the abbot Herebert (ep. xii.) and his brother monks. In a letter addressed evidently to some person of high ecclesiastical rank (ep. viii.; by a scribal error the name of Anselm appears in the superscription) Osbert represents that the charges made against him were prompted by the odium which he had excited by his zeal on behalf of the new festival of the Immaculate Conception. This festival had recently begun to be observed, chiefly in England, but met with great opposition, and was eventually suppressed, a result which was principally due to the authority of St. Bernard, who was a determined adversary of the doctrine which the feast was intended to celebrate. The dignitary to whom Osbert wrote the letter just referred to had himself been active in promoting the establishment of the new feast. Osbert requests him, when he comes to judge his case, to consult Gilbert, bishop of London, and Hugh, abbot of Reading. The mention of these names taken in connection with other circumstances refers this letter to the period from 1128 to 1130.

It appears that for a few years after this Osbert was banished from his monastery. In several letters he refers to himself as an 'exile,' and as one of these letters was addressed to Æthelwold, bishop of Carlisle,

who was consecrated in 1133, his banishment must have continued until after that date. It is probable that Osbert's disgrace was due to other causes besides his conduct with regard to the festival of the Immaculate Conception, since he acknowledges having been to some extent in fault, although complaining of the unjust severity of his sentence. In one letter (ep. xxvi., which seems to belong to this period of his life, as it contains no allusion to his having held the office of prior) he thanks his correspondent for some assistance in money, and says that he had been too poor to pay his amanuensis or copyist regularly. He adds that although his need had been great, he had never disgraced himself by engaging in trade, but he had been supported by the generous gifts of his friends. Shortly afterwards, however, Osbert was not only restored to his monastery, but was elected prior. The date of this event appears to have been 1136. In a letter (ep. xiv.) to Æthelmær, prior of Canterbury, who died in 1137, he calls himself prior designate. When he had held the office for five years (ep. vi.), he was sent by 'G. abbot of Westminster' (i.e. Gervase, appointed in 1141) on a mission to Pope Innocent II. His errand was partly to obtain redress for certain encroachments on the rights of the monastery, and partly to advocate the canonisation of Edward the Confessor, the great benefactor of the house. He bore with him letters of recommendation from King Stephen, from the papal legates, Alberic, bishop of Ostia, and Henry, bishop of Winchester, from the convent of St. Paul's, and from his own abbot. On the occasion of this journey he wrote a life of Edward the Confessor, which he dedicated to the legate Alberic. An abridgment of this work, in a manuscript of the thirteenth century, exists in the library of Corpus Christi College, Cambridge; and it was the principal source used by Æthelred of Rievaulx in his biography of Edward. Æthelred mentions that Osbert had himself been cured of a fever by appealing to the intercession of the royal saint. The pope directed that careful inquiry should be made into the alleged grievances of the abbey (ep. i.), but with regard to the other object of his mission Osbert was unsuccessful, the reply being to the effect that the canonisation of Edward would be taken into consideration when it could be shown that the demand for it was really national, and not merely local.

It is stated by some modern writers that Osbert's mission to Rome was in the reign of Adrian IV, about 1158, and that he remained there until the canonisation of Edward was granted by Alexander III in 1161. There seems, however, to be no foundation for this, or for the more general statement (Wright, *Biog. Lit.*, Anglo-Norman period, 319) that Osbert was 'more than once' employed in missions to the papal court.

There is evidence in Osbert's letters that he was ultimately deprived of his office of prior, and expelled from the monastery. The cause is nowhere distinctly stated, though in a letter to the abbot and monks we find Osbert defending himself from a charge of having admitted Cistercian monks into the Benedictine order. In another letter to his brethren at Westminster he accuses them of having sold him, like another Joseph, into Egyptian slavery, 'but,' he adds, 'the Egyptians themselves now pay me tribute.' It is somewhat difficult to understand whether Osbert's rhetorical talk about 'exile in a foreign land,' which occurs both in the letters of this period and in those relating to his earlier banishment, really means that he had left England, or is merely a figurative mode of referring to his absence from the monastery which he regarded as his 'own country.' The latter interpretation seems the more probable one. Osbert is said (Davy in *Addit. MS.* 19165) to have died in 1170, but no early authority is quoted for this date.

Besides the life of Edward the Confessor, Osbert wrote biographies of two other royal saints, St. Eadmund and St. Æthelberht, kings of the East Angles, and also of St. Eadburh. The life of St. Eadmund is stated by Wright to be in the Bodleian Library, but this appears to be a mistake. A Cotton manuscript (Titus, A. viii.) contains two works relating to this saint, both of which are ascribed to Osbert; the second of these (ff. 83–151) may be really his work, but the other is a mere transcript from Abbo, with slight variations. Osbert's of St. Æthelberht, which was dedicated to Gilbert (Foliot), bishop of Hereford (consecrated 1148), is in the library of Corpus Christi College, Cambridge; and another copy formerly existed in the library of University College, Oxford (Coxe, *Cat. MSS. Coll. Oxon.* i. 38). The life of St. Eadburh was written on the occasion of the translation of her remains. Some extracts from it are given by Leland (*Collectanea*, i. 337–41); he does not say where the manuscript is to be found, but there is a copy in the Bodleian Library (Laud, *Misc.* 114, 10).

The only writings of Osbert which have been printed are the letters included in the volume entitled 'Scriptores Monastici,' published by R. Anstruther at Brussels in 1846, and issued in the same year by the Caxton

Society to its subscribers. Of these letters there are two manuscripts, one in the British Museum (Cotton, Vitellius, A. xvii.), the other in the library of Trinity College, Cambridge. The printed text is taken from a transcript by Dr. Giles, but the editor does not say on which of the manuscripts it is founded, nor does he furnish any biographical information respecting the writer, or guidance as to the date of the letters, which are arranged with an utter absence of chronological order. Anstruther's text has many obvious misreadings, and omits several passages of considerable interest. One of these is an account of the origin of the feast of the Immaculate Conception, or at least of its first introduction into England, which in the Cotton MS. is appended to the letter numbered xxi. by Anstruther. The pieces printed are forty in number, and include the letters of recommendation which Osbert took with him to Rome, and two rescripts from Pope Innocent II. One of Osbert's letters in this collection (ep. xxxiv.) is an account of the miracles of St. Æthelthryth, addressed to the clergy of Ely, who had applied to him for information on the subject. Osbert enjoyed considerable reputation as a writer, and his letters show some literary ability, though their style is disfigured by excessive affectation of wit and display of classical learning.

By some authors Osbert de Clare is called Osbern, probably from a confusion with Osbern, prior of Canterbury, the biographer of St. Ælfheah. In Latin writers his surname appears variously as De Clara, De Clara Valle, Claranus, Clarensis, and Clarentius.

[Osbert's letters in Anstruther's Scriptores Monastici, 109–203, and in Cotton MS., Vitellius A. xvii.; Leland's Comm. de Scriptoribus, 187; Pits, De Script. Angl. 204; Luard's Lives of Edward the Confessor, preface, xxv, xli; Thomas Wright's Biog. Lit. (Anglo-Norman period), 318, 319; Addit. MS. 19165.] H. B.

CLARE, PETER (1738–1786), was a London surgeon who wrote several treatises advocating a method of administering calomel by friction within the mouth as a remedy for venereal diseases. A medal by T. Holloway was struck in Clare's honour in 1779, with a finely executed portrait on one side, and on the other the words alluding to Clare's method: 'Artem medendi Remed. ore absorpt. inv^{t} et divulg^{t}.' His principal writings, most of which were translated into French, were: 1. 'Essay on the Cure of Abscesses by Caustic, and on the Treatment of Wounds and Ulcers,' London, 1778. 2. 'Method of Curing the Lues Venerea by the Introduction of Mercury into the System through the Orifices of the Absorbent Vessels,' London, 1780. 3. 'Treatise on Gonorrhœa,' London, 1780. He died at Rugby 30 March 1786.

[Clare's Works; European Magazine, 1786, ix. 303; information from Dr. Norman Moore.] G. T. B.

CLARE, Sir RALPH (1587–1670), an eminent royalist of Worcestershire, was the eldest son of Sir Francis Clare of Caldwall, and derived his pedigree from Osbert d'Abitot, who in the thirteenth century possessed various lands in that county. The estates descended in the female line to Simon Rice, a citizen of London, whose daughter and heiress married Simon Clare of Kidderminster, the father of Sir Francis Clare. Sir Ralph Clare was buried in the chancel of Kidderminster, where there is the following inscription: 'Here lieth the body of the hon. Sir Ralph Clare, eldest son unto Sir Francis Clare in this county, servant unto Prince Henry, knight of the Bath at the coronation of King Charles I, whom he attended through all his glorious fortunes. Servant to King Charles the Second both in his banishment and return; who being zealous in his loyalty to his prince, exemplary in his charity to the distressed, and of known integrity to all men, full of days and fame departed this life the fourscore and fourth year of his age, and on 21st April 1670.' In the cause of Charles he spent all his fortune. He took a prominent part in the defence of Worcester in 1642, and at the battle of Worcester in 1655 was taken prisoner and confined for a time in Worcester gaol. As his estates had been ruined by his loyalty, a warrant was issued 30 Aug. 1664 for the payment to him of 3,000*l.* for services rendered to the last two kings (*State Papers*, Dom. 1663–4, p. 675). He was a strong supporter of episcopacy, and by his influence in Kidderminster did much to impede the labours of Richard Baxter, who says of him that he was the ruler of the vicar of Kidderminster, and all the business there was done by Sir Ralph Clare. At the Restoration he objected to Baxter's retention of the living or curacy of Kidderminster, although Lord Clarendon engaged for a handsome stipend to be paid to Mr. Dance, the vicar. Baxter, though he suffered severely from Clare's opposition, had a high appreciation of his character. He says: 'He did more to hinder my greater successes than a multitude of others could have done, though he was an old man of great courtship and civility, and very temperate as to diet, apparel and sports, and seldom would swear any louder than by his troth, and showed me much personal

reverence and respect beyond my desert, and we conversed together with much love and familiarity.' There is an etching of Sir Ralph Clare in Nash's 'Worcestershire,' ii. 44, from an original picture in the possession of the late Francis Clare of Caldwall.

[Nash's Worcestershire, ii. 43–4, 53 and passim; Granger's Biog. History of England, 5th ed. v. 106–7; Richard Baxter's Works, ed. Orme, i. 216–19.] T. F. H.

CLARE, RICHARD DE (*d.* 1090?), founder of the house of Clare, was a son [see CLARE, family of] of Count Gilbert. Though here, for convenience, inserted among the Clares, he was known at the time as Richard de Bienfaite, Richard the son of Count Gilbert, Richard FitzGilbert, or Richard of Tonbridge, the last three of these styles being those under which he appears in 'Domesday.' He is, however, once entered (in the Suffolk 'invasiones') as Richard de Clare (*Domesday*, ii. 448 *a*). It was probably in 1070 that, with his brother, he witnessed a charter of William at Salisbury (*Glouc. Cart.* i. 387). On William's departure for Normandy he was appointed, with William of Warrenne, chief justiciar (or regent), and in that capacity took a leading part in the suppression of the revolt of 1075 (ORD. VIT. ii. 262). He is further found in attendance on the king at Berkeley, Christmas 1080 (*Glouc. Cart.* i. 374), and again, with his brother, at Winchester in 1081 (*Mon. Angl.* iii. 141). The date of his death is somewhat uncertain. Ordericus (iii. 371) alludes to him as lately (*nuper*) dead in 1091, yet apparently implies that at this very time he was captured at the siege of Courcy. From Domesday we learn that he received in England some hundred and seventy lordships, of which ninety-five were in Suffolk, attached to his castle of Clare. In Kent he held another stronghold, the castle of Tunbridge, with its appendant Lowy (Lega), of which the continuator of William of Jumièges asserts (viii. 37) that he received it in exchange for his claim on his father's comté of Brionne, while the Tintern 'Genealogia' (*Monasticon Anglican.* v. 269) states that he obtained it by exchange from the see of Canterbury, which is confirmed by the fact that, in later days, it was claimed by Becket as having been wrongly alienated, and homage for its tenure exacted from the earls (*Materials*, iii. 47, 251). By Stapleton (ii. 136) and Ormerod (*Strig.* 79) it has been held that he received the lordship of Chepstow as an escheat in 1075, but for this there is no foundation. The abbey of Bec received from him a cell, afterwards an alien priory, at Tooting (*Mon. Angl.* vi. 1052–3). He married Rohaise, the daughter of Walter Giffard the elder (ORD. VIT. iii. 340), through whom his descendants became coheirs to the Giffard estates. She held lands at St. Neot's (*Domesday*), and there founded a religious house, where her husband is said to have been buried (*Mon. Angl.* v. 269). She was still living as his widow in 1113 (*ib.* iii. 473), and is commonly, but wrongly, said to have married her son-in-law, Eudes the sewer (*Eudo Dapifer*). By her Richard FitzGilbert left several children (ORD. VIT. iii. 340). Of these Roger, mentioned first by Ordericus, was probably the eldest, though he is commonly, as by Stapleton (ii. 136), styled the 'second.' He had sided with Robert in the revolt of 1077–8 (ORD. VIT. ii. 381), and is said by the continuator of William of Jumièges (viii. 37) to have received from Robert the castle of Hommez in exchange for his claims on Brionne, but it was, according to Ordericus (iii. 343), his cousin Robert FitzBaldwin who made and pressed the claim to Brionne. Roger, who witnessed as 'Roger de Clare' (apparently the earliest occurrence of the name) a charter to St. Evreul (ORD. VIT. v. 180) about 1080, was his father's heir in Normandy, but left no issue. The other sons were Gilbert (*d.* 1115?) [q. v.], the heir in England, Walter [see CLARE, WALTER DE], Robert, said to be ancestor of the Barons FitzWalter (but on this descent see MR. EYTON'S criticisms in *Add. MS.* 31938, f. 98), and Richard a monk of Bec (ORD. VIT. iii. 340), who was made abbot of Ely on the accession of Henry I (*ib.* iv. 93), deprived in 1102, and restored in 1107 (EADMER, v. 143, 185). There was also a daughter Rohaise, married about 1088 to Eudes the sewer (*Mon. Angl.* iv. 609).

[Ordericus Vitalis, ed. Société de l'Histoire de France; William of Jumièges and his Continuator; Domesday; Monasticon Anglicanum (new ed.); Eadmeri Historia (Rolls Ser.); Cartulary of St. Peter's, Gloucester (*ib.*); Materials for the History of Becket (*ib.*); Add. MSS. (Brit. Mus.); Stapleton's Rolls of the Norman Exchequer; Ormerod's Strigulensia.] J. H. R.

CLARE, RICHARD DE (*d.* 1136?), was son and heir of Gilbert FitzRichard [see CLARE, GILBERT DE, *d.* 1115?], and was probably the first of his family who adopted the surname of Clare. He is generally believed to have been also the first of the earls of Hertford, and to have been so created by Stephen (*Const. Hist.* i. 362), if not by Henry I (*Chepstow Castle*, p. 44). It may be doubted, however, whether there is ground for this belief (cf. *Journ. Arch. Assoc.* xxvi. 150–1). It is as Richard FitzGilbert that he figures in 1130

(*Rot. Pip.* 31 Hen. I), when the Pipe Roll reveals him in debt to the Jews, and under the same that he appears when surprised and killed by the Welsh near Abergavenny on his way to Cardigan (*Iter Cambrense*, pp. 47–8, 118), either in 1135 (*Brut*, p. 105), or more probably 1136 (*Ann. Camb.* p. 40), on 15 April (Cont. Flor. Wig.) His death was the signal for a general rising, and his castles were besieged by the rebels. His widow was rescued by Miles of Gloucester, but his brother Baldwin, whom Stephen despatched to suppress the rising and avenge his death, failed discreditably (*Gesta*, pp. 10–13). Richard, who was buried at Gloucester, was founder of Tunbridge Priory, and about 1124 removed the religious house which his father had founded at Clare to the adjacent hill of Stoke (*Mon. Angl.* vi. 1052). He married a sister of Randulf, earl of Chester, whose name is said by Brooke to have been Alice (but cf. *Coll. Top. et Gen.* i. 389; *Journ. Arch. Assoc.* xxvi. 151). By her he left, with other issue, Gilbert, earl of Hertford (*d.* 1152), and Roger, fifth earl [q. v.]

[Florence of Worcester and his Continuator (Roy. Hist. Soc.); Gesta Stephani (*ib.*); Annales Cambrenses (Rolls Ser.); Brut y Tywysogion (*ib.*); Gerald's Iter Cambrense (*ib.*); Monasticon Anglicanum; Collectanea Top. et Gen.; Pipe Roll, 31 Hen. I; Brooke's Catalogue of the Nobility; Journal of the Archæological Association; Stubbs's Constitutional History; Marsh's Chepstow Castle.] J. H. R.

CLARE, RICHARD de, or RICHARD STRONGBOW, second Earl of Pembroke and Strigul (*d.* 1176), was son of Gilbert Strongbow, or De Clare, whom Stephen created earl of Pembroke in 1138, and grandson of Gilbert de Clare, *d.* 1115? [q. v.] (Ord. Vit. xiii. 37). His mother was Elizabeth, daughter of Robert de Beaumont, earl of Leicester and Mellent (Will. of Jumièges, viii. 37; Dugdale, i. 84). He appears to have succeeded to his father's estates in 1148 (Marsh, p. 55; Dugdale, i. 208); but the name of 'Richard, count of Pembroke,' first appears among the signatures to the treaty of Westminster (7 Nov. 1153), which recognised Prince Henry as Stephen's successor (Brompton, 1039 n. 60). It appears that he was allowed to retain his title even after the accession of Henry II, when so many of Stephen's earldoms were abolished; but according to Giraldus Cambrensis he had either forfeited or lost his estates by 1167–8 (*Expugn. Hib.* i. cxii). We learn from Ralph de Diceto (i. 330) that he was one of the nobles who accompanied Princess Matilda on her marriage journey to Minden in Germany early in 1168.

According to the Irish historians it was in 1166 that Dermot [see MacMurchada Diarmid], driven from Leinster by the combined forces of Roderic O'Connor, king of Connaught, and Tighernan O'Ruarc, king of Breifni, appealed to Henry for aid in the recovery of his kingdom (*Annals of Four Masters*, i. 1161). This date, according to Giraldus, seems two years too early. Henry gave letters empowering any of his subjects to assist the dethroned monarch, who secured the services of Earl Richard, promising in return for his assistance to give him his eldest daughter in marriage, together with the succession to Leinster (Gir. Camb. v. 227–8; *Anglo-Norman Poet*, ll. 328, &c.) The earl engaged to cross over with an army in the ensuing spring; but stipulated that he must have express permission from Henry before starting (Gir. 228; *Anglo-Norm. Poet*, ll. 356–7). Earlier aid was promised by Robert FitzStephen and Maurice FitzGerald, who appear to have crossed over to Wexford about 1 May 1169 (Gir. 230; *A. F. M.* i. 1173). If this date be correct, the meeting of Dermot and the earl must have taken place about July 1168, to which year Hoveden assigns the invasion of Ireland (i. 269; Gir. 229, with which cf. *A.-N. P.* pp. 16–19). In the conquest of Wexford and the expeditions against Ossory and Dublin Earl Richard took no part; but according to Giraldus he was represented in this campaign by his nephew, Hervey de Mountmaurice.

It was apparently towards the close of this year that Dermot, despairing of the arrival of the Earl of Strigul, offered his daughter to Robert FitzStephen and Maurice FitzGerald, and on their refusal sent a pressing invitation to the earl: 'The swallows have come and gone, yet you are tarrying still.' On receiving this letter, Earl Richard, 'after much deliberation,' crossed over to Henry and received the requisite permission to carve out a heritage for himself in foreign lands; but, according to Giraldus, the king granted his request ironically rather than seriously (246–8). A much later writer, Trivet (*c.* 1300), has preserved a tradition that the earl had been an exile in Ireland previous to this (Trivet, 66–7).

Before crossing to Ireland himself, Earl Richard sent forward a small force under one of his own men, Raymond le Gros, the nephew of FitzStephen and FitzGerald. Landing near Waterford about the beginning of May 1170, he was immediately joined by Hervey de Mountmaurice (Gir. 248, &c.; *A.-N. P.* pp. 67, &c.) According to the 'Anglo-Norman Poet,' Earl Richard crossed 'very soon after' (ll. 1500–3); both accounts agree that he appeared before Waterford with from twelve to fifteen hundred men on St. Bartholomew's eve

(23 Aug.) Within two days the city had fallen; but Dermot, accompanied by Maurice and Robert, came up in time to save the lives of the captives. The marriage between Eva and the earl was celebrated at once, and the whole army set out for Dublin, after setting an English guard at Waterford (*A.-N. P.* ll. 1508–1569; GIR. 255–6). If the 'Anglo-Norman Poet' may be trusted, there were from four to five thousand English who took part in the march to Dublin, before which town they arrived on 21 Sept. (l. 1626). Meanwhile, Roderic of Connaught had mustered thirty thousand men for its relief. While peace negotiations were going on, Milo de Cogan and Raymond le Gros took the city by assault, without the consent of either Dermot or the earl (*A.-N. P.* ll. 1680–2; GIR. 256–7). Asculf MacTurkill, the Danish ruler, was driven into exile, and his town handed over to Earl Richard, who appears to have resided here till the beginning of October, when he started to attack O'Ruarc in Meath, leaving Dublin in charge of Milo de Cogan (GIR. 257; *A.-N. P.* ll. 1709–23; *A. F. M.* 1177). From Meath he seems to have withdrawn to Waterford for the winter; while Dermot took up his abode at Ferns, where he died on 1 May 1171 (GIR. 263; *A.-N. P.* 1724–31).

Meanwhile, Henry II, who had grown jealous of his vassal's success, had forbidden the transport of fresh forces to Ireland, and ordered all who had already crossed to return by Easter 1171 (28 March). To prevent the enforcement of this decree, the earl despatched Raymond le Gros to the king in Aquitane, with instructions to place all his conquests at the king's disposal (GIR. 259).

On the death of Dermot there was a general combination against the English. All the earl's allies, excepting some three or four, (*A.-N. P.* ll. 1732–43), deserted him, and a force of sixty thousand men was collected under Roderic O'Connor to besiege Dublin about Whitsuntide (16 May) 1171. Earl Richard, to whose assistance Raymond le Gros had already returned, sent for aid to FitzStephen at Wexford, from which place he received a reinforcement of thirty-six men, a step which so weakened the Wexford garrison, that it had to surrender later (*? c.* 1 July). On hearing of this disaster the earl, fearing starvation, offered to do fealty to Roderic for Leinster. Roderic, however, refused to concede more than the three Norse towns, Waterford, Dublin, and Wexford; if these terms were rejected, he would storm the town on the morrow (*A.-N. P.* pp. 85–9; GIR. 265, &c.) In this emergency the earl ordered a sudden sally in three directions, led by Milo, Raymond, and himself. A brilliant success was achieved; the siege was raised, and the earl was left free to set out to the relief of FitzStephen, whom the Irish had shut up in the island of Becherin. Dublin was once more entrusted to Milo de Cogan. On his march through Idrone he was attacked by O'Ryan, the king of this district; but hearing that the Irish had left Wexford for Becherin, he proceeded to Waterford, whence he sent a summons to his brother-in-law, the king of Limerick, to aid in an attack on MacDonchid, the king of Ossory. The 'Anglo-Norman Poet' (pp. 97–101) says that it was only the chivalrous honour of Maurice de Prendergast that now prevented the earl from acting with the utmost treachery to the latter king. The earl then departed for Ferns, where he stayed eight days before going in pursuit of Murrough O'Brien, who was put to death at Ferns, together with his son. About the same time, acting as the over-king of Leinster, he confirmed Muirchertad ('Murtherdath') in his kingdom of Hy-Kinsellagh (near Wexford), and gave the '*pleis*' of Leinster to Donald Kevenath, the faithful son of Dermot (*A.-N. P.* pp. 103–5).

Probably about the middle of August Hervey de Mountmaurice returned from a second mission to the king, and urged the earl to lose no time in making peace with Henry personally (GIR. 273; *A.-N. P.* pp. 105). After entrusting Waterford to Gilbert de Borard, Strongbow crossed over to England with Hervey, found the king at Newnham in Gloucestershire, and, after much trouble, succeeded in pacifying him, by the resignation of all his castles and maritime cities. On 18 Oct. the king reached Waterford, which was at once handed over to Robert FitzBernard (GIR. 273; BENED. i. 24, &c.; *A.-N. P.* 125). From Waterford the king marched through Ossory to Dublin, receiving the homage of the Irish princes as he went. He spent Christmas at Dublin, which on his departure he gave in charge to Hugh de Lacy (*A.-N. P.* ll. 2713–16). It would seem that during the greater part of the six months Henry spent in Ireland Earl Richard kept his own court at Kildare.

> A Dyvelin esteit li reis Henriz
> Et à Kildare li quens gentils
> (ll. 2695–6).

That the king to some extent distrusted the intentions of his great vassal is evident by the steps he took to weaken the earl's party and power (GIR. 284).

Towards the beginning of Lent (*c.* 1 March 1172) Henry reached Wexford. Three or four weeks later came the news of the threatened rebellion of his sons; but his passage to England was delayed till Easter Monday

(17 April). Before leaving Ireland he had made Hugh de Lacy lord of Meath, and entrusted Wexford to William FitzAldhelm. Meanwhile, Earl Richard withdrew to Ferns, where he married his sister Basilia to Robert de Quenci, who was given the constableship of Leinster (Bened. i. 25; Gir. 287; *A.-N. P.* ll. 2741–50).

For the next two years Kildare seems to have been Earl Richard's headquarters (ll. 2769–72), whence he appears to have made forays on the district of Offaly. On one of these expeditions Robert de Quenci was slain, upon which Raymond le Gros demanded the widow in marriage. This request, which implied a claim to the constableship of Leinster and the guardianship of Basilia's infant daughter, was refused, although the refusal seems to have cost the earl the services of Raymond and his followers, who at once returned to Wales (*A.-N. P.* pp. 133–6; but cf. Gir. 310).

On the breaking out of the rebellion of 1173 (*c.* 15 April 1173) Henry summoned the earl to his assistance in Normandy, where, according to the 'Anglo-Norman Poet,' he was given the castle of Gisors to guard. From Ralph de Diceto we know that he was present at the relief of Verneuil (9 Aug.) (cf. Eyton, 172,176). He was apparently dismissed before the close of the first year of war, and as a reward of his fidelity received the restoration of Wexford, Waterford, and Dublin. On reaching Ireland he at once despatched Robert FitzBernard, FitzStephen, and others to aid against the rebels in England, where, if we may trust the 'Anglo-Norman Poet,' the Irish forces were present at the overthrow of the Earl of Leicester (17 Oct.) at Bury St. Edmunds (*A.-N. P.* pp. 136–41; Diceto, i. 375, 377; Gir. 298, but cf. remarks in list of authorities at end of article).

On Raymond's departure Earl Richard gave the constableship to Hervey de Mountmaurice (Gir. 308). Dissatisfied with his generalship, the troops clamoured for the reappointment of Raymond, whom Henry had sent back to Ireland with the earl, and their request was granted (*ib.* 298). About the latter part of 1174 the earl led his army into Munster, against Donald of Limerick, and met with the great disaster that forced him back to Waterford, where he was closely besieged by the Irish, while Roderic O'Connor advanced to the very walls of Dublin. In this emergency the earl sent over a messenger begging that Raymond would come to his aid, and promising him his sister's hand. The two nobles met in an island near Waterford. Earl Richard was brought back to Wexford, where the marriage was celebrated. On the next day Raymond started to drive the king of Connaught out of Meath (*A. F. M.* ii. 15–19, with which cf. Gir. 310–12; *A.-N. P.* pp. 142–4). It was now that, at Raymond's suggestion, the earl gave his elder daughter Alina to William FitzMaurice. To Maurice himself he assigned Wicklow Castle; Carbury to Meiler FitzHenry, and other estates to various other knights. Dublin was handed over to the brothers from Hereford. With his sister Earl Richard granted Raymond Fothord, Idrone, and Glaskarrig (Gir. 314; for full list, see *A.-N. P.* pp. 144–8). It appears that the earl was now supreme in Leinster, having hostages of all the great Irish princes (ll. 3208, &c.)

It was probably in 1175 that Earl Richard was called upon to relieve Hugh de Lacy's newly built castle of Trim. After this success he withdrew to Dublin, having determined to send his army under Raymond against Donald O'Brien of Limerick. He does not seem to have taken any personal share in the latter expedition (*c.* 1 Oct. 1175), and indeed may possibly have been in England in this very month (Eyton, 196). After the fall of Limerick Hervey persuaded the king to recall his rival Raymond, whom, however, the peril of the English garrison detained in Ireland long after the receipt of the summons, since the earl's men refused to advance under any other leader. On Tuesday, 6 April 1176, Raymond once more entered Limerick, from which town he soon started for Cork, to relieve Dermot Macarthy, prince of Desmond. While thus engaged he received a letter from his wife, Basilia, informing him that 'that huge grinder which had caused him so much pain had fallen out.' By this phrase he understood that Earl Richard was dead (*c.* 1 June according to Giraldus; but 5 April according to Diceto). After Raymond's arrival the earl was buried in the church of the Holy Trinity, where his tomb is still shown. Other accounts make him buried at Gloucester (*A.-N. P.* ll. 3208, &c.; Giraldus; Diceto, i. 407).

Earl Richard seems to have left an only daughter, Isabella by name. At the age of three she became the heiress to her father's vast estates, and was married by King Richard to William Marshall in 1189 (Hoveden, iii. 7; Diceto, i. 407). The question as to whether he had other issue has been fiercely contested by genealogists; but there seems to be no reason for doubting that he was married before espousing Dermot's daughter. The earl's daughter, Alina, mentioned above, cannot well have been his child by Eva. In the 'Irish Annals' we read (A.D. 1171) of a predatory expedition led into Kildare by the earl's son (*A. F. M.* 1185). A Tintern char-

ter granted by the younger William Marshall, and dated Strigul 22 March 1206, makes mention of 'Walter, filius Ricardi, filii Gilberti Strongbowe, avi mei' (DUGDALE, v. 267). But even this evidence can hardly be considered to confirm the current story as to how the earl met his son fleeing before the enemy and, enraged at such cowardice, clave him asunder with his sword. A tomb is still shown in Christ Church, Dublin, which passes for that of Richard Strongbow. This monument, which is described as displaying 'the cross-legged effigy of a knight,' is said to have been restored by Sir Henry Sidney in 1570. On the left lies a half-figure 'of uncertain sex,' which is popularly supposed to represent the earl's son. On it are inscribed the lines:

Nate ingrate mihi pugnanti terga dedisti:
Non mihi sed genti, regno quoque terga dedisti.

But there is no evidence as to the original state of this monument or the extent of Sir Henry's 'restorations.' The whole legend was well known to Stanihurst in 1584; but it may date much further back than the sixteenth century (MARSH, 62).

According to Giraldus's rhetorical phrase, Richard de Clare was 'vir plus nominis hactenus habens quam ominis, plus genii quam ingenii, plus successionis quam possessionis.' More trustworthy, perhaps, is Giraldus's personal description of the earl: 'A man of a somewhat florid complexion and freckled; with grey eyes, feminine features, a thin voice and short neck, but otherwise of a good stature.' He was rather suited, continues the same historian, for the council chamber than the field, and better fitted to obey than to command. He required to be urged on to enterprise by his followers; but when once in the press of the fight his resolution was as the standard or the rallying-point of his side. No disaster could shake his courage, and he showed no undue exhilaration when things went well. In the pages of Giraldus the earl appears as a mere foil to the brilliant characters of the Fitzgeralds, and is never credited with any very remarkable military achievement. On the other hand, in the pages of the 'Anglo-Norman Poet' he fills a much more prominent position; he leads great expeditions, and is specially distinguished at the siege of Dublin. But even in the verse of this writer his special epithets are, 'li gentils quens,' 'le bon contur.' It is more rarely that we find him styled 'li quens vailland.'

[The two principal authorities for the career of Richard Strongbow are Giraldus Cambrensis and a poet who, towards the close of the twelfth century, wrote an account of the conquest of Ireland in Norman-French verse. The narrative of the latter, according to its author's statement, is largely based on the information derived from Dermot's interpreter or clerk, Maurice Regan. In many points these two writers are not in absolute accord, and the chronology is rendered still more obscure by the fact that the Anglo-Norman Poet gives no yearly dates at all, while Giraldus is not entirely consistent with himself. Each author supplies much that is peculiar to himself; at other times, when they seem to differ it may be that they refer to different occasions. The latter view has been taken in the article in the case of Raymond's return to England. Giraldus Cambrensis, Expugnatio Hibernica, ed. Dimock (Rolls Series), v.; Anglo-Norman Poet, ed. Wright and Michel (London, 1837); Eyton's Itinerary of Henry II; Green's English Princesses, i.; Benedict of Peterborough and Ralph de Diceto, ed. Stubbs (Rolls Series); Trivet, ed. Hog (Engl. Hist. Soc.); Dugdale's Baronage, i., and Monasticon (ed. 1817–1846); William of Jumièges, ap. Migne, cxxxix. col. 906; Brompton's Chronicon, ap. Twysden's Decem Scriptores; Annals of the Four Masters, ed. Donovan; Marsh's Chepstow Castle; Orderic Vitalis (Bohn), iv. 203; Journal of Archæological Association, x. 265.] T. A. A.

CLARE, RICHARD DE, eighth EARL OF CLARE, sixth EARL OF HERTFORD, and seventh EARL OF GLOUCESTER (1222–1262), the son of Gilbert, seventh earl of Clare [q. v.], by Isabella, the daughter of William Marshall, earl of Pembroke, was born 4 Aug. 1222. On his father's death, when he became Earl of Gloucester (October 1230), he was entrusted first to the guardianship of Hubert de Burgh (*Tewkesbury Annals*, i. 66, 77, 83); on Hubert's fall to Peter des Roches (*c.* October 1232); and in 1235 to Gilbert, earl Marshall. About 1236 Hubert de Burgh was accused of having been a party to Richard's secret marriage with his daughter Margaret. He denied all knowledge of the transaction, and the question seems to have been speedily solved by the death of Margaret in 1237 (*Tewkes. Ann.* p. 102; *Worcest. Ann.* p. 428; MATT. PARIS, vi. 63, 64; *Land of Morgan*, p. 126). On 2 Feb. 1238 Gloucester married Maud de Lacy, daughter of John de Lacy, earl of Lincoln (*Tewkes. Ann.* 106; *Pat. Rolls*, 17 *b*). In August 1240, though not yet of age, he recovered possession of his estates in Glamorgan, of which county he was sheriff two years later. About this time Gloucester appears to have been on very friendly terms with his step-father, Richard, earl of Cornwall (MATT. PARIS, iv. 229). In 1244 the king despatched him on a disastrous expedition against the Welsh, and knighted him next year at London (*ib.* 358, 418). Two years later (March 1246) he joined in the letter of the barons to Innocent III. In 1247 he had

made arrangements for a tournament with Guido de Lusignan, the king's brother, but was forbidden to carry out his intention by royal mandate; the same year (November) he held a great tournament in honour of his brother William's knighthood at Northampton (*ib.* iv. 533, 633, 649). In February 1248 he was present at the parliament in London, and in 1249 went on a pilgrimage to St. Edmund's at Pontigny, returning about 24 June.

Up to this time the young earl appears to have acted with the popular party; but he now began to waver, and in the course of the year fought in the Brackley tournament on the side of the foreigners 'in enormem suæ famæ læsionem et honoris' (Matt. Paris, v. 5, 83; *Tewkes. Ann.* pp. 138–40). This winter he kept Christmas with royal state on the Welsh borders. Early in 1250 he visited the pope at Lyons in company with the Earl of Cornwall, and was honoured with a seat at the papal table. From Lyons he went on a pilgrimage to St. James at Compostella, and returned on 15 July (*ib.* pp. 47, 111, 117; *Tewkes. Ann.* p. 141). Being in want of money, he took in 1251 an 'auxilium' from his tenants for the dower of his daughter, although he did not know to whom he should marry her (*Tewkes. Ann.* p. 146, with which cf. 137, 139). In 1252 he defended the Earl of Leicester from the charges of oppression in Gascony, and in the same year went abroad to redeem the honour of his brother William, who had been defeated in a tournament. Some months later he bound himself under a penalty of 11,000*l.* to marry his son Gilbert [q. v.] to Henry III's niece, Alice of Angoulême (Matt. Paris, p. 289; *Tewkes. Ann.* p. 151).

Dazzled by the prospect of a royal alliance, he seems once more to have swayed towards the king's party, and in the spring of 1253 he crossed the Channel with William of Valence for the betrothal festivities at Paris, where he and his companion were seriously injured by the French knights at a tournament. Returning to England (*c.* 11 June) he found the king collecting troops at Portsmouth. He seems to have been pressed by Henry to aid in the expedition. This request he refused with anger, and left the kingdom for Ireland, where, however, he did not stay long (Matt. Paris, v. 366; *Tewkes. Ann.* 153). In the parliament of 1254 (27 Jan.) he declared that he would succour the king if in danger, but would lend no help to the conquest of fresh territory. On 26 Aug. he went to Gascony and was present at Prince Edward's marriage at Burgos (September 1254) (*Burt. Ann.* 323). A little later (October 1254) he accompanied Henry on his visit to Paris, and with him crossed over to England before the beginning of the year (27 Dec.) It was probably just after his return that, with the assent of all the lords, he refused to serve abroad till the king had restored all the rights of his order fully; at the same time he made a special complaint of Henry's improvident generosity to his eldest son (Matt. Paris, 484; *Tewkes. Ann.* p. 155; cf. Stubbs, ii. 67 *n.*)

In August 1255 he was despatched to Edinburgh for the purpose of freeing the young king and queen of Scotland from the hands of Robert de Ros. The romantic incidents of this mission are told at large by Matthew Paris (Rymer, i. 558; Matt. Paris, pp. 50, 56). Next year (July) he was sent to Germany with full powers to negotiate with the princes of the empire for the election of the Earl of Cornwall (*Pat. Rolls*, 28 *a*). From Germany he hastened back to England to be present at the parliament of mid-Lent 1257, and in the summer commanded part of the royal army in South Wales, but without success (Rymer, i. 595; *Dunst. Ann.* p. 203; Matt. Paris, pp. 622–5; Wykes, p. 117). In the London parliament of Easter 1258 William de Valence roundly accused him of being in league with the Welsh, who had spared his lands in their ravages a few years before (Matt. Paris, v. 676; cf. Wykes, 111).

Gloucester, who had, as Matthew Paris tells us, gone over to the king's side in 1255, now became the second leader of the baronial party. In the Mad parliament his name occurs at the head of the baronial half of the twenty-four commissioners chosen to reform the state; he was also a member of the council of fifteen and one of the twenty-four commissioners of the aid. It was in the summer of this year (*c.* July 22) that he nearly lost his life, having been poisoned, as was supposed, by his steward, Walter de Scottiny, who was hanged for this offence at Winchester (26 May 1259). Richard's brother William died from the effects of the draught, and the earl only escaped with the loss of his nails, teeth, and skin (Matt. Paris, pp. 704, 738; Stubbs, ii. 82; *Burt. Ann.* p. 460). In January 1259 Gloucester swore the king of the Romans to observe the new constitution.

From this point Gloucester's career is full of contradictions. Now in attendance on the king, now at variance with De Montfort, and now with Prince Edward, it seems impossible to find any consistency in his conduct. He was present at the London parliament of 9 Feb. 1259 (Matt. Paris, p. 737), and towards the end of March was joined with Leicester in the negotiations for the surrender of Normandy (Matt. West. 566; *Royal Letters*, ii. 138).

It was perhaps before starting on this mission that the quarrel between these two nobles broke out. It has generally been supposed that Gloucester would have been content with narrowing the royal power in the interests of the baronage; whereas the Earl of Leicester was desirous of extending the benefits of reform to the under tenants. About March 1259 Leicester left the country in anger, declaring that he could no longer work with so unstable a comrade. Passing over to France, Gloucester again quarrelled with Leicester, and the rivals were only reconciled by the efforts of their common friends, who feared for the ill effects of such an open rupture on the minds of the French delegates (Matt. Paris, v. 741, 745). De Montfort seems to have spent the summer abroad, but Gloucester soon returned, and was at Tewkesbury on 20 Aug. (Matt. West. p. 367; *Tewkes. Ann.* p. 167). He was now, in the absence of Leicester, the leading political figure in England, and for the moment seemed the truer patriot to the country at large, as he certainly was the more trusted counsellor of the king. According to Dr. Stubbs it is to the spring of this year that the popular lines are to be assigned (Rishanger, p. 19):

> O comes Gloverniæ, comple quod cepisti;
> Nisi claudas congrue, multos decepisti.

Gloucester's prominent position towards the end of 1259 is shown by the fact that the 'communitas bacheleriæ Angliæ' presented their petition for the expedition of the schemes of reform promised in the Mad parliament to him and Prince Edward (13 Oct.) Dr. Stubbs seems to consider that Simon de Montfort was at the back of this movement, while Gloucester was the recognised leader of the obstructive party (*Burt. Ann.* p. 471). This view is perhaps hardly consonant with the fact that the earl was now apparently on the friendliest terms with the king, whom he seems to have accompanied abroad (14 Nov.), and on whom he was certainly in attendance at Luzarches and St. Omer on 16 Jan. and 19 Feb. 1260. Meanwhile De Montfort on his return was coming to terms with Prince Edward, and the latter was even suspected of aiming at the crown (*Royal Letters*, pp. 150, 155; *Burt. Ann.*; *Wint. Ann.* p. 98). Gloucester seems to have crossed before the king, who on reaching England (*c.* 23 April) flung himself into the city of London, keeping the gates closed and only giving admittance to Gloucester and other of his particular friends (*Liber de Ant. Leg.* ii. 44). Gloucester seems to have been the leading spirit in the charges now brought against the Earl of Leicester—charges so frivolous that Matthew of Westminster refuses to waste his space in enumerating them (373, &c.) Parliament was prorogued, the dispute was accommodated (22 June), or stood over for the time, and Gloucester's energies seem to have been directed in August towards the Welsh war (*Pat. Rolls*, p. 32; Rymer, ed. 1816, p. 398). In the winter of 1260–1 Gloucester was once more abroad in attendance on the king, and was present at the burial of Louis IX's son (14 Jan 1261) (*Tewkes. Ann.* p. 168; *Royal Letters*, ii. 148). The same year another quarrel broke out between him and Prince Edward, 'propter novas consuetudines . . . et propter alias causas inter se motas.' Probably the Gloucester claim upon Bristol, which Henry had conferred upon the prince in 1254, was a fertile cause of these continual disputes (*Tewkes. Ann.* with which cf. p. 158).

Meanwhile Henry had been preparing for his great blow; he had already received the papal absolution and was fortifying the Tower of London (*c.* February 1261). It would seem from the words of one chronicler that Gloucester, 'qui quasi apostavit,' was at first disposed to sanction the king's proceedings, tending as they must have done to weaken the power of his rival, who, according to another writer, was now forced to quit the kingdom for a time (*Dunst. Ann.* p. 217; *Oseney Ann.* p. 129; Rymer, ed. 1816). But the common danger soon brought the two nobles together, and it was in their joint names that the knights of the shire were summoned to meet at St. Albans (21 Sept. 1261). We may infer that Gloucester was a party to the peace signed at London (21 Nov.), after which Simon went abroad (*Pat. Rolls*, p. 32; *Select Charters*, p. 405; *Oseney Ann.* p. 129); but it is noteworthy that he was not one of the arbitrators appointed by the terms of this agreement. Next year he died at one of his manors (Eschemerfield), near Canterbury (15 July 1262), and was buried at Tewkesbury 28 July. Rumour said that he had been poisoned at the table of Peter of Savoy (*Dunst. Ann.* 219).

By his wife Maud, Gloucester had several children, of whom the most noteworthy were (1) his successor Gilbert (the 'Red') [q. v.], (2) Thomas de Clare, the friend of Prince Edward (*d.* 1287), (3) Boso or Bono 'the good,' a canon of York. Of his daughters, Margaret married Edmund, a younger son of Richard, earl of Cornwall, and Roesia married Roger Mowbray in 1270 (*Land of Morgan*, pp. 141–2; *Pat. Rolls*, 31 *a*).

Gloucester was the most powerful English noble of his time. In addition to his father's estates, which amounted to nearly five hundred knights' fees for his honours of Gloucester, Clare, and Giffard, and the barony of Gla-

morgan, in 1245 he came into the inheritance of a fifth of the lands of the great house of Marshall ('Land of Morgan,' *Journ. Archæol. Soc.* xxxv. 333, xxxvi. 131). When a young man he is described as being 'elegans, facundus, providus,' and the 'hope' of the English nobility. But the promise of his youth was belied as soon as his interest taught him the advantage of a royal connection. Avarice, according to the popular impression, was the leading characteristic of his mind. Matthew Paris does not hesitate to accuse him of selling his daughter into marriage like any common 'usurer;' and Simon de Montfort charged him more than once with the most wanton deceit. To the men of his own day he appeared as one pre-eminently skilled in the laws of his country, and in this capacity was deputed (1256) to inquire into the crimes of the sheriff of Northampton, to hear the charges brought against the mayor of London, and even to conduct the assize of bread in the same city (Matt. Paris, v. 580; *Liber de Antiq. Leg.* p. 40, &c.) But there is no evidence that he ever rose above the position of a baron striving for the utmost letter of his own rights whether against king or tenant. He seems to have been extravagant, and was not unfrequently obliged to borrow money. He was a great lover of tournaments, at which, however, he was by no means uniformly successful. He does not seem to have been a munificent patron of religion, although one chronicler records that he went to the Holy Land in 1240 (Matt. West. p. 302). He is also said to have introduced the Austin Friars into England, and certainly gave Walter de Merton two manors for his new foundation; but he figures more frequently as a litigant with ecclesiastical bodies than as their guardian. He seems to have been genuinely attached to his brother William, and to his step-father, Richard of Cornwall.

[Annals of Margam, Tewkesbury, of Winchester, Waverley, Dunstable, Burton, Oseney, Wykes, and Worcester in Annales Monastici, ed. Luard, i–iv. (Rolls Series); Matthew Paris, ed. Luard (Rolls Series); Royal Letters, ed. Shirley (Rolls Series), ii.; Rymer's Fœdera, ed. 1704 and 1816; Matthew of Westminster (Frankfort, 1601); Rishanger, ed. Halliwell (Camd. Soc.); Liber de Antiquis Legibus, ed. Stapleton (Camd. Soc.); Stubbs's Constitutional History, ii., and Select Charters (1875 and 1876); Clark's Land of Morgan, in the Journal of Archæological Society, xxxv. xxxvi.; Prothero's Simon de Montfort; Dugdale's Monasticon, ed. 1816; Patent Rolls.]

T. A. A.

CLARE, ROGER DE, fifth EARL OF CLARE and third EARL OF HERTFORD (*d.* 1173), was the younger son of Richard de Clare (*d.* 1136?) [q. v.], and succeeded to his brother Gilbert's titles and estates in 1152 (Dugdale, *Baronage*, i. 210). In 1153 he appears with his cousin, Richard Strongbow, earl of Pembroke, as one of the signatories to the treaty at Westminster, in which Stephen recognises Prince Henry as his successor (Brompton, p. 1039). He is found signing charters at Canterbury and Dover in 1156 (Eyton, *Itin.* p. 15). Next year, according to Powell (*History of Wales*, p. 117), he received from Henry II a grant of whatever lands he could conquer in South Wales. This is probably only an expansion of the statement of the Welsh chronicles that in this year (about 1 June) he entered Cardigan and 'stored' the castles of Humfrey, Aberdovey, Dineir, and Rhystud. Rhys ap Gruffudd, the prince of South Wales, appears to have complained to Henry II of these encroachments; but being unable to obtain redress from the king of England sent his nephew Einion to attack Humfrey and the other Norman fortresses (*Brut y Tywysogion*, pp. 191, &c.) The 'Annales Cambriæ' seem to assign these events to the year 1159 (pp. 47, 48); and the 'Brut' adds that Prince Rhys burnt all the French castles in Cardigan. In 1158 or 1160 Clare advanced with an army to the relief of Carmarthen Castle, then besieged by Rhys, and pitched his camp at Dinweilir. Not daring to attack the Welsh prince, the English army offered peace and retired home (*ib.* p. 193; *Annales Cambr.* p. 48; Powell). In 1163 Rhys again invaded the conquests of Clare, who, we learn incidentally, had at some earlier period caused Einion, the capturer of Humfrey Castle, to be murdered by domestic treachery. A second time all Cardigan was wrested from the Norman hands (*Brut*, p. 199); and things now wore so threatening an aspect that Henry II led an army into Wales in 1165, although, according to one Welsh account (*Ann. Cambr.* p. 49), Rhys had made his peace with the king in 1164, and had even visited him in England. The causes assigned by the Welsh chronicle for this fresh outbreak of hostility are that Henry failed to keep his promises—presumably of restitution—and secondly that 'Roger, earl of Clare, was honourably receiving Walter, the murderer of Rhys's nephew Einion' (*ib.* p. 49). For the third time we now read that Cardigan was overrun and the Norman castles burnt; but it is possible that the events assigned by the 'Annales Cambriæ' to the year 1165 are the same as those assigned by the 'Brut y Tywysogion' to 1163.

In the intervening years Clare had been abroad, and is found signing charters at Le Mans, probably about Christmas 1160, and again at Rouen in 1161 (Eyton, pp. 52, 53).

In July 1163 he was summoned by Becket to do homage in his capacity of steward to the archbishops of Canterbury for the castle of Tunbridge. In his refusal, which he based on the grounds that he held the castle of the king and not of the archbishop, he was supported by Henry II (Ralph de Diceto, i. 311; Gervase of Canterbury, i. 174, ii. 391). Next year he was one of the 'recognisers' of the constitutions of Clarendon (*Select Charters*, p. 138). Early in 1170 he was appointed one of a band of commissioners for Kent, Surrey, and other parts of southern England (Gerv. Cant. i. 216). His last known signature seems to belong to June or July 1171, and is dated abroad from Chevaillée (Eyton, p. 158). He appears to have died in 1173 (*ib.* p. 197), and certainly before July or August 1174, when we find Richard, earl of Clare, his son, coming to the king at Northampton (*ib.* p. 182).

Clare married Matilda, daughter of James de St. Hilary, as we learn from an inspeximus (dated 1328) of one of this lady's charters to Godstow (Dugdale, iv. 366). He was succeeded by his son Richard, who died, as it is said, in 1217 (*Land of Morgan*, p. 332). Another son, James, was a very sickly child, and was twice presented before the tomb of Thomas à Becket by his mother. On both occasions a cure is reported to have been effected (*Benedict. Mirac. S. Thomæ* ap. *Memorials of Thomas Becket*, Rolls Series, ii. 255–7).

[Dugdale's Baronage, i.; Dugdale's Monasticon (ed. 1817–46), iv.; Eyton's Itinerary of Henry II; Powell's History of Wales (ed. 1774); Brut y Tywysogion and Annales Cambriæ, ed. Ab Ithel (Rolls Series); Ralph de Diceto and Gervase of Canterbury, ed. Stubbs (Rolls Series); Clark's Land of Morgan in the Journal of the Archæological Society, vol. xxxv. (1878); Stubbs's Select Charters; Brompton's Chronicon ap. Twysden's Decem Scriptores.] T. A. A.

CLARE, WALTER de (*d.* 1138?), founder of Tintern Abbey, was probably son of Richard de Clare (*d.* 1070?), founder of the house of Clare [q. v.] In Dugdale's 'Baronage' (i. 207) he is also son of Gilbert, a brother of the Richard de Clare who died about 1070. His history is sadly confused. The few facts related concerning him have been mainly taken from two documents (*Mon. Angl.* v. 269–70), of which the one, his 'Genealogia,' is clearly based upon the continuation of William of Jumièges (viii. 37), itself inaccurate, but is sadly garbled; while the other, a chronicle, is even more erroneous. From these we gather that he was a son of Richard FitzGilbert, that he had possession of Nether-Went (the valley of the Wye), and that he founded Tintern Abbey in 1131. In addition to this we find a Walter de Clare defending Le Sap against the Angevins in October 1136 with his brother-in-law, Ralph de Coldun (Ord. Vit. vi. 71), and a Walter de Clare, brother of Earl Gilbert and Rohaise (and, therefore, son of Gilbert FitzRichard), present at Striguil (Chepstow) on 1 Nov. (*Mon. Angl.* iv. 597), in a year which Mr. Eyton (*Add. MS.* 31942) dates '1138–47,' but Mr. Wakeman '1125–1130' (*Journ. Arch. Assoc.* x. 280), and at Stamford, with Stephen (as 'W. FitzGilbert') in 1142 (*Great Coucher*, vol. ii. fo. 445). Mr. Marsh, who has analysed the evidence in the fullest detail (*Chepstow Castle*, cap. ii.), denies that he was ever lord of Striguil, and deems him to have been only a turbulent adventurer (p. 29). He strongly insists that this Walter was the son, not the grandson, of Richard FitzGilbert, and such, indeed, is the accepted view. It would seem, however, by no means improbable that this view is wrong. Walter dying without issue, his estates passed to his nephew. Mr. Ormerod, in his pedigree of the family, gives the date of 1138 for his death; but this date, though quite possible, is only a deduction from the chronicle printed (ut supra) in the 'Monasticon.' His abbey of St. Mary at Tintern was founded for the Cistercian order. No fragments of it now remain, the existing building being the 'nova ecclesia' founded by Roger Bigod in 1269 (see on this point *Chepstow Castle*, p. 30, with Sir J. Maclean's note).

[Ordericus Vitalis (Société de l'Histoire de France); Monasticon Anglicanum (new ed.); Journal of the Archæological Association, vols. x. xxvii.; Marsh's Chepstow Castle; Ormerod's Strigulensia; Archæological Journal, vol. xxxv.; Addit. MSS. (British Museum); Tintern Abbey (Saturday Review, xliv. 75, 21 July 1877); The Great Coucher (Duchy of Lancaster Records).] J. H. R.

CLAREMBALD (*fl.* 1161), abbot-elect, although he was a secular priest, was forced on the monks of St. Augustine's, Canterbury, as their abbot by Henry II in 1161. He was one of the king's clerks, and must have been trusted by his master, for he was one of the justices commissioned in 1170 to hold an inquiry into the conduct of the sheriffs. The monks were angry at his appointment, and would not allow him to enter the chapter-house, celebrate mass, or perform any other sacred function in their church. During the quarrel between the king and Archbishop Thomas (Becket) they were forced to forbear prosecuting their appeal against the king's appointment, and the abbot-elect wasted the property of the convent. At last, in 1176,

after fifteen years of intrusion, Clarembald was removed from his office by order of Alexander III. During the time he claimed the abbacy, St. Augustine's was for the most part destroyed by fire.

[Chron. W. Thorn. 1815–19; Gervase, 1410; Dugdale's Monasticon, i. 122; Foss's Judges, i. 224.] W. H.

CLARENCE, Dukes of. [See Plantagenet, George, *d.* 1477; Plantagenet, Lionel, 1338–1368; Plantagenet, Thomas, *d.* 1421; William IV, 1765–1837.]

CLARENDON, Earls of. [See Hyde and Villiers.]

CLARENDON, Sir ROGER (*d.* 1402), was reputed a bastard son of the Black Prince, and, being regarded as a possible pretender, was hanged by order of Henry IV in 1402. His execution was made the subject of one of the articles exhibited by Scrope against the king in 1405.

[Walsingham's Hist. Angl. (Rolls Ser.), ii. 249; Trokelowe et Anon. Chron. (Rolls Ser.), 340; Eulog. Hist. iii. 389; Stubbs's Const. Hist. iii. 36, 49.] J. M. R.

CLARGES, Sir THOMAS (*d.* 1695), politician, seems to have been of Flemish extraction. As to his origin, there is some uncertainty, Aubrey (*Letters*, ii. 452) stating that his father was a blacksmith, Clarendon describing his sister Anne as a person 'of the lowest extraction,' while the baronetages identify the father with one John de Glarges, or Clarges, of Hainault, who married a certain Anne Leaver. Clarges is commonly referred to as Dr. Clarges during the earlier part of his career, and appears to have practised as a medical man. Hearne (*Remarks and Collections* (Oxford Hist. Soc.), 220) says he was an apothecary. In 1654 his sister Anne married Monck. According to Willis (*Not. Parl.* iii. 286, 298), he sat for certain grouped Scotch constituencies in the parliaments of 1656 and 1658–9. That he sat for a Scotch constituency in the first of these parliaments, and that he was a member of the second, is clear from 'Thurloe State Papers,' v. 366, vii. 617, 630. He was employed by Richard Cromwell shortly after his accession to the protectorate in carrying despatches to Monck in Scotland, who gradually communicated to him his intention of restoring the monarchy. Clarges returned to Richard Cromwell with a letter from Monck expressing satisfaction with the accession of Richard, and a paper intended for the Protector alone, and containing the outlines of a policy craftily designed to embroil him with all parties. Thus he was advised 'to suppress the division in the church by countenancing a sober and orthodox ministry, to permit no councils of officers, and to model and put the army into the hands of the qualified nobility and gentry of the nation.' Clarges now acted as Monck's correspondent in London, in which capacity he was chosen by Fleetwood, Lambert, and the rest to carry their overtures to him in Scotland, when it became apparent that he was about to march on London. Clarges set out for Scotland in October 1659, and reached Edinburgh on 2 Nov., whence he was sent to York to communicate with Edward Bowles [q. v.], the clergyman who enjoyed the confidence of Lord Fairfax. After this he returned to London, where he remained until Monck entered the city. He was appointed commissary-general of the musters in February 1659-60, also clerk of the hanaper about the same time. On 2 May 1660 he was commissioned to convey to Charles the message of the parliament inviting his return. He left England on 5 May, and arriving at Bergen-op-Zoom on the morning of the 8th, immediately proceeded to Breda. Charles knighted him as soon as he had read the communication from the parliament. Having been very well received by the dukes of York and Gloucester and the Princess of Orange, Clarges left for England on 10 May, but owing to bad weather did not arrive until the 14th, when he landed at Aldborough, Suffolk. He immediately sent an express to parliament. This year he represented Westminster in parliament, retaining his place of commissary-general of the musters. Through Monck's influence he was sworn of the Irish privy council, which led to his being placed in 1664 on the committee appointed to draw up the bill for the amendment of the Irish Act of Settlement. He became a member of the Pensionary parliament at a by-election in 1666, being returned for Southwark. He was a frequent speaker, particularly on questions of supply, being a rigid economist. In 1673 he advocated the exclusion of catholics from the benefit of the declaration of indulgence and the omission of the clause making the renunciation of the doctrine of transubstantiation part of the test. He also supported the motion for the removal of the Duke of Buckingham from his offices. In the debate on irregular adjournments in 1678 he made an animated attack upon the speaker, observing that his predecessor 'would sit till eight or nine o'clock, as long as any gentleman would speak,' and adding 'it is our birthright to speak, and we are not so much as a part of a parliament if that be lost.' Between 1679 and 1685 (inclusive) he represented Christchurch, Hamp-

shire, and in the Convention parliament of 1689 the university of Oxford. He opposed the exclusion bill, the bill for declaring the Convention a regular parliament, and also the bill for suspending the habeas corpus. He was again returned for Oxford university in 1690. In 1692 he was a strong supporter of the bill declaring the frequent summoning of parliament a part of the constitution. He died in 1695. Clarges married Mary, third daughter of George Proctor of Norwell Woodhouse, Nottinghamshire, by whom he had one son, Walter, who was created a baronet in 1676. Clarges is said by Wood (*Athenæ Oxon.* ed. Bliss, iii. 148) to have been the real author of that part of the fourth and succeeding editions of Sir Richard Baker's 'Chronicle' which treats of affairs between the death of Charles I and the Restoration.

[Kimber's Baronetage, ii. 375; Whitelocke's Mem. 694, 697, 700; Sir Richard Baker's Chron. (ed. 1674), pp. 654–732; Notes and Queries, 5th ser. iii. 44; Willis's Not. Parl. iv. 1, 4; Lists of Members of Parliament (official return of); Cal. State Papers (Dom. 1660–1), p. 511; Carte's Ormonde, ii. 302; Clarendon Corresp. 181–2; Parl. Hist. iv. 467, 531, 562. 600, 633, 638, 903, 925, 1081, 1156, 1299, 1344, 1379, v. 30, 130, 155, 271, 545, 761; Luttrell's Relation of State Affairs, ii. 44, iii. 593.] J. M. R.

CLARIDGE, RICHARD (1649–1723), quaker, son of William Claridge of Farmborough, Warwickshire, was educated at the grammar school in that place. In 1666 he became a student at Balliol College, Oxford, removing two years later to St. Mary Hall. While at the university he gained the reputation of being an 'orator, philosopher, and Grecian.' He graduated B.A. in 1670, and in the same year was ordained a deacon, being licensed to the curacy of Wardington. Two years later he was ordained priest, and in the following year was presented to the living of Peopleton in Worcestershire, which he retained for nearly twenty years, during the greater part of the time keeping a grammar school. He describes his life during this period as having been a 'mixture of vice and virtue,' but in reality he seems to have been a quiet pious man. In 1689 a sermon of Richard Baxter's made him dissatisfied with episcopacy, and a visit to London, during which he attended the services of nonconformists and inquired into the origin of some church customs, increased this distaste; he, however, retained his living till 1691. Wood (*Athenæ Oxon.* iv. 475) states that 'he became an independent, and in 1692 opened a meeting-house in Oxford for persons of that denomination,' but this is denied by Besse, his biographer, who affirms that he at once became a baptist. In 1692 he was appointed preacher at the Bagnio, a baptist meeting-house in Newgate Street, London, and shortly afterwards opened a school in Clerkenwell. Two years later, becoming dissatisfied with baptist doctrines, he resigned his appointment, and in 1696 joined the Society of Friends, being accepted a minister during the following year. In 1702, while a schoolmaster at Barking, he opposed a church rate with such vigour that he was excused from paying it, but for the next collection his goods were distrained. In 1707 he removed to Tottenham and opened a school, shortly after which an ecclesiastical suit was commenced against him for keeping a school without being licensed. The prosecution was dropped, only to be recommenced a few years later (1708), when a verdict having been given against him for 600*l.*, he appealed to the court of king's bench, and had the fine reduced to eighty shillings. During the same year his goods were distrained for tithes. In 1714, a bill being before parliament to prevent the growth of schism, but particularly intended to suppress the schools kept by dissenters, Claridge actively opposed it, and also wrote several tracts to show that it would be oppressive. When the bill, however, became law, he was one of the first to make the declaration it required. From this time till his death, which took place on 28 April 1723, he was chiefly occupied with the affairs of the Society of Friends. He died of rapid decline, and was buried in the quaker burial-ground at Bunhill Fields. He was a man of considerable learning, of pure and simple life, and his writings, which from their easy flowing style and limpidness of expression may still be read with pleasure, show that he possessed wider views and a more charitable disposition than was common among the earlier quakers.

His chief works are: 1. 'A Defence of the present Government under King William and Queen Mary,' 1689. 2. 'A Second Defence of the present Government,' &c. 1689. 3. 'A Looking-glass for Religious Princes,' &c. 1691. The foregoing were written while he was rector of Peopleton. 4. 'The Sandy Foundation of Infant Baptism shaken, or an answer to a Book entituled "Vindiciæ Fœderis,"' &c. 1695. This was written while he was a baptist; the remainder belong to the period during which he was a quaker. 5. 'Mercy covering the Judgment-seat and Life and Light triumphing over Death and Darkness,' &c. 1700. 6. 'Lux Evangelica attestata, or a further Testimony to the sufficiency of the Light within,' &c. 1701.

7. 'Melius Inquirendum, or an answer to a Book of Edward Cockson, M.A., and Rector, as he styles himself, of Westcot Barton,' &c. 1706. 8. 'The Novelty and Nullity of Dissatisfaction, or the Solemn Affirmation defended,' &c. 1714 (reprinted with material alterations 1715). 9. 'Tractatus Hierographicus, or a Treatise of the Holy Scriptures,' &c. 1724. 10. 'A Plea for Mechanick Preachers, shewing, first, that the following of a Secular Trade or Employment is consistent with the office of a Gospel Minister; secondly, that Human Learning is no essential qualification for that service,' 1727. His posthumous works were collected and published with a memoir prefixed in 1726 under the title of 'The Life and Posthumous Works of Richard Claridge, being memoirs and manuscripts relating to his experiences and progress in religion: his changes of opinion and reasons for them.'

[Besse's Life, &c.; Wood's Athenæ Oxon. (Bliss), iv. 475; Smith's Catalogue of Friends' Books, i.]
A. C. B.

CLARINA, Lord. [See Massey, Eyre, 1719–1804.]

CLARIS, JOHN CHALK (1797?–1866), journalist and poet, was born at Canterbury, where his father was a bookseller and publisher, about 1797. He was educated at the King's School, Canterbury, and about 1826 became editor of the 'Kent Herald' there. This post he held till 1865. He was in bad health some time before his death, which took place at Best Lane, Canterbury, 10 Jan. 1866. He was survived by a wife and family. Claris was a man of cultivation. As a journalist he was devoted to the cause of reform, and wrote eagerly in favour of catholic emancipation and the first Reform Bill. Under the name of 'Arthur Brooke' he published the following poetical works: 'Juvenile Pieces,' 1816; 'Poems,' 1817; 'Durovernum,' 'The Curse of Chatterton,' and other poems, 1818; 'Thoughts and Feelings,' 1820; 'Retrospection' (with portrait), 1821 (?); 'Elegy on the Death of Percy Bysshe Shelley,' 1822; he also contributed to Adams's 'Kentish Coronal,' 1841.

[Kent Herald, 11 and 18 Jan. 1866; Notes and Queries, July and August 1872, pp. 29, 95; Gent. Mag. March 1866, p. 439; Brit. Mus. Cat.]
F. W–T.

CLARK. [See also Clarke, Clerk, and Clerke.]

CLARK, CHARLES (1806–1880), proprietor of the Great Totham press, was born at Heybridge, Essex, and educated at Witham Place school in the same county. He was bred a farmer, and resided for several years at Great Totham Hall, near Witham. Before 1859 he had removed to Heybridge, where he was buried on 27 March 1880, aged 74 (parish burial register). Possessed of some small literary impulse, Clark occupied his leisure in composing and printing with his own hands numerous broadsides, consisting chiefly of satirical songs and parodies. These were intended for circulation among the author's friends, the neighbouring farmers and alehouse keepers, and are for the most part exceedingly silly and indecent. The distribution of one of these squibs resulted in an action for libel. A very complete collection is in the library of the British Museum. More useful work was a series of well executed reprints of scarce tracts and extracts from rare books. One of Clark's earliest attempts at printing was 'A History, Antiquarian and Statistical, of the Parish of Great Totham,' 1831, 8vo, mostly written by his friend and neighbour G. W. Johnson. He also contributed to periodicals such as the 'Literary Gazette,' 'Sportsman,' and 'Family Herald.' Clark spent the latter years of his life in almost complete seclusion at Heybridge, a circumstance which may account for the absence of any obituary notice in the local newspapers, in whose columns he had at one time been a constant writer. His interesting library, abounding in scarce tracts relating to the eastern counties, was disposed of before his death.

[Lowndes's Bibl. Manual (Bohn), vi. (Append.), pp. 216–17; Olphar Hamst's Handbook of Fictitious Names, pp. 29, 44, 107, 197; Brit. Mus. Cat.; Timperley's Encyclop. of Literary and Typographical Anecdote, p. 541; Notes and Queries, 1st ser. v. 416, 621, 5th ser. iv. 464, 521, v. 17, 395; Egerton MSS. 2249, f. 109, 2250, ff. 15, 17.]
G. G.

CLARK, FREDERICK SCOTSON (1840–1883), organist and composer, was born in London of Irish parents, 16 Nov. 1840. He received his first musical instruction from his mother, who had been a pupil of Mrs. Anderson and of Chopin. At the age of ten he played the violin, and two years later, when at school at Ewell, he used to play the organ at services in the parish church. After some little study of harmony at Paris, he returned to England, and at the age of fourteen was appointed organist of the Regent Square Church. He next studied under Mr. E. J. Hopkins, and entered the Royal Academy of Music, where his masters were Sir W. Sterndale Bennett, Sir J. Goss, and others. In 1858 he was teaching at the academy, and

in the same year published a 'Method for the Harmonium.' During the next few years he filled the post of organist at various London churches, and in 1865 he founded the London Organ School, where especial attention was paid to organ-playing. Shortly afterwards he became organist, scholar, and exhibitioner of Exeter College, Oxford, where he took the degree of Mus. Bac. in 1867. In the same year he was appointed head-master of St. Michael's grammar school, Brighton. In 1868 he was ordained deacon by the Bishop of Chichester, and in 1869 priest. During these years he was also curate of St. Michael's, Lewes. In 1869 he left England, and went to Leipzig, where he studied under Reinecke, Richter, &c., for two terms, besides taking the duty of the English chapel. In 1870 he went to Stuttgart, where he was for some time assistant chaplain, and studied music under Lebert, Krüger, and Pruckner. In 1873 he returned to London, but in the following year he was chaplain at Amsterdam. In 1875 he resumed his connection with the London Organ School. In 1878 he was the English official representative organist at the Paris Exhibition, where he was awarded a gold medal. In the following year he was for a time chaplain at Paris, but his connection with the organ school was resumed once more, and he died at that institution 5 July 1883. Clark was a voluminous writer of slight pieces for the organ, harmonium, and piano; his talents were considerable, but as a musician he lacked profundity, and his compositions courted popularity with the uneducated majority rather than the esteem of the educated few. He was a brilliant extempore player, and his memory was remarkable.

[Private sources; Crockford's Clerical Directory for 1883; Musical Standard, xxv. 19; Musical Record for 1883; Times, 7 July 1883.]

W. B. S.

CLARK, GEORGE AITKEN (1823–1873), manufacturer and philanthropist, was the son of John Clark, thread manufacturer, Paisley, where he was born on 9 Aug. 1823. He was educated at the Paisley grammar school, and while still a lad was in 1840 sent across the Atlantic to enter the firm of Kerr & Co. at Hamilton, Ontario. On reaching manhood he returned to Paisley, and entered into partnership with Messrs. Robert and John Ronald, shawlmakers, under the name of Ronald & Clark. In 1851 he relinquished the partnership to enter into company with his brother-in-law, Mr. Robert Kerr, as a thread manufacturer. With a view to extend the business he went in 1856 to the United States, and, finding that they were much hampered by the high protective duties, the firm in 1864 resolved to establish a branch factory at Newark, New Jersey. The enterprise met with great success, and Clark's O.N.T. spool cotton soon became a widely recognised American manufacture. In 1866 the firm amalgamated with the original firm of Clark under the name of Clark & Co., with an anchor as their trade-mark. Clark died at Newark on 13 Feb. 1873. By his will he left 20,000*l.* to found four scholarships of 300*l.* a year each, tenable for three years, at Glasgow University, and 20,000*l.* to build a town hall in Paisley. The firm of Clark & Co. subscribed 40,000*l.* additional for the latter purpose, and the building styled the 'George A. Clark Town Hall' was opened in 1882.

[Biographical notices of the Clark family added to Notice of the Inauguration of the George A. Clark Town Hall, Paisley; Irving's Dict. of Eminent Scotsmen; Glasgow University Calendar.]

T. F. H.

CLARK, JAMES, M.D. (*d.* 1819), physician, practised for many years in Dominica, and had the honour of being appointed a member of his majesty's council in that island. He was a fellow of the Royal College of Physicians of Edinburgh. He died in Hatton Garden, London, on 21 Jan. 1819 (*Gent. Mag.* vol. lxxxix. pt. i. p. 184). As the result of twenty-five years' practice in the West Indies, Clark published 'A Treatise on the Yellow Fever as it appeared in the Island of Dominica in the years 1793–4–5–6. To which are added Observations on . . . other West India Diseases; also, the Chemical Analysis and Medical Properties of the Hot Mineral Waters in the same Island,' 8vo, London, 1797. He also wrote largely in the medical and scientific serials of the day, and was a member of various learned bodies, including the Royal Society, the Royal Society of Edinburgh, the Society of Antiquaries, and the Society of Arts.

[Biog. Dict. of Living Authors (1816); Reuss's Alphabetical Register of Living Authors; Callisen's Medicinisches Schriftsteller-Lexicon.]

G. G.

CLARK, Sir JAMES (1788–1870), physician, was born at Cullen, Banffshire, 14 Dec. 1788. After education at the parish school, he went to the university of Aberdeen, where he graduated M.A., and returning to his native county entered the office of a writer to the signet. Law did not suit him, and he soon determined to make medicine his profession. In 1809 he became a member of the College of Surgeons of Edinburgh, and at once entered the navy as assistant-surgeon. His first ship was wrecked on the coast of New Jersey, and when he was promoted and appointed to another ship she also was

wrecked. He served without casualty in two more vessels, and made, in conjunction with Parry, the Arctic voyager, some experiments on the temperature of the Gulf Stream. At the end of the war he was put on half-pay, and made use of his leisure by attending the university of Edinburgh, where he graduated M.D. in 1817. In 1818 he took a phthisical patient to the south of France, and thence to Switzerland, and began to accumulate observations on the effect of climate upon phthisis. In 1819 Clark settled in Rome, where he continued to practise till he moved to London in 1826. In summer he visited the mineral springs and universities of Germany, studied climate, and enlarged his acquaintance with the wealthy part of English society. Prince Leopold, afterwards king of the Belgians, whom he had met at a German bath, made him his physician, and in 1834 obtained for him the appointment of physician to the Duchess of Kent. On Queen Victoria's accession he was made physician in ordinary, and in October 1837 was created a baronet. He was generally esteemed, and was especially trusted at the court; his practice steadily increased till he became unpopular owing to his supposed conduct in the case of Lady Flora Hastings. The growth of a fatal abdominal tumour had led to the unjust suspicion that she was pregnant, and Sir James Clark was called upon to express an opinion upon her condition. Naval surgeons are usually ignorant of the diseases of women, and since leaving the navy Clark's practice had probably taught him little of this part of medicine. He gave an erroneous opinion and incurred much unpopularity. His probity was known at court, and in spite of this grave professional mistake he continued to be trusted there, but the public ceased to seek his advice, and it was long before he had many patients again. In 1832 he was elected F.R.S. He served upon several royal commissions, on the senate of the London University (1838–65), and on the general medical council (1858–60). He married Barbara, daughter of Rev. John Stephen, and left a son, the present Sir J. F. Clark. In 1860, having long lived in Brook Street, Grosvenor Square, he gave up practice and retired to Bagshot Park, which was lent to him by the queen. He died there 29 June 1870. His first publication was his Edinburgh M.D. dissertation, 'De Frigoris Effectibus,' 1817; the next 'Notes on Climate, Diseases, Hospitals, and Medical Schools in France, Italy, and Switzerland,' 1820; and in 1822 he printed at Rome a letter in Italian on 'Medical Education at Edinburgh.' His book 'The Influence of Climate in the Prevention and Cure of Chronic Diseases,' 1829, is an enlargement of his publication of 1820, and has the merit of giving information on a subject on which at the time of its publication few English physicians had written anything. His 'Treatise on Pulmonary Consumption,' 1835, is chiefly a compilation. In 1842 he issued 'Remarks on Medical Reform, in a letter addressed to Sir James Graham,' and in 1843 an enlarged edition of the letter. The first edition proposed that there should be but two medical qualifications, a degree of M.B. for general practitioners, and one of M.D. for teachers of medicine and consultants, both degrees to be given by a central examining board. In the second edition this definite idea is modified and obscured. Both editions make it clear that the writer's knowledge of university education and of medical teaching was inadequate, and that he shared the excessive estimate then prevalent of the value of examination. Clark was famous for the care he took in his prescriptions to conceal the nauseous flavour of drugs, and a general desire to conciliate his contemporaries is apparent in his works. He has made no addition to medical knowledge, but he occupied an important public position with integrity, and fully deserved the royal favour he enjoyed.

[Royal Society's Obituary Notices, 1871; Munk's Coll. of Phys. 1878, vol. iii.] N. M.

CLARK, JEREMIAH (*d.* 1809), organist and composer, son of Charles Clark, a lay vicar of Worcester Cathedral, was probably born at Worcester. He was educated as a chorister in the cathedral choir (of which he was subsequently a lay clerk) under Elias Isaac (1734–1793), for many years organist of Worcester Cathedral. Between 1770 and 1780 Clark seems to have settled in Birmingham as an organist and teacher of music. He played at the festival in 1778, and on 27 April 1789 a song by him, written in commemoration of the king's recovery, was performed at the public thanksgiving. In June 1795 he was announced to play the harpsichord at the Birmingham Theatre during the forthcoming season, and on 27 Nov. 1797 he got up a concert for the benefit of the widows and orphans of the killed at the battle of Camperdown. In 1806 Clark was appointed organist of Worcester Cathedral, in which capacity he conducted the festival of the three choirs in 1806. He died at Bromsgrove in May 1809. Clark seems (some time before 1799) to have taken the degree of Mus. Bac., probably at Oxford, though his name does not occur in the published lists of graduates. His earliest publication was a set of eight songs with instru-

mental accompaniments, which appeared before he settled in Birmingham. He also published a second set of eight songs, a set of harpsichord sonatas, with accompaniments for two violins and a violoncello, two glees for three voices (in 1791), a set of ten songs with orchestral accompaniments (in 1799), a set of eight songs and four canzonets, and a series of instructions for singers. His works show him to have been a clever musician; he was much patronised by Lord Dudley and Ward.

[Chambers's Biographical Illustrations of Worcestershire, 468; Lysons and Amott's Annals of the Three Choirs, 85, &c.; Langford's Century of Birmingham Life, i. 337, ii. 118, 128; Brit. Mus. Music Catalogue; information from Mr. S. S. Stratton.] W. B. S.

CLARK, JOHN (1688–1736), writing-master, son of John Clark, a sea captain who was drowned in his own ship on the Goodwin Sands, entered Merchant Taylors' School on 10 March 1696–7, and was subsequently apprenticed to one Snow, a writing-master, under whom he became a proficient in the art of penmanship, which by his treatises on the subject he did much to simplify. He published: 1. 'The Penman's Diversion in the usual hands of Great Britain in a free and natural manner,' 1708. 2. 'Writing improved, or Penmanship made easy in its useful and ornamental parts, with various examples in all the hands,' 1712, 2nd ed. 1714. 3. 'Lectures on Accounts, or Book-keeping after the Italian Method by double entry of debtor and creditor,' 1732. He died in 1736, and was buried at Hillingdon, near Uxbridge.

[Noble's Continuation of Granger's Biographical History, ii. 355; Robinson's Merchant Taylors' Register, i. 337.] J. M. R.

CLARK, JOHN, M.D. (1744–1805), medical philanthropist, was born in 1744 at Roxburgh. He studied divinity at Edinburgh, but afterwards turned to medicine. In 1768 he obtained the appointment of surgeon's mate in the East India Company's service. He retired from it about 1775, and settled in practice near Newcastle, having previously graduated M.D. at St. Andrews. He became well known for his active interest in schemes for the benefit of the sick poor. He was the founder of the Newcastle Dispensary; he recommended reforms in the management of the infirmary, and he called attention to the need of hospitals for infectious diseases, both in that town and elsewhere. He died at Bath on 15 April 1805. Apart from his labours as a medical philanthropist, his credit rests on the two following works, which contain a good many valuable facts and principles relating to climatology and epidemiology: 'Observations on Fevers, and on the Scarlet Fever with Ulcerated Sore Throat at Newcastle in 1778,' Lond. 1780; 'Observations on the Diseases in Long Voyages to Hot Countries, particularly the East Indies,' 2 vols. Lond. 1792. His minor writings are 'Letter upon the Influenza,' 'Account of a Plan for Newcastle Infirmary,' and various papers on institutions for infectious diseases in Newcastle and other populous towns. His son William (1788–1869) is noticed below.

[Dictionnaire Encyclopédique des Sciences Médicales, vol. xvii. 1875.] C. C.

CLARK, JOHN (*d.* 1807), Gaelic scholar, was a land and tithe agent. He published what purports to be a collection of translations of highland poems under the title, 'Works of the Caledonian Bards,' Edinburgh, 1778, 8vo, and 'An Answer to Mr. Shaw's Inquiry into the Authenticity of the Works of Ossian,' Edinburgh, 1781, 8vo. Clark reported on the state of agriculture in Brecknock, Radnor, and Hereford for the board of agriculture, each report being published separately in 1794 under the title of 'General View of Agriculture,' &c., 4to. He also wrote a treatise on 'The Nature and Value of Leasehold Property,' which appeared posthumously in 1808. He died at Pembroke in 1807. He was a fellow of the Edinburgh Society of Antiquaries.

[Gent. Mag. vol. lxxvii. pt. ii. p. 687; Brit. Mus. Cat.] J. M. R.

CLARK, JOHN, comedian (*d.* 1879). [See CLARKE, JOHN.]

CLARK, JOSEPH (*d.* 1696?), posture-master, of Pall Mall, although a well-grown man, and inclining to stoutness, was enabled to contort his body in such a manner as to represent almost any kind of deformity and dislocation. The 'Guardian' (No. 102) speaks of him as having been 'the plague of all the tailors about town,' for he would be measured in one posture, which he changed for another when his clothes were brought home. He even imposed upon the famous surgeon, James Moleyns or Mullins, to whom he applied as a pretended patient. He dislocated the vertebræ of his back and other parts of his body in so frightful a fashion that Moleyns was shocked at the sight, and would not so much as attempt his cure. Among other freaks he often passed as a begging cripple with persons in whose company he had been but a few minutes before. Upon such occasions he would not only twist his limbs out of shape, but entirely alter the expression of his face. His powers of facial contortion are said to

have been equally extraordinary. Clark was dead before 1697; Evelyn, in his 'Numismata,' published in that year, mentions him as 'our late Proteus Clark' (p. 277). A year later a brief account of him was communicated to the Royal Society (*Phil. Trans.* xx. 262). He is the subject of two drawings, by 'Old' Laroon, in Tempest's 'Cryes and Habits of London,' 1688.

[Reliquiæ Hearnianæ, i. 349–51; Granger's Biog. Hist. of England, 2nd edit., iv. 351–2.]
G. G.

CLARK, RICHARD (1739–1831), city chamberlain, was born in the parish of St. Botolph-without-Aldgate in March 1739. He was admitted an attorney, and obtained a considerable practice in his profession. In 1776 he was elected alderman of the Broad Street ward on the resignation of Alderman Hopkins, and in the following year served the office of sheriff. At the bye election in September 1781, occasioned by the death of Alderman Hayley, he contested the vacant seat for the city, but was defeated by Sir Watkin Lewes, the lord mayor, by 2,685 to 2,387. In 1784 Clark was elected lord mayor, and on 19 May 1785 was appointed president of Christ's Hospital. On the death of Wilkes he was elected chamberlain of London, 2 Jan. 1798. In the same year he resigned his posts of alderman and president of Christ's Hospital, and was appointed president of Bridewell.

He was fond of mixing in literary society, and in 1785 was elected a fellow of the Society of Antiquaries. At the age of fifteen he was introduced by Sir John Hawkins to Dr. Johnson, whose suppers at the Mitre Tavern in Fleet Street he used frequently to attend. He was also a member of the Essex Head Club, for which he had been proposed by Johnson himself. In 1776 Clark married Margaret, the daughter of John Pistor, a woollendraper in Aldersgate, by whom he left two sons. In 1774 he purchased the Porch House in Guildford Street, Chertsey, famous as the last residence of Cowley the poet. Here Clark lived during the latter days of his life. He died at Chertsey on 16 Jan. 1831, in his ninety-second year, having held the post of chamberlain for thirty-three years. His bust, executed by Sievier in 1829, and his portrait, painted by Sir Thomas Lawrence, are in the possession of the corporation at Guildhall.

[Gent. Mag. (1831), ci. (pt. i.) 184–5, 652; Boswell's Johnson (Croker), iv. 202 *n.*, v. 148; Brayley's Surrey (1850), ii. 216–17; Trollope's Christ's Hospital (1831), p. 345. For a list of those who were presented with the honorary freedom of the city while Clark was chamberlain, see London's Roll of Fame (1884), chap. vi.]
G. F. R. B.

CLARK, RICHARD (1780–1856), musician, was born at Datchet on 5 April 1780. He came of a musical family, for his mother was a daughter of John Sale the elder, a lay clerk of St. George's Chapel, Windsor, where Clark was admitted at an early age as chorister, under Dr. Aylward. He also sang at Eton College, under Stephen Heather. In 1802, on the death of his grandfather, Clark succeeded him as lay clerk at St. George's Chapel and Eton College, both of which appointments he held until 1811. In 1805 he was appointed secretary of the Glee Club, and about the same period occasionally acted as deputy at the Chapel Royal for Bartleman; at St. Paul's for his uncle, J. Sale; and at Westminster for his uncle, J. B. Sale. On 3 July 1814 he was elected a member of the Royal Society of Musicians. On 1 Oct. 1820 Clark was appointed a gentleman of the Chapel Royal, in the place of Joseph Corfe. He also acted as deputy-organist for J. Stafford Smith. In 1827 he became a vicar choral of St. Paul's Cathedral, and in the following year a lay clerk at Westminster Abbey. In 1814 Clark published a collection of poetry selected from the glees and catches sung at the Catch Club and other similar meetings. In the preface to this book was an account of the national anthem, in which the authorship was attributed to Henry Carey (*d.* 1743) [q.v.] A second edition appeared in 1824, in which this account was omitted, as two years previously Clark had started the still undecided controversy as to the authorship of 'God save the King' by publishing a pamphlet upon the subject, in which he attributed it —with more power of invention than critical acumen—to the Elizabethan composer, John Bull [q.v.] Although the untrustworthiness of Clark's statements and the worthlessness of his criticisms have been repeatedly exposed, the erroneous idea which he was the first to circulate is still accepted in some quarters, probably owing to the lucky coincidence by which the alleged composer of the English national anthem bears a name so closely associated with Englishmen. Not content with this display of his powers of antiquarian research, in 1836 Clark brought out another remarkable work, 'Reminiscences of Handel,' in which he proved (to his own satisfaction) that the air known as 'The Harmonious Blacksmith' must have been sung by a blacksmith at Cannons, near Edgware, of the name of Powell, and overheard by Handel. He showed his faith in this discovery by setting up memorials to Powell,

and by buying an anvil which he believed was the identical one upon which the blacksmith accompanied his song. Thanks to Clark, this implement is still preserved as a relic of Handel. These antiquarian vagaries were not in themselves of any harm, but unfortunately Clark advocated them with an energy worthy of a better cause, and thus through him two utterly unfounded ideas were very generally accepted as true. Much more useful were Clark's endeavours to obtain for the singing men and choristers of cathedrals the ancient privileges of which in course of time they had been deprived. In 1841 he returned once more to the subject of John Bull, and issued a prospectus for the publication of all the extant works of the Elizabethan composer. This, however, does not seem to have been responded to by the public. In 1843 Clark published an arrangement of an organ or virginal 'Miserere' of Bull's, to which he fitted words; this was performed at Christ Church, Newgate Street, on 3 Aug. 1843, before the king of Hanover. In 1847 Clark advocated the erection of a monument to Caxton; his letters on this subject to the 'Sunday Times' were republished in pamphlet form. In 1852 he printed a small essay on the derivation of the word 'madrigal.' Besides these works, Clark was the composer of a few anthems, &c. He died suddenly at the Litlington Tower, Westminster Abbey, on 5 Oct. 1856.

[Grove's Dict. of Music, vol. i.; Chapel Royal Cheque Book; Records of Royal Soc. of Musicians; Musical Gazette, 18 Oct. 1856; Appendix to Bemrose's Choir Chant Book; Brit. Mus. Cat. The history of the 'National Anthem' discussion is well treated in a series of articles by Mr. W. H. Cummings in the Musical Times for 1878.] W. B. S.

CLARK, SAMUEL (1810–1875), educationalist, the youngest of ten children of Joseph and Fanny Clark, was born at Southampton on 19 May 1810. His father, a prosperous brush and basket maker of the town, was a member of the Society of Friends. Samuel was brought up a strict quaker. One of his earliest recollections was of the Emperor Alexander of Russia, who, on his visit to England in 1814, having expressed a wish to visit a good specimen of the English middle class, was introduced to the Clarks, and patted the boy's head. Clark was sent to a private school Southampton, but at the age of thirteen and a half his father took him away to his own business, in spite of his own and his mother's entreaties. Though business hours were from six a.m. to eight p.m., he found time for his books, and always kept some classical author open in his desk. His constitution was permanently weakened by the exertion, and during his whole life he was never free from dyspepsia. He became well read in Latin, Greek, Hebrew, French, and German, and had a very full and accurate knowledge of geography and chemistry, and he also developed a power of lecturing on physical science. After taking measures to secure a competency for his parents and unmarried sisters, he went to London in 1836, and became a partner in the old-established publishing firm of Darton & Son, Holborn Hill, which thus became 'Darton & Clark.'

During his residence in Southampton he formed a warm friendship with Frederick Denison Maurice, whose father was residing there. When he came to London, this friendship was pursued, Maurice having been just appointed chaplain of Guy's Hospital. He confided his religious difficulties to Maurice, who addressed to him the series of letters which were published in 1837 as 'The Kingdom of Christ . . . in Letters to a Member of the Society of Friends.' The same year Maurice baptised Clark at St. Thomas's Church, Southwark. This friendship continued through life.

In January 1839 Clark matriculated at Magdalen Hall, Oxford. His residence was interrupted by his business, which he still kept on in London, and he did not take his degree for seven years. While in residence he spent his evenings in literary work to defray his college expenses. For several years he edited 'Peter Parley's Annual' for his firm, and wrote some of the volumes, e.g. 'Peter Parley's Tales of the Sun, Moon, and Stars.' In 1843 he dissolved partnership with Darton, and went abroad with Mr. (afterwards Sir Edward) Strachey, visiting Italy and Greece. In 1846 he graduated, and the same year was ordained to the curacy of Heyford, Northamptonshire; but a few weeks afterwards was appointed, at Maurice's recommendation, vice-principal of St. Mark's Training College for Schoolmasters, of which Derwent Coleridge [q. v.] was principal. Lord John Russell's government on coming into power in 1846 drew up a scheme for the furtherance of national elementary instruction. Up to this time the prevailing theory of the clergy was that the national schoolmaster should be in deacon's orders, and there was a strong tone of ecclesiasticism in the training colleges. Clark disliked this, and entered heartily into the broader whig views. The curriculum of the college had been hitherto almost confined to Latin, mathematics, and ecclesiastical music. Clark was vice-principal of the college for four years, and during that time he completely revolutionised its methods. He was a

brilliant lecturer, and the most zealous and painstaking of teachers. He had made geography a special study for some years, and in 1849 he published 'Maps illustrative of the Physical and Political History of the British Empire' (National Society). Nothing nearly so full had ever been published before. It comprised twelve folio maps, showing physical and geological features, meteorology, political, statistical, and historical facts, the British dominions on a uniform scale, illustrations of the ecclesiastical history, and the present ecclesiastical divisions. The late J. R. Green pronounced the historical maps the best that he knew. Clark from this time to the end of his life continued to publish a handsome series of wall-maps in conjunction with Mr. Stanford and the National Society. He married in 1849 Miss Heath, who like himself had come from the Society of Friends into the church of England. They had one child, a delicate and remarkably clever boy, who outlived his father just long enough to take orders, and to die almost immediately afterwards. In 1850 repeated attacks of dysentery forced Clark to resign his post at St. Mark's. In the spring of 1851 he became principal of the training college at Battersea. During this interval he made a free translation of Professor Guyot's 'Earth and Man,' which was published by J. W. Parker & Son. On his appointment to Battersea he found the college in a very low condition, and he raised it to the highest place among all the colleges. His methods were simple. He was a capital organiser. He attached his staff to him, so that to a man they were always loyal. 'His lectures,' said his favourite pupil and successor, 'were always vigorous, clear, logical, and incisive, admirably arranged and illustrated, and enlivened by a free and constant interchange of thought with his class.' He extended the study of English literature, and took great interest in the theory of teaching. Under his management the college took a high place in the annual government examinations, and produced a large number of excellent schoolmasters.

In 1857 his home happiness was shattered by the sudden death of his wife, but he bravely continued his work. He was highly esteemed by the committee of council on education, and he was much consulted on the subject of 'codes' and 'standards.' In the exhibition of 1862 he was one of the educational judges. That year he married again, but the continued illness of his boy, and the unsettled state of the students caused by changes in the educational system, began to tell upon his health again, and he therefore accepted the living of Bredwardine, Herefordshire. He had had near upon a thousand students under his tuition during his seventeen years of training college life.

His parochial work was done thoroughly and conscientiously. He went on map drawing, and became a diocesan inspector of schools. In 1868, in conjunction with Mr. (now Sir George) Grove, he compiled the large 'Bible Atlas' which was published by the Christian Knowledge Society. He was also one of the writers in the 'Speaker's Commentary,' contributing Leviticus, the latter part of Exodus, and Micah. His last illness put a stop to his comment on Habakkuk. He was chosen as one of the Old Testament revisers. In 1871 the Bishop of Hereford presented him to the living of Eaton Bishop. He had for the last three years been subject to painful attacks of illness. He was on a visit to Cosham in Hampshire when the last attack came on. He bore it with great patience, and died on 17 July 1875. He is buried, and his son beside him, in Wymering churchyard.

[Memorials from Journals and Letters of Samuel Clark, M.A., edited by his wife, 1878; personal recollections of the writer.] W. B.

CLARK, THOMAS, M.D. (*d.* 1792), seceding minister in Ireland, was a native of Scotland, and a graduate of medicine at Glasgow. Prior to 1745 he was tutor and chaplain in a gentleman's family in Galloway. He joined the Duke of Cumberland's army on the outbreak of the second Jacobite rebellion. In 1748 he was licensed as a preacher by the 'associate presbytery' in Glasgow, and on 27 June 1749 he was sent by that presbytery on a mission to Ulster. He was ordained in 'William McKinley's field,' at Cahans, near Ballybay, co. Monaghan, on 23 July 1751, being the third seceding minister ordained in Ireland. Travelling through various parts of Ulster, he preached with great zeal in opposition to the 'new light' views, then in much vogue among the presbyterians. Killen gives a graphic description of his dark visage, gaunt figure, Scottish brogue, and highland bonnet. His objections to the phraseology of the oath of abjuration, and to the usual forms observed in oath taking, led to his being fined in May 1752, after which he retired to Scotland for some months. He resumed his work in Ireland, but was arrested for disloyalty at Newbliss on 23 Jan. 1754, at the instance of Robert Nesbit and William Burgess, presbyterian elders of Ballybay. After a confinement at Monaghan for two months and eleven days, he was released at the next assize, owing to an informality in his committal. Left in peace Clark's influence as a preacher declined,

and with it his means of subsistence, though he made something as a medical practitioner. He emigrated to America, sailing from Narrowwater, near Newry, on 10 May, and reaching New York on 28 July 1764. He had received two calls from congregations in New England, but he settled ultimately at Long-Cane, Abbeville, South Carolina; and here he was found dead in his study on 26 Dec. 1792. His wife had died at Cahans on 18 Dec. 1762. Clark was the earliest author of the secession church in Ireland. He published: 1. 'A Brief Survey of some Principles maintained by the General Synod of Ulster,' &c., Armagh, 1751, 12mo. 2. 'Remarks upon the manner and form of Swearing by touching and kissing the Gospels,' &c., Glasgow, 1752, 18mo (partly extracted from an anonymous work, 'The New Mode of Swearing,' 1719. The seceders' opposition to what they called 'kissing the calf's skin' led to their being allowed to make oath in the Scottish form with uplifted hand, a right since 1838 extended to all presbyterians). 3. 'New Light set in a Clear Light,' second title-page 'A Reply to a late Pamphlet,' &c., Dublin, 1755, 12mo. Posthumous was 4. 'A Pastoral and Farewell Letter,' &c., 1792, 8vo.

[Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, iii. 311 sq.; Witherow's Hist. and Lit. Mem. of Presb. in Ireland, 2nd ser. 1880, p. 85 sq.] A. G.

CLARK, THOMAS, M.D. (1801–1867), chemist, was born in 1801 at Ayr. His father was a skilful shipmaster, who sailed all his life to foreign parts without once incurring serious mishap, and his mother a woman of character and ingenuity, who invented the so-called 'Ayrshire needlework. He went to school at the Ayr Academy until he was fifteen, and was thought a dull boy at first; mathematics, however, drew him out, and he became known as 'the philosopher.' His schooling over, he was placed in the counting-house of Macintosh, the waterproofer, in Glasgow, from which he was transferred after a few years to the St. Rollox chemical works. In 1836 he became lecturer on chemistry at the Glasgow Mechanics' Institution; the same date marks his discovery of the pyrophosphate of soda, a research which Herschel, in his 'Discourse on the Study of Natural Philosophy' (p. 170), singles out for commendation. To improve his footing in the scientific world, he entered as a candidate for the M.D. degree of Glasgow in 1827, completing his curriculum in 1831; in the interval he became apothecary to the infirmary (1829), and wrote several pharmaceutical papers in the 'Glasgow Medical Journal' (Nos. 11, 12, 14). In 1832 he contributed a noteworthy article to the 'Westminster Review' on weights and measures, and in 1834–5 two articles on the patent laws. In 1833 he was elected professor of chemistry in Marischal College and University, Aberdeen, after a competitive examination. He occupied the chair until the fusion of the Marischal College and University with King's College and University in 1860, when he was pensioned; but his career as a teacher practically came to an end in 1843, owing to ill health. In 1848 he had so far recovered as to resume residence in Aberdeen, although not his professorial work. He died on 27 Nov. 1867.

Clark entered vigorously into many controversies, academical, civic, and political, and wrote several pamphlets and many newspaper articles upon them. After he became unable to teach he gave much of his time to the study of English philology and grammar. One of his conclusions is that our modern English was a dialect coexisting with the Anglo-Saxon, but not derived from it. Another of his points was to distinguish in practice between the original (and still colloquial) usage with regard to the relative pronouns 'that' and 'who' or 'which;' the latter he would have restricted to those occasions when the meaning of the relative could be equally well rendered by 'and he' or 'but he,' 'she' or 'it' (see BAIN, *English Grammar*, Preface, and elsewhere). Another of his amateur labours which occupied him many years was to arrange the gospels in parallel columns, and to tabulate the various Greek readings of the first three; by this work, which was withheld from publication by his executors, it is stated by his biographer, Dr. Alexander Bain, that 'no such elaborateness of inquiry was ever shown in any learned research.' Nearly at the end of his life Clark emerged for a moment from his privacy to take his seat in the university court of St. Andrews, as assessor appointed by the rector, Mr. J. S. Mill, who had known and esteemed him for many years.

Clark is best known by his water tests and by his process for softening chalk waters. His soap test (for hardness) made a new departure in the analysis of waters, and was speedily enforced by the government in the examination of all waters proposed to be supplied to towns. His other great invention was the process of softening waters rendered hard by the presence of bicarbonate of lime in solution, a process that Thomas Graham has been known to speak of as 'the most consummate example of applied science in the whole circle of the arts.' If forty gallons of water in which caustic lime has been dissolved be added to five hundred gallons of hard water, or water holding bicarbonate of lime in solu-

tion, the second molecule of carbonic acid in the latter leaves it to combine with the caustic lime, the result being that all the lime (two pounds) is deposited in the form of the insoluble carbonate, and the 540 gallons of water remain clear and soft. Water so softened would require only one-third the quantity of soap to make a lather; also there would be no fur on the surface of boilers. The advantage of Clark's process over other softening processes is that no derivative compounds remain behind in the water. 'This character,' says Clark, 'is as fortunate as it is rare in chemical processes.' Another advantage is that the quantity of organic matter in the water is greatly reduced by the precipitation of the chalk, the water in large bulk having the natural pure blue colour of uncontaminated water. The process is somewhat expensive, from the number of reservoirs required; but the cost of the caustic lime is more than balanced by the high price got for the chalk thrown down. Although the process was favourably reported on to the government in 1851 by Graham, Miller, and Hoffmann, it was opposed by the metropolitan water companies, and has been adopted at only a few places. The following is a complete list of the larger works: Plumstead, 1854 (absorbed in 1861 by the Kent Water Company, who do not soften); Caterham, 1861; Chiltern Hills, 1867 (supplying Aylesbury, Tring, &c.); Canterbury, 1869; and Colne Valley, 1876 (supplying the district as far as Harrow, Hendon, and Edgware, from the reservoirs at Bushey). The process is also in use at private establishments, such as Castle Howard, Mentmore, Henley Park Place, and the Herbert Hospital. Clark's sanguine forecast was, 'The process is of such utility and such necessity to London that it will be in operation as long as London lasts.'

[Biographical Memoir of Dr. Thomas Clark, by Alexander Bain, in the Transactions of the Aberdeen Philosophical Society, 1840–84.]

C. C.

CLARK, THOMAS (1820–1876), landscape painter, born in Whiteside, Stirlingshire, 14 Nov. 1820, son of William Clark, W.S., sheriff-substitute of Clackmannanshire, was educated at Dollar. In the course of his school days he sustained an injury to his shoulder, the effects of which crippled him through life. Having early resolved to become a painter, he prosecuted at Edinburgh the necessary studies. Clark exhibited first at the Royal Scottish Academy when twenty years of age, and was elected an associate of the Academy in November 1865. At that period he resided at No. 11 Castle Street, Edinburgh. He painted both in water and oil colours; his subjects were chiefly scenes in Scotland, but were sometimes taken from localities south of the border. He was in the habit of wintering in the south, a few years before his death, which took place at Dundarach, Aberfoyle, 7 Oct. 1876. Among his better works may be mentioned, 'Waiting for the Ferry,' 'A Quiet Morning on Loch Awe,' 'Spring,' 'Summer,' and 'The Farm Yard, Woodside, Surrey.'

[Private information.]

L. F.

CLARK, WILLIAM (*d.* 1603), catholic priest, received his education at the English college, Douay, where he arrived on 6 Aug. 1587 (*Records of the English Catholics*, i. 216). Two years later he proceeded to the English college at Rome, and he was one of eight priests sent thence to England in April 1592 (*ib.* 298; Foley, *Records*, vi. 117). He took an active part in the violent disputes between the secular clergy and the jesuits consequent on the appointment of Blackwell as archpriest, and he was one of the thirty-three priests who signed the appeal against Blackwell dated from Wisbech Castle, 17 Nov. 1600 (Dodd, *Church Hist.* ed. Tierney, iii. Append. p. cxliv). An unsuccessful attempt was made to give to the first clause of the breve of Clement VIII, in favour of the appellants (5 Oct. 1602), the appearance of restoring to them faculties which had been recently withdrawn, and at the same time to exclude Clark, Watson, and Bluet from its operation (*ib.* p. clxxxi). In 1602 he was an inmate of the Clink prison, Southwark. He and William Watson, another of the appellant priests, were induced to join the mysterious plot of Sir Walter Raleigh, Lord Cobham [see Brooke, Henry, *d.* 1619], and others against James I. On being apprehended Clark was committed to the Gatehouse at Westminster, and thence removed to the Tower. He and most of the other prisoners were afterwards conveyed to Winchester under a strong guard, where they were tried and condemned on 15 Nov. 1603. The leaders in the conspiracy were pardoned; but George Brooke [q. v.], Clark, and Watson suffered the punishment of traitors at Winchester on 29 Nov. Sir Dudley Carleton, who was present, says: 'The two priests that led the way to the execution were very bloodily handled.' He adds that Clark 'stood somewhat upon his justification, and thought he had hard measure; but imputed it to his function, and therefore thought his death meritorious, as a kind of martyrdom' (Hardwicke, *State Papers*, i. 387).

He wrote 'A Replie unto a certain Libell latelie set foorth by Fa. Parsons, in the name

of the united Priests, intituled, A Manifestation of the great folly and bad spirit of certaine in England calling themselves Secular Priestes,' 1603, 4to, *sine loco*.

[Butler's Memoirs of the English Catholics (1822), ii. 81, 82; Records of the English Catholics, i. 225; Dodd's Church History, ii. 387, and Tierney's edition, iii. pp. 52, cxxxiii, clvii, clxxx, vol. iv. p. xlii; Cobbett's State Trials, ii. 62; Foley's Records, i 28, 29, 35; Gardiner's Hist. of England (1883), i. 109, 138, 139; Gillow's Bibl. Dict. i. 488; Flanagan's Hist. of the Church in England, ii. 273.] T. C.

CLARK, WILLIAM (1698–1780?), physician, a native of Wiltshire, studied medicine at Leyden, where he graduated M.D. in 1727. He practised in London for some years, and removed to Bradford in Wiltshire in 1747. Retiring from practice in 1772, he lived at Colchester, dying there about 1780. His Leyden dissertation for M.D. was published in London in English in 1752, under the title 'A Medical Dissertation concerning the effects of the Passions on Human Bodies.' He also wrote 'The Province of Midwives,' London, 1751.

[Munk's Coll. of Phys. 1878, ii. 132; Clark's Works.] G. T. B.

CLARK, WILLIAM, M.D. (1788–1869), professor of anatomy, born at Newcastle-on-Tyne 5 April 1788, second son of John Clark, M.D. [q. v.], was educated at a private school at Welton in Yorkshire, and entered Trinity College, Cambridge, in October 1804. He was elected scholar of the house in 1807, and in 1808 proceeded to the degree of B.A., when he was seventh wrangler. In the following year he obtained one of the members' prize essays, and was elected fellow of his college. Clark was a good classical scholar, but his success at the first election after his degree when he could compete was mainly due to an elegant translation of a passage from one of Pindar's 'Isthmian Odes' into English verse.

Soon after he had obtained a fellowship Clark began the studies required for a medical degree. He resided for a time in London, where he attended the lectures of Dr. Abernethy and others, and in 1813 obtained a license to practice. Arrangements were afterwards made for him to accompany Lord Byron to Greece and the East in 1813, but, after several delays, the tour was finally abandoned at the close of the year.

In 1814 the professorship of anatomy in the university of Cambridge became vacant by the death of Sir Busick Harwood. Clark offered himself as a candidate, but was defeated by John Haviland, who obtained 150 votes to 135 given to Clark, John Thomas Woodhouse securing 60. On this occasion Byron came up to Cambridge to vote for Clark, and was cheered by the undergraduates in the senate house. In 1817 the professorship of anatomy became again vacant by the election of Haviland to the regius professorship of physic. Clark and Woodhouse were again candidates, but the latter retired before the day of election, and his opponent was elected without opposition. He took the degree of M.D. in 1827, and was made a fellow of the Royal Society in 1836.

In 1818 Clark was appointed physician to Sir Mark Masterman Sykes, bart., and in his company made an extended tour through Italy and Sicily, which occupied the greater part of two years. During the journey he formed the acquaintance of several foreign men of science, studied the museums of Italy, and made arrangements with Caldani of Florence for the execution of a series of wax models of the anatomy of the human body, which are still in use in the medical school at Cambridge. The purchase of these was authorised by the university while he was still abroad (grace, 1 Dec. 1819), provided their cost did not exceed 200*l*.

When Clark was first elected professor of anatomy, his duty was confined to the deliverance of an annual course of lectures on the anatomy and physiology of the human body, and in 1822 he published an 'Analysis' of such a course. This work is an outline of a complete treatise on the subject, which the student might fill up for himself with references to standard works. From 1814 to 1832 the anatomical collections belonging to the university were contained in a small building opposite to Queens' College. In 1832 they were removed to somewhat better buildings in Downing Street, and the professor was then enabled to commence the acquisition of that extensive museum of comparative anatomy which has now become one of the best out of London. As specimens accumulated he enlarged the scope of his lectures by referring to the structure of other mammalian forms besides man, and by laying before his class the latest results of foreign research. In fact, he laid the foundation of the school of biological science at Cambridge. He always lectured from the actual subject, and made the dissections himself with singular neatness. On the establishment of the natural sciences tripos in 1848 he transferred the instruction in human anatomy to Mr. Humphry, retaining that of zoology and comparative anatomy. The extended scope of the teaching rendered a corresponding extension of the museum neces-

sary, and the professor, with characteristic liberality, lost no opportunity of increasing the collection at his own expense. In 1866 he resigned the professorship, the duties of which had for some years been discharged by a deputy, on the creation of a second chair of zoology and comparative anatomy, a scheme which he had pressed upon the university commission in 1852, thinking it desirable that the two chairs should be filled simultaneously.

Clark took holy orders in 1818, and in 1824 was presented by the master and fellows of his college to the small vicarage of Arrington in Cambridgeshire. This he exchanged in the following year for the vicarage of Wymeswold in Leicestershire. Neither of these pieces of preferment entailed residence. In 1826 he was presented by the same society to the valuable rectory of Guiseley, near Leeds. Though non-resident, except for about three months, on an average, in each year, he kept a watchful eye on all that was going forward in the parish, took infinite pains to select a really good curate, restored the church, built schools, made the rectory-house habitable, and in all ways showed his zeal for the place. He held this living until 1859, when failing health compelled him to resign it. He died on 15 Sept. 1869. He married in 1827 Mary, daughter of Robert Darling Willis, M.D., by whom he left one son.

Besides the 'Analysis of a Course of Lectures on the Anatomy and Physiology of the Human Body' (1822), above referred to, Clark published: 'A Case of Human Monstrosity, with a Commentary,' in the 'Trans. Camb. Phil. Soc.' (1831); 'Report on Animal Physiology,' 1834, in the 'Trans. Brit. Assoc.;' a 'Handbook of Zoology,' translated from the Dutch of J. Van der Hoeven (1856–8); and 'Catalogue of the Osteological Portion of Specimens contained in the Anatomical Museum of the University of Cambridge,' 1862.

[Admission Books of Trin. Coll. Cambridge; documents in Univ. Registry; Macmillan's Mag. January 1870.] J. W. C.

CLARK, WILLIAM (1821–1880), civil engineer and inventor, was born at Colchester, 17 March 1821. He went to King's College, London, in 1842, and was elected an associate of the college in 1845. Soon afterwards he became a pupil of, and subsequently an assistant to, J. Birkinshaw, M. Inst. C.E., under whom he was employed for three years on the works of the York and North Midland railway system. In 1850 he was connected with Sir Goldsworthy Gurney in the warming and ventilation of the houses of parliament. In 1851 he entered into partnership with A. W. Makinson, M. Inst. C.E., the firm devoting special attention to the warming and ventilating of public buildings. He shortly afterwards obtained the appointment of surveyor to the local board of health of Kingston-upon-Hull, and devised a complete system of drainage for that town. In 1854 he entered the service of the East Indian Railway Company, and, after acting for a year as resident engineer on a portion of the East India railway, became the secretary and subsequently the engineer to the municipality of Calcutta. Clark devoted himself with zeal to his work, and very soon proposed a complete scheme for the drainage of the city, only imperfectly carried out owing to the expense. He also devised a system of waterworks, comprising three large pumping stations, with their filter beds and settling tanks. He returned to England in 1874, when he entered into partnership with W. F. Batho, M. Inst. C.E., and in the same year received the appointment of consulting engineer to the Oudh and Rohilkund Railway Company. In December 1874 he visited Madras, where he remained four months planning a system of drainage for that city. He was selected by the colonial office in 1876, in concert with the government of New South Wales, to advise and report upon the water supply and drainage of Sydney. During a residence of two years in the Australian colonies he prepared schemes of a like description for Port Adelaide, Newcastle, Bathurst, Goulburn, Orange, Maitland, and Brisbane, and afterwards for Wellington and Christchurch in New Zealand. Among Clark's inventions was his tied brick arch, of which examples exist in Calcutta and in other places in India; and he was joint patentee with Batho of the well-known steam road roller. Among his schemes was a proposal for reclaiming the salt-water lakes in the neighbourhood of Calcutta. He was elected a member of the Institution of Civil Engineers 2 Feb. 1864, and a member of the Institution of Mechanical Engineers in 1867. He died from an affection of the liver, at Surbiton, 22 Jan. 1880. He was the writer of 'The Drainage of Calcutta,' 1871.

[Minutes of Proceedings of Inst. of Civil Engineers, lxiii. 308–10 (1881); Proceedings of Inst. of Mechanical Engineers, 1881, p. 3.] G. C. B.

CLARK, WILLIAM GEORGE (1821–1878), man of letters, was born in March 1821. His early years were passed at Barford Hall, Gainsford, Yorkshire. He was educated at the Sedbergh grammar school and at Shrewsbury under Dr. Kennedy. He entered Trinity

College, Cambridge, in 1840, and, after winning many prizes as an undergraduate, was second in the classical tripos and second chancellor's medallist in 1844, the present Sir H. S. Maine being first in both competitions. He was elected fellow of Trinity College in 1844, and resided there until 1873. He was afterwards tutor of his college, and was elected public orator of the university in 1857, in succession to W. H. Bateson [q. v.] He travelled in the long vacations, and gathered materials for several publications. 'Gazpacho' (1850) gives a lively account of a tour in Spain in 1849. 'Peloponnesus, or Notes of Study and Travel' (1858), is a more serious account of the results of a tour made in Greece in 1856 with Dr. W. H. Thompson, master of Trinity College [q.v.] The articles in the first and third volumes of 'Vacation Tourists' (1861–64) record his impressions in visits to Italy during Garibaldi's expedition of 1860, and to Poland (in company with Professor Birkbeck) during the insurrection of 1863.

In 1850 Clark (with Dr. Kennedy and James Riddell) edited the 'Sabrinæ Corolla.' A friend and pupil in 'Notes and Queries' speaks enthusiastically of his 'translations from "In Memoriam," and many *sales Attici* which might have endeared him to Sir Thomas More.' Clark edited the first series of 'Cambridge Essays' (1855), contributing a paper on classical education. He helped to establish the 'Journal of Philology' (1868, &c.), and was one of its editors. He edited the essays of his friend, George Brimley [q. v.], in 1858, and in 1872 he published lectures on the 'Middle Ages and the Revival of Learning,' previously delivered in Edinburgh. He published (anonymously) in 1849 a 'Scale of Lyrics,' and contributed a poem called 'Andromache' to 'Macmillan's Magazine' of April 1868, to which and to 'Fraser's Magazine' he was a frequent contributor. His principal work was the 'Cambridge Shakespeare,' mainly planned by himself. It gives a complete collation of all the early editions, with a selection of emendations by later editors. The first volume came out in 1863, the last in 1866. Clark co-operated in the first volume with Mr. Glover, and afterwards with Mr. Aldis Wright, successively librarians of Trinity. The 'Globe edition' of Shakespeare (1864) was edited by Clark and Mr. Wright, who also joined in editing single plays of Shakespeare issued from the Clarendon Press.

Clark laboured for many years upon an edition of Aristophanes. After a visit to Italy for the collation of manuscripts in 1867, he began to prepare the work for publication, but never proceeded far in his task, which was probably interrupted by the decline of his health. Nothing was left in a state for publication. He had been ordained in 1853, and published a few sermons. In November 1869 he wrote to the Bishop of Ely, stating that he wished to give up his orders. He explained his reasons fully in a pamphlet, called 'The Present Dangers of the Church of England.' The Clerical Disabilities Act, passed in 1870, which he joined in promoting, enabled him to abandon his clerical character. He resigned the public oratorship, but continued to be vice-master and fellow of his college. A severe illness in the spring of 1871 broke down his health. He left Cambridge in the autumn of 1873; his powers gradually failed, and he died at York 6 Nov. 1878. He left property to Trinity College, from which a lectureship upon English literature was founded after his death. The first appointment was made in 1883. Clark's varied scholarship was combined with a kindliness and charm of manner which made him for many years the delight of Cambridge society. He was a warm and loyal friend, and united the polish of a man of the world to the thorough knowledge of a persevering student.

[Academy, 23 Nov. 1878 (by W. Aldis Wright); Notes and Queries, 5th ser. x. 400, 438 (A. J. Munro), xi. 55 (J. Pickford); C. A. Bristed's Five Years in an English University (1873), 215–217, 219; personal knowledge.] L. S.

CLARK, WILLIAM TIERNEY (1783–1852), civil engineer, was born in Bristol, on 23 Aug. 1783. His father having died while Clark was still young, he was deprived of a regular education. He felt this to be a serious misfortune, but it led him to determine on availing himself of every opportunity for self-instruction. Clark was apprenticed at an early age to a millwright at Bristol, and while serving his time he never lost an opportunity of acquiring scientific and practical knowledge. Having served his apprenticeship he was fortunate in being engaged at the Coalbrookdale Ironworks, where he became in a short time a good mechanic. Telford and Jessop were at this time introducing iron bridges in this country, and the first from their designs were produced at the Coalbrookdale foundry. Consequently Clark gained considerable experience in the application of cast and wrought iron. He remained in this establishment until 1808, when John Rennie [q. v.], who was extensively engaged in the execution of considerable works in cast iron, offered Clark a responsible situation at his works in Holland Street, Blackfriars. Clark was entrusted by this celebrated engineer with the superintendence of some of his most important works. In 1811 Rennie recommended young Clark for the

post of engineer to the West Middlesex Waterworks. When he entered on this engagement these works supplied Hammersmith only, then a small village, with water. Their pumping engine being of but 20-horse power, Clark, by unremitting attention, improved the plant to such an extent, that he saw the aggregate engine power advanced to 245-horse power, and he constructed reservoirs to contain about 40,000,000 gallons of water. During this period he executed some other important works, especially the main of pipes across the Thames at Hammersmith, and the reservoirs and filter beds at Barnes. With the consent of his employers, Clark began to practise as a consulting civil engineer. His first public work upon which he was actively engaged was the Thames and Medway Canal, which presented considerable difficulties of execution, especially in the tunnel between Gravesend and Rochester. These were satisfactorily overcome, and the canal proved of essential service, until in 1844 the channel was filled up and a railway constructed. He commenced Hammersmith suspension bridge in 1824, and finished it in 1827. This bridge exhibited many points of originality in the bearings, the trussing, and the good proportions of the piers. After having endured the wear of considerable traffic for fifty-eight years, the bridge was removed in 1885 and replaced by a stronger one. Clark completed the suspension bridge at Marlow, which had been commenced in 1829 by Mr. Millington. He designed and erected for the Duke of Norfolk the bridge over the Arun, near Shoreham, which has always been regarded as a favourable specimen of engineering capabilities and of architectural tastes. The Gravesend town pier was erected by him in the short space of thirteen months after the passing of the act in 1834.

The most important work undertaken by this engineer was the suspension bridge over the Danube, to unite Pesth and Buda in Hungary. This fine structure has been well described in a work published in 1852–3, which contains also translations of the reports of Count George Andrásy and Count Stephen Széchenyi. The bridge was commenced in 1839, and finished in 1849, at a cost of 622,042*l*. When the work was completed, the emperor of Austria, through the Archduke Charles, presented Clark with a golden snuff-box, set with brilliants, as a mark of his approbation of this great work and of the mode of its construction. Its stability has been signally proved by its withstanding the shocks of masses of ice, the repeated charges of an attacking army, and the tumultuous crowding of a retreating force. It also resisted the attempts of military engineers to destroy it by gunpowder. In 1845 Clark furnished Russia with a design for a suspension bridge across the Neva, for which the emperor presented him with a gold medal of the first class. Bridge-building was Clark's favourite branch of the profession, but he did not confine his attention entirely to it. For some time before his death he was engaged on works for supplying Amsterdam with water.

Clark was elected a member of the Institution of Civil Engineers in 1823. He served on the council, and furnished in 1842 an original communication to the 'Transactions' (iii. 245). He became a fellow of the Royal Society in 1837. Devoting his attention to the careful consideration of the details of his plans, which, from the practical character of his early days, he was enabled to lay down with considerable minuteness, he passed a professional career free of excitement, and pleasurable to himself from the fortunate character of all his engineering undertakings. He was held in high esteem by his brother engineers. He died on 22 Sept. 1852, after a lingering illness.

[Minutes of Proceedings of the Institution of Civil Engineers, vol. xii.; Clark's Account, with illustrations, of the Suspension Bridge across the River Danube; Cyclopædia of Biography, 1854.]

R. H–T.

CLARK-KENNEDY, JOHN (1817–1867), colonel commandant military train, was a descendant of the old Scottish Kennedys of Knockgray. He was eldest son of Lieutenant-general Sir Alexander Kennedy Clark-Kennedy, K.C.B., K.H., a Peninsular and Waterloo officer, who, as Captain Clark, 1st royal dragoons, signalised himself at Waterloo, during one of the charges of his regiment, by capturing, single-handed, the 'eagle' of the French 105th of the line, afterwards in Chelsea Hospital. He subsequently commanded the 7th dragoon guards, and was full colonel of the Scots Greys at the time of his death. He assumed the name of Kennedy in addition to that of Clark; died in London, aged 83, 30 Jan. 1864, and was buried at his native place, Dumfries, where he was much respected. His son John was born in 1817, and obtained a cornetcy by purchase in the 7th dragoon guards in October 1833, then commanded by his father, a lieutenancy in March 1837, and a captaincy in December 1841. Afterwards exchanging to the 18th royal Irish foot, he served with the regiment in China, including the China expedition of 1842 (medal), when he was present at the investment of Nankin. He was assistant quartermaster-general to the force under Major-

general d'Aguilar during the combined naval and military operations in the Canton river in 1847, when the forts of the Bocca Tigris, the Staked Barrier, and the city of Canton were taken. He also served through the second Sikh war (medal), where he was present at the first siege of Mooltan as aide-de-camp to General Whish, at the action at Soorjkoond (attached to Brigadier Markham), at the second siege and fall of the city and citadel, the capture of the port of Cheniote and the battle of Goojerat; as aide-de-camp to Brigadier Mountain, he took part in the pursuit of the Sikhs and the passage of the Jhelum; attached to the staff of Sir Walter Gilbert, he was present at the surrender of the Sikh army and guns, and in the forced march on Attock, which drove the Afghans across the Indus; and as aide-de-camp to Brigadier Colin Campbell, afterwards Lord Clyde [q. v.], he was present in the advance upon and occupation of Peshawur 21 March 1849. He served in the Crimea from December 1854, at the siege of Sebastopol, where he commanded the right wing of the 18th Royal Irish, the leading regiment of Eyre's brigade, in the assault of 18 June 1855, and was wounded in the neck; he was appointed assistant adjutant-general at headquarters 10 Aug., and was present in the assault of 8 Sept. 1855 (medal, C.B., Sardinian and Turkish medals, and fifth class of the Medjidie). He was afterwards assistant quartermaster-general at Aldershot, and in February 1862 was selected to succeed General W. McMurdo as commandant of the military train. Clark-Kennedy was twice married, first in 1850 to the only daughter of J. E. Walford of Chipping Hall, Essex, who died in 1857, leaving two sons; and secondly, in 1859, to Charlotte, daughter of Colonel Hon. Peregrine Cust, by whom he had three daughters. Clark-Kennedy died on 18 Dec. 1867, of dysentery, at Cairo, where he had gone on special service connected with the Abyssinian expedition.

[Hart's Army Lists; Gent. Mag. 3rd ser. xvi. 527; private information.] H. M. C.

CLARKE. [See also CLARK, CLERK, and CLERKE.]

CLARKE, ADAM, LL.D. (1762?–1832), Wesleyan preacher, commentator, and theological writer, was born about 1762 at Moybeg, in the parish of Kilcronaghan, co. Londonderry, of a family which at one time had held extensive estates in the north of Ireland. He was educated in the school of the neighbourhood, but gave no promise of the remarkable love of learning which he afterwards displayed. Through the influence of John Wesley he completed his education at Kingswood School, near Bristol. Having been profoundly impressed with the gospel, he became a methodist in 1778; at an early age he began to exhort, and passed through the stages of local preacher and regular preacher, without much formal education. He was appointed to his first circuit, that of Bradford, Wiltshire, in 1782. A profound admirer of John Wesley, he shared his spirit, prosecuted his aims, and followed his methods, making conversion and sanctification of men's souls the great objects of his preaching. While a conscientious methodist, he had very friendly feelings towards the church of England. As a preacher, he soon became remarkably popular. He rose to high rank in the Wesleyan body, and thrice filled the presidential chair (1806, 1814, and 1822). At first he was moved from place to place, according to the Wesleyan arrangement, being engaged at various times in Ireland, Scotland, the Channel Islands, and the Shetlands (1826). In the last-named place a methodist mission had been established at his suggestion in 1822. After 1805 he chiefly lived in London and the neighbourhood.

It was remarkable that while second to none in the labours of the ministry, Clarke was a most assiduous scholar. The habit of early rising, great activity, and systematic working enabled him to acquire a large and varied learning. First the classics engaged his especial attention, then the early christian fathers, and then oriental writers; Hebrew, Syriac, Arabic, Persian, Sanskrit, and other Eastern tongues, with the literature which they represented, being among the subjects of his study. Natural science was a favourite subject, and he had an interest in what are called the occult sciences. He contributed to the 'Eclectic Review' from the date of its establishment in 1804, and rendered much literary assistance to the British and Foreign Bible Society. In 1807 he received the diploma of M.A. from the university and King's College, Aberdeen, and in 1808 that of LL.D. In the course of time he became a fellow of the Antiquarian Society, a member of the Royal Irish Academy, an associate of the Geological Society of London, a fellow of the Royal Asiatic Society, and a member of the American Historical Institute. Such honours were so rare in the ranks of the Wesleyan ministry that Clarke acquired a unique position among his brethren. Instead of gendering the jealousy which scholarly eminence is apt to breed in a democratic church, his honours seem to have been looked on by them with pride.

The literary power and capacity of inves-

tigation evinced by Clarke bore fruit in two ways. As a theological writer he produced many works of ability, including English translations and new editions of other men's books, such as Sturm's 'Reflexions' (1804), and Fleury's 'Manners of the Israelites' (1805); a bibliographical dictionary in six volumes, in which he gives a chronological account of the most remarkable books in Latin, Greek, Hebrew, Coptic, Syriac, Chaldee, Ethiopic, Arabic, Persian, and Armenian from the infancy of printing to the beginning of the nineteenth century, with a reprint of Harwood's 'View of the Classics,' and an account of the best English translations from the classics (1803-4); a supplement in two volumes (1806) deals with the English translations in greater fulness; a concise view of the succession of sacred literature, in a chronological arrangement of authors and their works to A.D. 345 (1807) (a second volume, from A.D. 345 to the invention of printing, was published by his son, Rev. J. B. B. Clarke in 1831); 'Memoirs of the Wesley Family,' and many other works on subjects of biblical or general interest ('The Use and Abuse of Tobacco,' 1797; Baxter's 'Christian Directory Abridged,' 1804; 'The Eucharist,' 1808; 'Illness and Death of Richard Porson;' 'Clavis Biblica,' 1820; and new editions of Shuckford's 'Connexion,' 1803; and Harmer's 'Observations,' 1816). But by far the most important of his works was his commentary on the whole books of Scripture (1810–26, 8 vols., reprinted in 6 vols. 1851). This was a work of extraordinary labour and research. Its design was to combine the critical or scientific with the popular and practical. Clarke succeeded as well as any single man could hope to do. The 'Commentary' had a very wide circulation in its day, but it is little consulted now. Its theological standpoint was the orthodox evangelical, but the author on some points took positions of his own. He maintained that the serpent that tempted Eve was a baboon; he held that Judas Iscariot was saved; in regard to predestination, he threw Calvin overboard and followed Dr. John Taylor; and on the person of Jesus Christ, while maintaining his divinity, he denied his eternal sonship. On this last point he was ably replied to by a writer of his own body, Richard Treffry, jun. ('Inquiry into the Doctrine of the Eternal Sonship of our Lord Jesus Christ').

Clarke was also employed in re-editing Rymer's 'Fœdera,' from the original compiler's massive collection of state papers. A royal commission was appointed to take steps for this purpose, and the post of editor was offered to Clarke, and accepted in 1808. He first made an elaborate report on the whole records (which were to be found in seven different places), and then proceeded with the work of editing. The first volume, and the first part of the second volume, issued in 1818, bear his name. At last, through sheer exhaustion, he was compelled to resign. The commission accepted his resignation with great reluctance.

Clarke was the personal friend of many dignitaries of the church and of other distinguished persons. The Duke of Sussex had a high esteem for him, and they exchanged hospitalities. Clarke died from an attack of cholera, 26 Aug. 1832. In 1836 Samuel Dunn published Clarke's 'The Gospels Harmonized,' and an edition of his miscellaneous works in thirteen volumes appeared in the same year.

[An Account of the Infancy, Religious and Literary Life of Adam Clarke, LL.D., F.A.S., &c. &c., by a member of his family, with an appendix by J. B. B. Clarke, M.A., 3 vols. 8vo. (1833). The first volume is autobiographical, and is limited to the history of Clarke's religious life; the other volumes were written by his daughter, and the appendix is by his son. See also Everett's Adam Clarke portrayed; Etheridge's Life of Adam Clarke; Rev. Samuel Dunn's Life of Adam Clarke; Remains of Rev. Samuel Drew.]

W. G. B.

CLARKE, ALURED (1696–1742), dean of Exeter, was the son of Alured Clarke, gentleman, of Godmanchester in Huntingdonshire, who died on 28 Oct. 1744, aged 86, by his second wife, Ann, fourth daughter of the Rev. Charles Trimnell, rector of Ripton-Abbotts, in the same county, who died on 26 May 1755, aged 88. His mother was a sister of Bishop Trimnell. His only brother was Charles Clarke (*d.* 1750), baron of the exchequer [q. v.] Alured's education began at St. Paul's School, and from 1712 to 1719 he held one of its exhibitions; and although his direct connection with that foundation ceased at the latter date, he showed his interest in his old school by acting as steward at its feast in 1723, and preaching before its members in 1726. On 1 April 1713 he was admitted a pensioner at Corpus Christi College, Cambridge, taking the degrees of B.A. 1716, M.A. 1720, D.D. 1728, and being elected to a fellowship in 1718. About 1720 he contested the post of professor of rhetoric at Gresham College, but his candidature was unsuccessful. This disappointment was quickly banished from his mind by his rapid rise in the church, for which he was mainly indebted to his whig relatives. He was chaplain in ordinary to George I and George II. The valuable living of Chilbolton in Hampshire

and a prebendal stall in Winchester Cathedral were bestowed upon him in May 1723. He was installed as prebendary of Westminster in July 1731, and as dean of Exeter in January 1741, a prebend in the same cathedral being attached to the latter preferment. The whole of these cathedral dignities, together with the position of deputy clerk of the closet, were retained by him until his death, and no doubt he would have received further advancement had he not been afflicted with severe illness for many years before his death. In 1732 he purposed applying for the position of British consul at Algiers, for the benefit of a warmer climate. But he seems never to have quitted England, and gradually wasting away, he died on 31 May 1742. He was buried, without a monument, in Westminster Abbey; but the position of his grave is described in the funeral book as 'in the north cross, under a large old gravestone, next the south angle of the late Duke of Newcastle's monument.'

In politics Clarke was a whig; his religious opinions were in unison with those of Queen Caroline and her spiritual adviser, Dr. Samuel Clarke: and his letters, many of which are printed in Mrs. Thomson's 'Memoirs of Viscountess Sundon,' disclose his greed of preferment in the church. But his benevolence and his generosity knew no bounds, and the expression of the 'good Samaritan' has been applied to him by a member of the Roman church. Through his zeal and activity a county hospital, the first in England outside London, was established at Winchester in 1736, and its constitution and rules proceeded from his pen. Although the hand of death was upon him at the time, he laid the foundation-stone of the Devon and Exeter Hospital in Exeter, of which he has been called the co-founder, on 27 Aug. 1741, and for the good of his successors expended large sums in repair of the decanal house at Exeter. His whole surplus income is said to have been spent in charity. Queen Caroline was sincerely attached to Clarke, and he reciprocated her feeling. His chief literary labour was 'An Essay towards the Character of her late Majesty, Caroline,' 1738, and printed in German at Altona in the same year. It praises, and not without justice, her charity, her kindly disposition, and her philosophical knowledge; but it draws on the credulity of its readers in lauding the king's devotion to his wife. Of the 'nauseous panegyrics' that appeared every day after Queen Caroline's death, says that good hater, the Duchess of Marlborough, is 'one very remarkable, from a Dr. Clarke, in order to have the first bishoprick that falls, and I dare say he will have it, though there is something extremely ridiculous in the panegyric.' Clarke's other works were all sermons. 1. Sermon preached at St. Paul's, 25 Jan. 1725, on the anniversary meeting of gentlemen educated at St. Paul's School, 1726. 2. Sermon preached before the House of Commons, at St. Margaret's, Westminster, on 31 Jan. 1731, London, 1731, 2nd edit. 1731. 3. Sermon preached in Winchester Cathedral, before the governors of the County Hospital, at its opening, on St. Luke's Day, 18 Oct. 1736, 1737, 2nd edit. 1737, 3rd edit. Norwich, 1769. With this sermon is usually found 'A Collection of Papers relating to the County Hospital at Winchester, 1737,' the introduction of fifteen pages being signed 'Alured Clarke.' 4. Sermon preached before the Trustees of the Charity Schools at Exeter Cathedral, 13 Oct. 1741, 1741. There are three portraits of Clarke at the Exeter Hospital. The largest, an oil painting by James Wills, hangs in the board-room; a small portrait, in crayons, is in the dining-room, and with it is a mezzotint engraving by Haskol, after Wills, but differently treated.

[Oliver's Bishops of Exeter, 277; Oliver's City of Exeter, 162–3, 165; Nichols's Lit. Anecd. v. 362; Opinions of Duchess of Marlborough, in her Private Correspondence (1838), ii. 169; R. Masters's Corpus Christi Coll. Camb. (1753), 267–8; Gardiner's St. Paul's School, 69, 401, 450; Chester's Registers of Westminster Abbey, 360; Bishop Rundle's Letters, i. pp. cxlviii-clxv; Mrs. Thomson's Viscountess Sundon, passim; Fox's Godmanchester, 303; Western Antiquary, iii. 106–7.] W. P. C.

CLARKE, Sir ALURED (1745?–1832), field-marshal, was probably son of Charles Clarke, baron of the exchequer [q. v.], by his second wife, and nephew of Alured Clarke, dean of Exeter [q. v.] (*Gent. Mag.* lxii. 1221). He was born about 1745. No particulars of his boyhood have been found; but he obtained an ensigncy in the 50th foot in 1759, and became lieutenant the year after in that regiment, with which he served in Germany under Lord Granby. He became captain in the 5th foot in 1767—that fine old regiment being at the time in Ireland. He became major in the 54th in 1771, and lieutenant-colonel in 1775, proceeding with that regiment from Ireland to New York, with General Howe, in the spring of 1776. In March 1777 he exchanged to the command of the 7th fusiliers, then lately transferred from Canada to New York, and commanded that regiment until he was appointed muster-master-general of the Hessian troops, in succession to John Burgoyne (see 'Haldimand Papers' in *Add. MSS.*) There are very few details of Clarke's services about this time;

but it appears from the 'Historical Manuscripts Commission' (8th Rep. p. 287 et seq.), that a large number of his letters are among the Cornwallis Papers in possession of Lord Braybrooke's family. He was lieutenant-governor of the island of Jamaica from 1782 to 1790, and acted as governor in 1789. Clarke's name appears as lieutenant-colonel of the 7th fusiliers up to 8 July 1791, when he was promoted to the colonelcy of the 1st battalion 60th foot. He had meanwhile been advanced to the rank of major-general, and appointed to the staff at Quebec, where he was stationed from June 1791 to June 1793. In a letter of this period in the 'Haldimand Papers' Clarke expresses regret that he had not been able to pass the winter with friends in England, 'after an absence from home of fifteen years.' On 5 Aug. 1794 he was transferred to the colonelcy of the 68th foot, then at Gibraltar, and on 25 Oct. following to his old corps, the 5th foot. In the following year he was despatched, in command of reinforcements, to India. By preconcerted arrangement these troops were to co-operate with a naval force under Vice-admiral Elphinstone, afterwards Lord Keith, in an attack on the Dutch settlements at the Cape of Good Hope. Admiral Elphinstone arrived in Simon's Bay in July 1795, and had been engaged in operations against the enemy from that time up to 3 Sept., when the arrival of the reinforcements under Clarke changed the face of affairs. Additional troops were landed, and on 14 Sept. the British force commenced its march to Cape Town, and on the 16th the colony capitulated, whereby the rule of the Dutch East India Company in South Africa was determined, a change which, a Colonial-Dutch writer (Judge Watermeyer) has observed, benefited every man of every hue throughout the colony (Noble, *History of the Cape*, p. 20). Some weeks were spent with the admiral, concocting measures for the administration of the new colony, a somewhat difficult task (Allardyce, *Life of Keith*), and then Clarke took his reinforcements on to Bengal, where he served from that time (from 30 April 1797 as presidency commander-in-chief and senior member of the council) up to 17 May 1798, when he succeeded Sir Robert Abercromby [q. v.] as commander-in-chief in India. He commanded the army which accompanied Sir John Shore, afterwards Lord Teignmouth, to Lucknow, and which deposed the nabob Vizir Ali and placed Saadut Ali on the throne of Oude. Clarke, who had been made K.B., held the post of commander-in-chief under the Marquis Wellesley up to 21 July 1801, when he arrived home, having left Fort William at the end of April. Notices of his services and opinions in India occur incidentally in the letters of Sir John Shore, in the published despatches and correspondence of the Marquis Wellesley, in the 'Mornington Papers,' in the 'British Museum Add. MSS.'—where there is a volume of letters from him to the Marquis Wellesley, with whom the general, a soldier of courtly old-fashioned type, appears to have been on cordial terms—and in Clarke's evidence before the parliamentary inquiry into the conduct of Lord Wellesley in 1806. On 23 Aug. 1801 Clarke was transferred to the colonelcy of the 7th fusiliers. He was afterwards a member of the consolidated board of general officers. On the accession of William IV, Clarke and Sir Samuel Hulse, as the two oldest generals in the army, were made field marshals. Clarke died at Llangollen vicarage, where he was on a visit to his niece, Mrs. Eyton, wife of the incumbent, on 16 Sept. 1832, at the age of eighty-seven.

[Army Lists; Allardyce's Life of Keith (Edinburgh, 1882); Miles and Dodswell's Indian Army Lists; Mill's Hist. of India, vi. 50–255; Asiatic Annual Register, 1808; Haldimand and Mornington Papers in Add. MSS., under 'Clarke, Alured;' Cathcart, Northumberland and Braybrooke Papers in Hist. MSS. Comm. Reports, ii. 29–30 (?), iii. 125, and viii. 287, &c. The biographical notices of Sir A. Clarke in Phillipart's Royal Mil. Calendars, in Cannon's Hist. Records Brit. Army, and in Gent. Mag. ci. pt. ii. 474, 662, are very meagre and incomplete.]

H. M. C.

CLARKE, CHARLES (*d.* 1750), judge, was the son of Alured Clarke of Godmanchester in Huntingdonshire, by his second wife Ann, fourth daughter of the Rev. Charles Trimnell, rector of Ripton-Abbotts in Huntingdonshire, and sister to Bishop Trimnell of Winchester. He was placed at Corpus Christi College, Cambridge, in 1719 under his brother, Dr. Alured Clarke [q. v.], then a fellow of that college. Without taking any degree, he entered as a student of Lincoln's Inn in 1717, was called to the bar in 1723, and gained in time a large and very lucrative practice, so that he became able to rebuild the family house at Godmanchester. In 1731 he was appointed recorder of Huntingdon, and represented the county in 1739. In the new parliament of 1741 he was elected for Whitchurch in Hampshire, but in its second session in Hilary term, 1743, was raised to the bench of the exchequer in place of Sir Thomas Abney (*d.* 1750) [q. v.], but was not knighted. At this time he was counsel to the admiralty, and auditor of Greenwich Hospital, in which post he was succeeded by Mr. Heneage Legge. On 17 May 1750 he died of a fever contracted

through the number of the prisoners and the crowd present at Captain Clark's trial for killing Captain Innes in a duel, at the celebrated 'black sessions' at the Old Bailey [see under ABNEY, SIR THOMAS]. Clarke was buried at Godmanchester. He married, first, Anne, daughter of Dr. Thomas Greene, bishop of Ely, by whom he had a son Thomas, general and lieutenant-governor of Quebec in 1792; and secondly, Jane, daughter of Major Mullins of Winchester, by whom he had four sons [see CLARKE, SIR ALURED] and two daughters. His second wife survived him.

[Foss's Lives of the Judges; Gent. Mag. xx. 233, 236, and lxii. 1221; London Mag. May 1750.] J. A. H.

CLARKE, CHARLES (*d.* 1767), antiquary, describes himself in his literary advertisements as 'late of Baliol College, Oxford,' but his name does not appear in the college admission book, nor is there evidence of his having been matriculated. His attainments as an antiquary were slender indeed, to judge from the one extant specimen entitled 'Some conjectures relative to a very antient piece of money lately found at Eltham in Kent, endeavouring to restore it to the place it merits in the Cimeliarch of English coins, and to prove it a coin of Richard the First King of England of that name. To which are added some Remarks on a dissertation [by Dr. John Kennedy] . . . on Oriuna, the supposed wife of Carausius, and on the Roman coins therein mentioned,' 4to, London, 1751. A reply to the first part was published the following year by the Rev. George North, F.S.A., who, in his 'Remarks on "Some Conjectures,"' made short work of Clarke's idle imaginings. The piece, he conclusively showed, was an ordinary token of the kind known among numismatists as 'Penyard pence.' Clarke, greatly angered, sought to take revenge in an attempted refutation of North's 'Epistolary Dissertation on some supposed Golden Coins,' which he repeatedly advertised, but had the good sense not to publish. It is rather surprising to find that he was elected a fellow of the Society of Antiquaries on 13 Feb. 1752. On the second leaf of his unlucky 'Conjectures' he had announced the speedy publication of what was to have been his chief performance, entitled 'The Hebrew, Samaritan, Greek, and Roman Medalist.' The work never appeared, possibly from the fact that the author had become convinced of the danger of trifling with numismatics. He died at Glemsford, Suffolk, in April 1767, and was buried there on the 20th of the same month (*Glemsford Burial Register*). In Nichols's 'Literary Anecdotes' (v. 448) Clarke is described as 'Rev.;' the error probably arose from a misprint in the list of the Society of Antiquaries for 1753.

[Manuscript note in a copy of Clarke's Conjectures in the British Museum; Nichols's Lit. Anecd. v. 447–54, 701, 702, ix. 615; Monthly Review, vi. 69; Smith's Bibl. Cantiana, p. 194.] G. G.

CLARKE, CHARLES (*d.* 1840), antiquary, was appointed a clerk in the ordnance office at Chatham in 1783. Seven years later he was transferred to Gravesend, and in 1800 to Guernsey, where he remained until his retirement from the service in 1807 (*Royal Kalendar*). He died on 30 May 1840 in his eightieth year, and was buried in Old St. Pancras churchyard, London (inscription in CANSICK'S *Epitaphs of St. Pancras*, i. 128). Clarke was devoted to archæology, a branch of antiquities which he was well qualified to illustrate both by his pencil and pen. His youthful essays in the 'Gentleman's Magazine,' under the signatures of 'Indagator' and 'Indagator Roffensis,' obtained for him the friendship and the correspondence of the Rev. Samuel Denne, the Kentish antiquary (NICHOLS, *Illustr. of Lit.* vi. 610–57). In 1790 Denne communicated to the Society of Antiquaries, as an appendix to his own paper on 'Stone Seats in the Chancels of Churches,' some observations by Clarke on the same subject (*Archæologia*, x. 316–21). Three years afterwards Clarke returned the compliment by addressing to Denne his 'Observations on Episcopal Chairs and Stone Seats; as also on Piscinas and other appendages to Altars still remaining in Chancels; with a Description of Chalk Church, in the Diocese of Rochester,' which paper, with four plates from drawings by the author, was printed in 'Archæologia,' xi. 317–74. Clarke was elected F.S.A. on 7 April 1796. Other papers from his pen appeared in Britton's 'Architectural Antiquities' (vols. i. and iv.) He also revised and prefaced a work left by his near relative, William Oram, entitled 'Precepts and Observations on the Art of Colouring in Landscape Painting,' 4to, London, 1810. His other works are: 1. 'Observations on the intended Tunnel beneath the river Thames, shewing the many defects in the present state of that projection,' 4to, Gravesend, 1799. The project was that of Ralph Dodd, a well-known engineer, for a subway from Gravesend to Tilbury. Clarke had previously written on the subject in the 'Gentleman's Magazine,' vol. lxviii. pt. ii. pp. 565–7. 2. 'Some Account of the Rise and Progress of Early English Architecture, with descriptional Remarks on the Churches of the Metropolis,'

prefixed to 'Architectura Ecclesiastica Londini,' a series of views by John Coney, George Shepherd, and other artists, of the churches of London, published in folio, 1819, and reissued with a new title-page the following year.

[Gent. Mag. new ser. xvii. 342; Smith's Bibliotheca Cantiana, pp. 153, 210, 211; Cruden's Gravesend, p. 459; Biog. Dict. of Living Authors, 1816.] G. G.

CLARKE, CHARLES COWDEN (1787–1877), author, musician, and lecturer, was born at Enfield, Middlesex, on 15 Dec. 1787, on the site (now occupied by the railway station) of the schoolhouse kept by John Clarke, his father. John Clarke had been a lawyer's clerk at Northampton, and afterwards an usher in a school in the same town, where Charles Lamb's friend George Dyer was his colleague. He died in December 1820. The picturesque front of the Enfield schoolhouse was so fine an example of ornamental brickwork that it has been preserved in the South Kensington Museum. John Keats (*b.* 1795) was a pupil at the elder Clarke's school when six or seven years old, and Charles, a lad of fourteen or fifteen, taught the child almost his first letters, and afterwards taught him to love and appreciate poetry, a fact affectionately attested in Keats's 'Epistle to Charles Cowden Clarke.' Charles Lamb, with whom Clarke was in friendly relationship for many years, took a house at Enfield in 1827, and wrote a humorous letter about the school to Clarke, dated 26 Feb. 1828: 'Traditions are rife here of one Clarke, a schoolmaster, and a runaway teacher named Holmes [i.e. Edward Holmes, one of Keats's fellow-pupils], but much obscurity hangs over it. Is it possible they can be any relations?' While a schoolboy Clarke was passionately devoted to the theatre, and would walk of an evening from Enfield to London and back to witness the performance of Mrs. Siddons, Miss O'Neil, or Edmund Kean. For some time after reaching manhood Clarke continued to live with his father and mother, who retired about 1810 from the school at Enfield, and took a house at Ramsgate. He made, however, frequent visits to London, where two married sisters had settled; had the good fortune to be introduced at a London party to Leigh Hunt, with whose literary and political opinions he completely sympathised; came to know Vincent Novello; met Shelley and Hazlitt at Leigh Hunt's cottage at Hampstead; visited Charles and Mary Lamb when they were staying at Margate; and first appeared in print as a contributor of some essays on 'Walks round London' to Leigh Hunt's 'Literary Pocket Book' in 1820. About the same time Leigh Hunt visited Clarke at Ramsgate before starting for Italy, and in 1821 Clarke introduced himself to Coleridge, whom he met by accident on the East Cliff, Ramsgate. His father's death in 1820 broke up the establishment at Ramsgate: his mother went soon afterwards to live with a daughter in the west of England, and he himself settled in London. He engaged in business as a bookseller and publisher on his own account, but before long entered into partnership as a music publisher with Alfred Novello, Vincent Novello's son.

In the 'Novello circle' Clarke found his wife. On 5 July 1828 he married Mary Victoria (*b.* 1809), the eldest daughter of his friend Vincent Novello, whom he had first met when a little girl at Leigh Hunt's cottage ten years earlier. The honeymoon was spent at Enfield. The marriage was exceptionally happy. For some years the Clarkes lived with the Novello family at Craven Hill Cottage, Bayswater, and a year after the marriage Mrs. Cowden Clarke began her invaluable 'Concordance to Shakespeare's Plays,' produced after sixteen years' labour in 1845. Both husband and wife mixed largely in literary society. Clarke was with William Hazlitt shortly before his death in 1830; the acquaintance with Charles Lamb was strengthened by visits to Enfield or Edmonton. Through the Novellos Clarke came to know musicians like John Cramer and F. B. Mendelssohn, and added after 1830 to his list of acquaintances Douglas Jerrold, Macready, and Charles Dickens.

From 1825 Clarke contributed for some years articles, chiefly on the fine arts and the drama, to the 'Atlas' newspaper and the 'Examiner.' In 1828 he issued 'Readings in Natural Philosophy.' In 1833 he published 'Tales from Chaucer' (new ed. 1870), which was followed in 1835 by the 'Riches of Chaucer' (new ed. 1870), and forms a good example of his love of literature and knowledge of the poets. In 1833 he edited Nyren's 'Young Cricketers' Tutor,' and in 1834 wrote 'Adam the Gardener,' a boys' book.

In 1834 Clarke began the great work of his life—the public lectures on Shakespeare and other dramatists and poets. A taste for lectures was arising, and Clarke won great popularity. His lecturing career, which began in 1834, ended in 1856, his first lecture being delivered at the Mechanics' Institute, Royston, on Chaucer, and his farewell lecture at the Mechanics' Institution of Northampton on Molière. He made a number of friends in nearly every provincial town, and lectured for twenty successive years at the London

Institution. His lectures were most carefully prepared and clearly written in the old-style 'round hand' which Lamb admired, and described as 'the clear, firm, impossible-to-be-mistaken schoolmaster text-hand.' The lecturer had a pleasant, cheery, ruddy face, a charming humour of expression, a clear, pleasant voice, and a heartiness and drollness of manner which won the audience as soon as he appeared. His lectures were the results of long and patient study, and full of acute and subtle criticism. He attracted audiences who never entered a theatre, and stimulated the popular interest in the study of Shakespeare. Without attempting dramatic personation, he was as accomplished a reader as Dickens, and especially skilful in bringing out the comic force of Shakespeare and Molière.

Many of Clarke's lectures were published, and are very readable, even when deprived of the personal charm of delivery. Among these were 'Shakespeare Characters, chiefly those Subordinate' (1863), a storehouse of minute and curious criticism; 'Molière Characters' (1865), a popular sketch for English readers; and also a long series of lectures on 'Shakespeare's Contrasted Characters,' one on 'Shakespeare Numskulls,' four on the 'British Poets,' three on the 'Poets of the Elizabethan Era,' three on the 'Poets of Charles II to Queen Anne,' four on the 'Poets of the Guelphic Era,' three on the 'Poetry by the Prose Writers,' four on the 'Four Great European Novelists: Boccaccio, Cervantes, Le Sage, and Richardson,' four on 'Schools of Painting in Italy,' and others on 'Ancient Ballads' and on 'Sonnet Writers.' In 1859 Clarke published a little volume of original poems called 'Carmina Minima.' In 1863 he edited the poems of George Herbert, and between that year and the date of his death saw through the press new editions of nearly all the English poets. He contributed a series of papers on the English comic poets to the 'Gentleman's Magazine' for 1871.

The joint productions of Charles and Mary Cowden Clarke have been remarkable and important, one of the most valuable being the 'Shakespeare Key: unlocking the treasures of his Style, elucidating the peculiarities of his Construction, and displaying the beauties of his Expression' (1879), forming a valuable supplement to the 'Concordance,' as a sort of index to Shakespeare's works. The editions of Shakespeare's works, with annotations and story of life (1869), and with glossary and chronological table (1864), were reissued in 1875, and under the title of 'Cassell's Illustrated Shakspeare' in 1886. 'Recollections of Writers' (1878) was also a joint work, with many pleasant letters and memoirs of Keats, Leigh Hunt, the Lambs, and other famous men and women. Husband and wife also prepared an illustrated volume, 'Many Happy Returns of the Day; a Birthday Book' (1847; other eds. 1860 and 1869).

In the autumn of 1856 the Novello family (Mr. Alfred and Miss Sabilla) and Mr. and Mrs. Cowden Clarke retired to Nice, where they remained till 1861, and then removed to Genoa, where, after sixteen years of quiet life, enjoying his garden and his books, Clarke died on 13 March 1877. His grave is in the cemetery of Staglieno, near Genoa, with his own charming lines, 'Hic jacet,' inscribed on the stone.

From his youth Clarke had been a great lover of music. In his early days he had a sweet tenor voice, and used to sing Moore's 'Irish Melodies' to his own accompaniment on the pianoforte. Even in later life he would sometimes delight his friends by Canning's 'University of Gottingen,' or some of Hood's verses, and every year a family chorus sang his own song, 'Old May Morning.' At the Villa Novello, near Genoa, a 'Grace,' in strict canon, and a 'Thanksgiving' were daily sung for many years.

[Personal knowledge; Recollections of Writers, by Charles and Mary Cowden Clarke (1878); Athenæum, 24 March 1877; Brit. Mus. Cat.]

S. T.

CLARKE, Sir CHARLES MANSFIELD (1782–1857), accoucheur, son of John Clarke, surgeon, of Chancery Lane, London, and brother of Dr. John Clarke (1758–1815) [q. v.], was born on 28 May 1782, and was educated at St. Paul's School (admitted as 'Charles Clarke,' 22 June 1790), at St. George's Hospital, and the Hunterian School of Medicine. After obtaining the College of Surgeons' diploma and spending two years as assistant surgeon in the army, he adopted midwifery as his speciality in 1804 by his brother's advice, and took part of his brother's practice. He also gave lectures on midwifery, in co-operation with his brother, from 1804 to 1821. For many years he was surgeon to Queen Charlotte's Lying-in Hospital. He received a Lambeth M.D. in 1827, and was admitted M.A. at Corpus Christi College, Cambridge, in 1842. When his brother died Clarke became a leading practitioner in midwifery, and in 1830 was appointed physician to Queen Adelaide, receiving a baronetcy in 1831. He was elected F.R.S. in 1825, and F.R.C.P. in 1836, and became D.C.L. at Oxford in 1845. His only work, of considerable value, was entitled 'Observations on those Diseases of Females which are attended by Discharges,' London, 1814–21, in two parts, second edition 1821–6;

translated into German, 1818–25. He died at Brighton on 7 Sept. 1857. He founded the Milton Prize at St. Paul's School in 1851.

[Pettigrew's Medical Portrait Gallery, 1840, vol. i.; Times, 10 Sept. 1857; Gardiner's Register of St. Paul's School, 199, 433.] G. T. B.

CLARKE, CUTHBERT (*fl.* 1777), writer on agriculture and mechanics, published: 1. 'A Philosophical Investigation of the Origin, Vicissitude, and Power of Steam employed in a Fire-engine,' 1773, 8vo. 2. 'The True Theory and Practice of Husbandry, deduced from Philosophical Researches and Experience' (in the shape of a dialogue between Agricola and Philosophus), together with a small treatise on 'Mechanics,' 1777, 4to.

[Donaldson's Agricultural Biography, p. 63; Brit Mus. Cat.] J. M. R.

CLARKE, EDWARD (*d.* 1630), diplomatist, the 'Ned' Clarke of the state papers, was employed by both Charles and Buckingham, although nominally in the latter's service, on many missions of a questionable nature. In September 1623 he was entrusted by Charles with the secret orders to Lord Bristol, then ambassador at Madrid, for the postponement of the marriage with the infanta. He sat for Hythe in the shortlived parliament of 1625. For an attempted defence of Buckingham he was on 6 Aug. in that year imprisoned by the commons at Oxford. The next year Buckingham endeavoured to persuade the bailiffs and twelve inhabitants who represented the voting power of Bridport to return Clarke; but as they had already returned Sir Richard Strode, one of the duke's nominees, they had promised the second place to Sir Lewis Dyve, although sorry to disoblige the duke (*Cal. State Papers*, Dom. 1625–6, p. 237). Soon afterwards Clarke was busily engaged in spreading the news, which he well knew to be false, that all difficulties in the way of a French alliance were at an end. In 1627 he was sent on a mission to the king of Denmark, then engaged in his disastrous campaign in northern Germany. Clarke met the usual fate of court dependents. In March 1628 he was acting as the king's 'agent' at the town of Rochelle, with a handsome salary and 'allowances for intelligence, and 600*l.* in advance' (*ib.* 1628–9, p. 16). Two months later he accompanied the fleet to Rochelle, but very unwillingly, as he had previously predicted in a letter to Buckingham the certain failure of the expedition (*ib.* 1628–9, pp. 68, 120). While there he managed to offend Buckingham. On his return, 'mightily dejected,' Clarke was denied audience of the duke, and found himself shunned by every one at court (*ib.* 1628–9, p. 134). He attempted to conciliate Buckingham by means of a piteous letter to Secretary Conway, but without success (*ib.* 1628–9, p. 163). He did not long survive his patron, for he was dead before November 1630 (*ib.* 1629–31, pp. 371, 379; cf. *ib.* 1628–9, p. 5).

[Gardiner's Hist. of England, 1603–42, v. 118–121, 415, vi. 68, 160, 185–6; Cal. State Papers, Dom. 1623–5, 1625–6, 1628–9, 1629–31; Lists of Members of Parliament (official return), pt. i. p. 467.] G. G.

CLARKE, EDWARD (1730–1786), traveller and author, son of William Clarke the antiquary (1696–1771) [q. v.], and Anne, daughter of Dr. William Wotton, was born at Buxted, Sussex, where his father was rector, on 16 March 1730. He was taught by his father's curate, Mr. Grierson, and afterwards by Jeremiah Markland [q. v.], then living at Uckfield. He entered St. John's, Cambridge, took his B.A. degree in 1752, was elected a fellow in 1753, and proceeded M.A. in 1755. In 1758 Viscount Midleton presented him to the rectory of Peperharow, Surrey.

Clarke's first publication was a copy of Greek hexameters, on the death of Frederick, prince of Wales, in the 'Luctus Academiæ Cantabrigiensis,' 1751. In 1755 he published 'A Letter to a Friend in Italy, and Verses on reading Montfaucon,' and about the same time he projected, in concert with the learned printer Bowyer, an improvement of Faber's 'Latin Dictionary,' only one sheet of which appeared. In 1760 he went with the Earl of Bristol as chaplain to the embassy at Madrid, and during his two years' residence collected materials for a work, published on his return in February 1762, entitled 'Letters concerning the State of Spain . . . written at Madrid during the years 1760 and 1761,' London, 1763, 4to, pp. 354. It is full of details and statistics.

In 1763 he married Anne, daughter of Thomas Grenfield of Guildford, Surrey, and soon after attended General Johnston to Minorca as chaplain and secretary. He held the same office under succeeding governors, and in 1767 published 'A Defence of the conduct of the Lieutenant-governor of the Island of Minorca, in Reply to a Printed Libel,' London, 8vo. In 1768 he returned to England, and was inducted to the vicarage of Willingdon and Arlington, Sussex. He also succeeded to the rectory of Buxted, his father being permitted to resign in his favour. From alleged dislike to pluralism he now gave up the Peperharow living. His

health was very delicate, and he settled down to a quiet literary life, undertaking the education of Thomas Steele, well known in the Pitt administration, and his brother Robert.

In 1778 he issued 'proposals for printing by subscription, price two guineas, a folio edition of the New Testament in Greek, with selections from the most eminent critics and commentators.' The design met with no response. He died, after gradual decay and paralysis, in November 1786. He left three sons: the Rev. James Stanier [q. v.], Edward Daniel [q. v.], and George, of the royal navy, who was drowned in the Thames in 1805. His only daughter, Anne, was married to Captain Parkinson, who was with Nelson at Trafalgar.

[Clarke's Works; Otter's Life of Edward D. Clarke, i. 41, 51; Monthly Review, vol. xxviii.; Lower's Worthies of Sussex, p. 267; Nichols's Illustr. viii. 537; Nichols's Lit. Anecd. iii. 492, iv. 279, 311, 367, 382, 467, 475, 721, viii. 406.]

J. W.-G.

CLARKE, EDWARD DANIEL, LL.D. (1769–1822), traveller, antiquary, and mineralogist, was born on 5 June 1769 at the vicarage of Willingdon in Sussex. He was the second son of the Rev. Edward Clarke (traveller and author, 1730–1786 [q. v.]), by Anne, daughter of Thomas Grenfield of Guildford, and was a grandson of William Clarke the antiquary (1696–1771) [q. v.] After being instructed by a clergyman at Uckfield, Clarke was sent in 1779 to Tonbridge grammar school. About Easter 1786 he entered Jesus College, Cambridge, as chapel clerk. He read a good deal of English poetry, history, numismatics, and antiquities. He also made some study of natural science, especially mineralogy. On one occasion he won great local applause by the construction of a balloon, which he sent up from his college, bearing a kitten. He graduated B.A. 1790, M.A. 1794 (*Graduati Cantabrig.*) On leaving the university he was engaged at Hothfield in 1790 as tutor to the Hon. Henry Tufton, with whom, in the following year, he made a tour of Great Britain. Clarke published a journal of it, but most of the copies were destroyed or lost soon after publication. During the tour he collected some mineralogical specimens which formed the nucleus of his collection. In July 1792 he proceeded to Italy as a companion to Lord Berwick. He visited Turin, Genoa, Bologna, Florence, Rome, and Naples, keeping a journal, in which, among other items, there is a description of Vesuvius and a lively account of the liquefaction of St. Januarius's blood at Naples. He returned to England 30 Nov. 1793, but was again on the continent from January 1794 till the summer; he went up the Rhine and visited Venice and other Italian cities. While in Italy he collected vases, coins, and minerals. From the summer of 1794 till the autumn of 1796 he was tutor in the family of Sir Roger Mostyn in Wales, and, after that, in the family of Lord Uxbridge. In 1797 he travelled in Scotland, and kept a full journal, but did not perceive the importance of folklore. The superstitions of the islanders of St. Kilda are numerous (he says), but 'it is futile to enumerate all the silly chimeras with which credulity has filled the imaginations of a people so little enlightened.' He had now become a fellow, and also the bursar, of Jesus College, and went to reside there at Easter 1798. At this time he had as a pupil Mr. John Marten Cripps, a young man of independent means. It was arranged that Clarke should accompany Cripps as his companion on a European tour, the latter allowing Clarke a salary. On 20 May 1799 the two friends set out for the north of Europe, accompanied by Malthus (the writer on population) and by William Otter (afterwards bishop of Chichester), Clarke's lifelong friend and biographer.

Clarke was 'feverishly impatient' about his travels. In his journey from Lake Werner to Torneá, which, including a stay at Stockholm, occupied about eighteen days, he was 'never in bed more than four hours out of forty-eight.' Malthus and Otter soon dropped off, but Clarke and Cripps pressed on. Before they left the north of Europe they had completely traversed Denmark, Sweden, Lapland, part of Finland, and Norway, devoting most time to Sweden. At Enontakis in Lapland Clarke launched a balloon, eighteen feet high, which he had made for the diversion of the natives. He spent some time at the university of Upsal, and examined the whole of the mining district of Dalecarlia. All this time he was diligently collecting minerals, plants, drawings, and manuscript maps of much importance. In January 1800 Clarke was at St. Petersburg. In Russia he specially collected plants and seeds, and accumulated about eight hundred specimens of the minerals of Siberia. He was at Taganrok on the Sea of Azov in June 1800. Clarke's constitution was good, but about this time he suffered from illness: 'Plants, minerals, antiquities, statistics, geography, customs, insects, animals, climates, everything I could observe and preserve I have done; but it is with labour and pain of body and mind.' He was delighted with his reception by the Cossacks ('the best fellows upon earth') and the Calmucs. The part of Asia, however, visited by Clarke and Cripps was 'full of

danger and désagrémens.' They penetrated into Circassia, and on reaching the Kuban river found the Tchernomorski and the Circassians at war. On 11 March 1801 Clarke dates a letter from 'The source of the Simois, on Mount Ida, below Gargarus.' He was again in vigorous health, and spent fourteen days 'in the most incessant research, traversing the plain of Troy in all directions.' Two artists, Lusieri and Preaux, accompanied him and made forty drawings. Clarke endeavours to identify the village of Chiblak with Ilium, and maintains that 'the spacious plain lying on the north-eastern side of the [river] Mender and watered by the Callifat Osmack' is the plain where 'all the principal events of the Trojan war' were signalised (see CLARKE, *Travels*, ii. (1812); OTTER, *Life*, ii. 97–100; SCHLIEMANN, *Ilios*, ch. iv.) After visiting Rhodes and other classic regions, he paid a brief visit to Rosetta, and, in June 1801, to Cyprus. In July of that year he was in the Holy Land, at Jerusalem. He visited Galilee, and by October had found his way to Athens. He travelled in the Morea and in northern Greece, Macedon, and Thessaly: he collected more than a thousand Greek coins in gold, silver, and copper, and in the Morea procured several Greek vases. His chief prize was obtained at Eleusis, whence he succeeded in carrying off the colossal Greek statue (of the fourth or third century B.C.) of a female figure, supposed by Clarke to be 'Ceres' (Demeter) herself, but now generally called a 'Kistophoros' (from the mystic *κίστη*, which surmounts the head of the figure). The statue was discovered at Eleusis in 1676 by the traveller Wheler, and several ambassadors had unsuccessfully made applications for its removal. Clarke bribed the waiwode of Athens, purchased the statue, and obtained a firman. Difficulties were then made by the Eleusinian peasants, who were accustomed to burn a lamp before it on days of festival, and believed that the fertility of their cornland would cease when the statue was removed. On 22 Nov. 1801 they were reassured when the priest of Eleusis, arrayed in his vestments, struck the first blow with a pickaxe at the rubbish in which the statue was partially buried. The marble weighed nearly two tons, but Clarke improvised a machine by which it was slowly moved over the brow of the hill of Eleusis to the sea in about nine hours. The Princessa, merchantman, freighted with this statue and with Clarke's other Greek marbles, was wrecked near Beachy Head, not far from the home of Mr. Cripps, whose father saved what he could from the wreck. All the marbles were rescued, but a manuscript of the 'Arabian Nights,' procured by Clarke at Cairo, was greatly damaged, and several cases of his drawings and plants were broken up and their contents dispersed. Clarke presented his 'Ceres' and the other sculptures to the university of Cambridge, and the former was placed in the vestibule of the public library in July 1803. The 'Ceres' and the sculptures are now in the basement of the Fitzwilliam Museum, and constitute one of the two principal divisions of the museum's collection of antiquities. Among Clarke's miscellaneous marbles are a statue of Pan, a figure of Eros, a comic mask, a votive relief to Athene, and other reliefs, and also various sepulchral *stelæ*, &c. In 1809 Clarke published an account of them entitled 'Greek Marbles brought from the Shores of the Euxine, Archipelago, and Mediterranean,' &c. Cambridge, 1809, 8vo. The book was printed at the expense of the university, and contains three engravings of the 'Ceres' by Flaxman and a sketch of Eleusis by Sir William Gell. Clarke justly takes credit for refusing to 'restore' his statues; but his elucidations of them are now of very little archæological value, and the whole collection has been redescribed by Professor Michaelis in his 'Ancient Marbles in Great Britain,' pp. 241–52. In 1802 Clarke had published 'Testimonies of different authors respecting the Colossal Statue of Ceres . . . at Cambridge,' 1802, 8vo. With his visit to Greece Clarke's travels were over. In February 1802 he was in Constantinople, whence he wrote home to say that he had seventy-six cases (and Cripps more than eighty) containing antiquities &c. collected during his wanderings. In October 1802 he left Paris for England. In 1803 the university of Cambridge conferred upon him the degree of LL.D., and the honorary degree of M.A. upon Cripps. In 1805 Clarke was appointed senior tutor of Jesus College, and was occupied there till 25 March 1806, when he married Angelica, fifth daughter of Sir William Beaumaris Rush, bart., a lady by whom he had five sons and two daughters. In December 1805 he had been ordained and instituted to the vicarage of Harlton; about 1809 he was also presented to the rectory of Yeldham in Essex. Both livings he held till his death.

On 17 March 1807 he began to deliver a course of lectures on mineralogy at Cambridge. At the end of 1808 he was appointed to the university professorship of mineralogy, then first established. Clarke was a good speaker, and worked hard to make his lectures a success; he was still lecturing in 1821. In 1819 he published 'The Gas Blowpipe; or, Art of Fusion by burning the Gaseous Con-

stituents of Water: giving the history of the Philosophical Apparatus so denominated; the Proofs of Analogy in its Operations to the nature of Volcanoes; together with an Appendix containing an account of Experiments [by Clarke, upon ninety-six mineral substances] with this Blowpipe,' London, 1819, 8vo (reprinted in Otter's 'Life,' ii. appendix vii). About 1816 Clarke, who had been accustomed to submit many of his minerals to the action of the common blowpipe, fell in with the 'Essai d'un art de fusion à l'aide de l'air du feu, par M. Ehrman, suivi des Mémoires de M. Lavoisier,' Strasburg, 1787, in which is described 'the use of hydrogen and oxygen gases propelled from different reservoirs in the fusion of mineral substances, and in aid of the common blowpipe.' While occupied with this treatise he 'saw accidentally at Mr. Newman's in Lisle Street (Leicester Square) a vessel invented by Mr. Brooke for a different purpose' (cf. Brooke's account of it in Thomson's *Annals of Philos.*, May 1816, p. 367). He set Newman to work upon it with his ideas, and the latter at last produced the gas (or oxy-hydrogen) blowpipe. Clarke subjected some refractory minerals to the action of his instrument, but at last the copper reservoir burst. He then employed the safety cylinder invented by Professor Cumming, and successfully continued his experiments, the results of which he from time to time communicated in the 'Journal of the Royal Institution' and in Dr. Thomson's 'Annals of Philosophy.' An account of Clarke's researches in connection with barytes and the English ores of zinc is given in vol. ii. of Otter's 'Life' (pp. 348–54). He was a member of several geological societies, English and foreign.

In 1810 Clarke published the first instalment of his 'Travels.' The general title of the work is 'Travels in various Countries of Europe, Asia, and Africa.' There are six quarto volumes (1810–23), rather awkwardly denominated 'parts' and 'sections.' The volumes contain numerous illustrations, some from drawings by Clarke. Only twelve chapters of vol. vi. were prepared for the press by the author, the volume being completed and published after his death by his friend, the Rev. Robert Walpole. Some parts of the work appeared in new editions; vol. i. was translated into German by P. C. Weyland (Weimar, 1817, 8vo). The 'Travels' was well received, particularly the earlier volumes. The total sum paid to Clarke for the work was 6,595*l.* On 13 Feb. 1817 Clarke was elected librarian of Cambridge University; but his health had been giving way some time before his death, which took place on 9 March 1822 at the house of his father-in-law in Pall Mall. On 18 March he was buried in the chapel of Jesus College. A monument was erected near his grave by the members of the college, and a bust, executed by Chantrey, was subscribed for by his literary friends. A portrait of Clarke, engraved from a painting by J. Opie, R.A., forms the frontispiece to vol. i. of the 'Travels' and to vol. i. of Otter's 'Life.' Among Clarke's friends were many men of eminence. He had some correspondence with Porson, and with Lord Byron, who spoke highly of the 'Travels.' The letters addressed to Clarke by Burckhardt the traveller are printed in Otter's 'Life,' ii. 276 ff.

Clarke's collection of minerals was purchased after his death by the university of Cambridge for 1,500*l.* The manuscripts procured by him during his travels were sold (together with some scarce printed books) during his lifetime to the university of Oxford, the offer for them being made in 1808. An account of the manuscripts was afterwards drawn up by Dean Gaisford ('Catalogus, sive Notitia Manuscriptorum quæ a cel. E. D. C. comparata in Bibliotheca Bodleiana adservantur,' &c. 1812, &c. 4to. University Press). Clarke disposed of his Greek coins in 1810, for the moderate sum of a hundred guineas, to Richard Payne Knight, who speaks of them as a 'very valuable addition' to his collection; they probably found their way to the British Museum as part of the Payne Knight bequest.

In addition to the writings already enumerated, Clarke was the author of: 1. 'Le Rêveur; or, the Waking Visions of an Absent Man' (a periodical work begun by Clarke in September 1796; twenty-nine parts were collected and printed in 1797, but the copies were injured and could not be made up for publication). 2. 'The Tomb of Alexander, a dissertation on the Sarcophagus brought from Alexandria, and now in the British Museum,' Cambridge, 1805, 4to. 3. 'A Methodical Distribution of the Mineral Kingdom,' Lewes, 1806, folio. 4. 'A Letter addressed to the Gentlemen of the British Museum,' Cambridge, 1807, 4to. 5. 'A Letter to H. Marsh in reply to certain observations contained in his pamphlet relative to the British and Foreign Bible Society,' Cambridge, 1812, 8vo. 6. Two papers in the 'Archæologia' for 1817—(*a*) On Celtic Remains discovered near Sawston, (*β*) On some Antiquities found at Fulbourn, Cambridgeshire. 7. 'On the Composition of a dark Bituminous Limestone from the parish of Whiteford in Flintshire,' Geological Society, 1817. 8. 'A Syllabus of Lectures in Mineralogy, containing a Methodical Distribution

of Minerals,' 2nd edit. London, 1818, 8vo; 3rd edit. Cambridge, 1820, 8vo. 9. 'A Letter to Mr. Archdeacon Wrangham on the character and writings of Sir G. Wheler, knight, as a traveller,' 1820 (only fifty copies printed; reprinted in Wrangham's 'Life of Zouch' and in Otter's 'Life of Clarke,' vol. ii. appendix). 10. Three papers in vol. i. of the Transactions of the Philosophical Society at Cambridge (founded 1821). 11. 'Observations on the Lituus of the Antient Romans' (from the 'Archæologia,' vol. xix.), London, 1821, 4to. 12. Papers in Thomson's 'Annals of Philosophy,' enumerated in Otter's 'Life,' ii. appendix ix.

[Otter's Life and Remains of E. D. Clarke, 2 vols. London, 1825, 8vo; Clarke's Works; Gent. Mag. 1822, vol. xcii. pt. i. pp. 274–6; Nichols's Lit. Illustr. ii. 844, iii. 773, vi. 820, viii. 53; Lit. Anecd. iv. 389–91, 721; Michaelis's Ancient Marbles in Great Britain (1882), pp. 117–18, 241–52; Brit. Mus. Cat.] W. W.

CLARKE, EDWARD GOODMAN (*fl.* 1812), physician, was born in London. He was a pupil of Mr. Cline, sen., at the same period with Astley Cooper, but on his father's death he bought a commission in the 1st foot. Going to the West Indies, he married Miss Duncan, his colonel's daughter, but relapsed into intemperate habits, and took to writing as a refuge from starvation. He was admitted M.D. at Aberdeen on 24 Oct. 1791, and licentiate of the London College of Physicians in 1792. He was appointed a physician to the army by the influence of Cline and Astley Cooper, but did not mend his habits, and finally died of diseased liver. He wrote: 1. 'Medicinæ Praxeos Compendium,' 1799. 2. 'The Modern Practice of Physic,' 1805. 3. 'Conspectus of the London, Edinburgh, and Dublin Pharmacopœias,' 1810. 4. 'The New London Practice of Physic,' British Museum copy marked seventh edition, 1811 (a much enlarged edition of 2). In it he manifests very little knowledge of disease; he still advocates inoculation as the best remedy for small-pox, and mentions vaccination slightingly.

[Munk's Coll. of Phys. 1878, ii. 420; Clarke's Works; Life of Sir Astley Cooper, 1843, i. 146–8.] G. T. B.

CLARKE, GEORGE (1660–1736), politician and virtuoso, was the son of Sir William Clarke [q. v.], secretary at war during the Commonwealth and to Charles II, who died of wounds sustained in the sea fight off Harwich 4 June 1666, and of Dorothy, daughter and heiress of Thomas Hyliard, of Hampshire, who, after her first husband's death, married Samuel Barrow, physician in ordinary to Charles II. On her death in August 1695, she was buried in Fulham church, whereupon her only son, George, erected a monument to her in its south aisle. Clarke took the degree of B.A. at Oxford on 27 June 1679, being then a member of Brasenose College; but in November of the following year he was elected to a fellowship at All Souls, when he 'showed brisk parts in the examination.' He retained this prize for the whole of his after life, a period of fifty-six years; probably for the same reason that Matthew Prior kept his fellowship at St. John's College, Cambridge, in order that whatever happened in politics he might have a secure retreat from adversity. Clarke's other degrees were M.A. on 18 April 1683, B.C.L. on 28 April 1686, and D.C.L. on 12 July 1708. He plunged into politics in 1685, taking the side of toryism, but with sufficient moderation to retain the friendship of his opponents and to attract the animosity of the fiercer spirits on his own side who allied themselves with Jacobitism. He was famed for the courtliness of his manners, and was respected for his architectural taste as well as for his zeal in enriching the university in which the greater part of his life was passed. His first election as member for the university of Oxford was on 23 Nov. 1685, but he never sat in that parliament, as the house was prorogued until it was dissolved. After remaining out of parliament for many years, he was returned at the general election in May 1705 for the Cornish borough of East Looe, probably through the influence of the family of Godolphin. On the meeting of the house there ensued a fierce contest between the whigs and the tories for the office of speaker, and as Clarke voted for the tory candidate, he was immediately ejected from all his places by the whig ministry, 'and this,' says Tom Hearne, 'is what all must expect that vote honestly and conscientiously.' After this parliament he again remained in private life for some years, but at a bye election he was returned for the university of Oxford (4 Dec. 1717), and he continued to represent it until his death. The Jacobite section of the constituency were not satisfied with his conduct, and at the general election in 1722 they put forward Dr. King, the principal of St. Mary Hall, as their champion. The voting showed Bromley 337, Clarke 278, and King (who was defeated) 159, whereupon Hearne entered in his diary the savage note: 'I heartily wish Dr. King had succeeded, he being an honest man and very zealous for King James, whereas Clarke is a pitiful, proud sneaker, and an enemy to true loyalty, and was one of those

that threw out the bill against occasional conformity in Queen Anne's time, and not only so, but canvassed the court to lay the bill aside . . . for which reason he was afterwards put by for that borough' of East Looe. This extract displays the depth of the animosity of the Jacobites against Clarke, but the reason given for his rejection from his Cornish seat could not have been correct, as the struggle over occasional conformity took place in the previous parliament. Clarke acted as judge advocate-general from 1684 to 1705, and as secretary at war from 1692 to 1704. For several years he was secretary to Prince George of Denmark, the husband of Queen Anne, and from May 1702 to October 1705 he held the post of joint secretary to the admiralty, but in the last-mentioned year he was deprived, as already stated, of all his preferments. On the return of his party to power he obtained the position of lord of the admiralty, and held it until the death of Queen Anne, when he retired from official life and devoted himself to his parliamentary duties and the improvement of his university. He died on 22 Oct. 1736 in his seventy-sixth year, and was buried in the chapel of All Souls College. His epitaph was placed on the south wall of that edifice; his bust is in the college library, with the busts of twenty-three other fellows. Clarke was universally recognised by his contemporaries as a virtuoso and man of taste. Pope, in a letter to Jervas (29 Nov. 1716), speaks of his good fortune at Oxford in being 'often in the conversation of Dr. Clarke,' and Horace Walpole preserves the fact that through the sale to Clarke of some small copies of Raphael's cartoons Jervas obtained the means of visiting Paris and Italy. At Oxford the influence of Clarke's energy and taste was felt in all directions. He gave to Brasenose College in 1727 a statue-group of Cain and Abel, a leaden replica of an Italian group, which he purchased in London, and it remained in the centre of the quadrangle until about 1880. He assisted Dr. Charlett in placing statues of Queens Mary and Anne in front of University College, and over the gateway next the second court of the last college his arms may still be seen. To Queen's he gave portraits of six English queens, for Christ Church he designed their new library, and in 1732 he erected in the cathedral a memorial of Dean Aldrich. A gift of books was made by him to the Bodleian Library in 1721, and between 1721 and 1736 he presented numerous pictures to the picture gallery, including portraits of Montaigne, Grotius, Dryden, and Ben Jonson. But the foundations of All Souls and Worcester were those which he chiefly aided. He took a leading part in the restoration of the chapel of the former college, enriching it with a 'costly marble entablature,' and he built at his own cost new lodgings for its warden, on condition that he might occupy them himself until his death, when it turned out that he had left the furniture and pictures in the rooms for the use of the warden for the time being. The hall of the same college was built under his direction from a plan which he had approved, and he gave the wainscot and the chimneypiece. The arched roof of stone in the buttery of All Souls was erected from his designs. In consequence of the intestine quarrels in this college he left a large share of his wealth to Worcester College. With Clarke's gifts to that institution nine sets of rooms were constructed, six fellowships and three scholarships were founded, and its new library and chapel were completed. He also enriched it with a choice collection of books and manuscripts, including the original designs of Inigo Jones for the erection of Whitehall. Of the sixty manuscripts belonging to Worcester College which are described in H. O. Coxe's 'Catalogue of the Manuscripts in the Oxford Colleges,' ii. 17, nearly all belonged to Clarke. Many of them relate to the civil war, and were collected by his father while secretary to Monck and his council. To All Souls he also left the sum of 1,000*l.* for the restoration of the college front, and to Stone's Hospital, an institution which has recently been demolished, he gave a similar amount. Several of his letters are included in the Ballard MSS. and among the manuscripts of the Marquis of Ormonde (*Hist. MSS. Comm.* 7th Rep.), and for further particulars of him 'A true copy of the last will and testament of George Clarke,' 1737, should be consulted.

[Burrows's All Souls, pp. 267–394; Wood's Antiquities of Oxford (Gutch), ii. pt. ii. 946–69; Wood's Colleges and Halls (Gutch), 157–639, and appendix, 195–9; Hearne's Collections (ed. Doble), i. 60; Pope's Letters (ed. 1872), viii. 23; Rel. Hearnianæ (1857), ii. 481–3, 770; Luttrell's State Affairs (1857), v. 176, 605, vi. 633, 666; Faulkner's Fulham, pp. 82–5, 156; Historical Reg. for 1736, diary, p. 56.] W. P. C.

CLARKE, GEORGE (1796–1842), sculptor, was a native of Birmingham, where he enjoyed a large practice as a sculptor and modeller. In 1821 he exhibited for the first time at the Royal Academy, sending a bust of Samuel Parr. He continued to exhibit at intervals up to 1839, among the busts sent by him being those of Macready, Rev. Dr. Maltby, Sir Charles Cockerell, Rammohun Roy, the Earl of Guilford, John Spottiswoode, Lady Burrell, Colonel Thompson, M.P.

for Hull, and others. For a considerable portion of this period he resided in London. He modelled a colossal bust of the Duke of Wellington, and executed the statue of Major John Cartwright, M.P., the champion of radical reform [q. v.], which was set up in 1831 in Burton Crescent, in front of the house in which Cartwright died, and is generally considered to be his best work. Clarke, who had earned the name of the 'Birmingham Chantrey,' was engaged by the committee to cast the foliage on the capital of the Nelson column in Trafalgar Square. He had succeeded in completing two of the leaves, a very arduous task, when, on 12 March 1842, he was seized with sudden illness, while in a shop at Birmingham, whither he had returned, and died in a very short time, aged 46, leaving a large family totally unprovided for. He showed great promise as an artist, and would probably have risen to some eminence in his profession.

[Redgrave's Dict. of English Artists ; Graves's Dict. of Artists, 1760–1880 ; Gent. Mag. new ser. xvii. 453 ; Examiner, 19 March 1842 ; Birmingham Advertiser, 17 March 1842 ; Nagler's Künstler-Lexikon ; Royal Academy Catalogues.]

L. C.

CLARKE, HARRIET LUDLOW (*d.* 1866), artist and wood engraver, was the fourth daughter of Edward Clarke, a solicitor in London. Having a turn for art, and wishing to earn an independent living, she adopted about 1837 the practice, unusual for a woman, of engraving on wood. She attracted the notice of William Harvey, the eminent wood engraver, and in 1838 executed a large cut from his design in the 'Penny Magazine.' By the help of his instruction, and by her own industry, she was enabled to realise a considerable financial reward for her labours, and this she employed on the erection of some model labourers' dwellings at Cheshunt. Among her numerous friends she counted Mrs. Jameson, for whom she executed some of the illustrations to 'Sacred and Legendary Art.' Not satisfied with her success in this department of art, she aspired to become a designer and painter on glass, and laboured hard by constant study at home and abroad to master the principles of this art. She was assisted in her endeavours by Mr. Wailes of Newcastle, himself a successful artist in stained glass. About 1851 she executed a window in St. Martin's Church, Canterbury, for the Hon. Daniel Finch, who was then engaged in the restoration of that ancient edifice ; it represents St. Martin dividing his cloak with a beggar. From 1852 to 1854 she was employed on two windows, commissioned by Mr. Henry Berens, for the new church of Sidcup, near Foot's Cray in Kent, and on that gentleman's death she received a further commission for a window in the same church, erected by subscription, to his memory. She executed for the queen a large window in the church of North Marston, Buckinghamshire, to commemorate the bequest to her majesty by Mr. Neald of an estate in that parish. The Rev. Robert Moore employed her to execute a large window in the north-west transept of Canterbury Cathedral, representing the history of St. Thomas à Becket. She prepared full-sized cartoons in colour for this, but failing health prevented her from executing her designs on glass, which were carried out by Mr. Hughes of Frith Street, Soho, the window being put up in May 1863. From this time Miss Clarke was prevented by increasing ill-health and suffering from pursuing her artistic professions. She died 19 Jan. 1866, at Cannes. Her work shows considerable talent, and her industry was indefatigable, but she was deficient in real genius and originality. Besides the windows mentioned, there is a small memorial window by her in the aforesaid church of St. Martin's at Canterbury.

[Gent. Mag. 1866, 4th ser. i. 436 ; private information.]

L. C.

CLARKE, HENRY (1743–1818), mathematician, was born at Salford in 1743, and baptised 17 April. He was educated at the Manchester grammar school ; was very precocious, and at the age of thirteen became assistant in the academy of Aaron Grimshaw, a quaker at Leeds. Here he made the acquaintance of Priestley. After a brief partnership with Robert Pulman, a schoolmaster at Sedbergh, he travelled on the continent, and returned to settle as a land surveyor at Manchester. On 2 April 1766 he married Martha Randle of the same place. He again became a schoolmaster, and the rest of his life was spent in various educational posts. He first had a 'commercial and mathematical' school in Salford, giving lectures on astronomy and other scientific subjects. In 1783 he became 'prælector in mathematics and experimental philosophy' in the 'College of Arts and Sciences' at Manchester, a body anticipating the Royal Institution, which only lasted a few years. Clarke's school was not profitable, and in 1788 he was an unsuccessful candidate for the mastership of a school at Stretford, worth 60*l.* a year. Some time before 1793 Clarke moved to Liverpool, and, after returning to Manchester, was at Bristol from 1799 till 1802.

He was in that year appointed professor of history, geography, and experimental philosophy at the military college at Great Marlow (removed in 1812 to Sandhurst). In the same year he was made LL.D. by the university of Edinburgh. He retired on a pension in 1817, and died at Islington, 30 April 1818.

Clarke was a frequent contributor to mathematical journals, especially to the 'Ladies' Diary,' then edited by Hutton, from 1772 to 1782. He was a candidate for a fellowship of the Royal Society in 1783, but rejected by the influence of Sir Joseph Banks, then president. Horsley (afterwards bishop), in a speech directed against Banks, complains especially of this case, and speaks of Clarke as an 'inventor' in mathematics. Clarke's works are: 1. 'Practical Perspective,' 1776 (for the use of schools). 2. 'The Rationale of Circulating Numbers,' 1777. 3. 'Dissertation on the Summation of Infinite Converging Series with Algebraic Divisors' (translated from Lorgna), 1779, with appendix. John Landen [q. v.] attacked this in a pamphlet, on the ground that the method was contained in Simpson's 'Mathematical Dissertations.' Clarke replied in a 'Supplement' (1782), and to a further attack in 'Additional Remarks,' 1783. The controversy is noticed in Hutton's 'Mathematical Dictionary' (under 'Landen'). Clarke was attacked in the 'Monthly Review' for 1783, and defended by Horsley (see above). 4. 'The School Candidates,' a prosaic burlesque, 1788. This is a squib upon the election to the Stretford school. Clarke appears also to have published two pieces, 'The Pedagogue' and 'The College,' of similar character, about the same time. 5. 'Tabula Linguarum,' 1793 (tables of declension and conjugation in forty languages, a book of antiquated philology). 6. 'Tachygraphy, or Shorthand improved' (founded on Byrom's system), before 1800. 7. 'The Seaman's Desiderata,' 1800 (tables for calculating longitude, &c.) 8. 'Animadversions on Dr. Dickson's translation of Carnot's reflections on the Theory of the Infinitissimal [*sic*] Calculus,' 1802. 9. 'Abstract of Geography,' 1807 (only published number of a projected series of school-books for the Marlow College). 10. 'Virgil revindicated,' 1809, an answer to a tract by Horsley on Virgil's 'Two Seasons of Honey.'

Clarke projected many other books, noticed by Mr. Bailey. He drew some plates for Whitaker's 'History of Manchester.' He was a man of wide knowledge, versatile talents, and great industry. He left a widow, and was survived by two sons and four daughters out of seventeen children.

[Gent. Mag. 1818, i. 465; Life by Mr. J. E. Bailey, prefixed to a reprint of the School Candidates (1877), where all available information has been most carefully collected; see also Hutton's Mathematical Dictionary (under 'Circulating Numbers' and 'Landen'); and article by T. T. Wilkinson in Memoirs of Manchester Lit. and Phil. Soc. xi. 135–7.] L. S.

CLARKE, HEWSON (1787–1832?), miscellaneous writer, born in 1787, was apprenticed at an early age to Mr. Huntley, chemist and druggist, Gateshead. There he contributed to the 'Tyne Mercury' a series of papers, afterwards enlarged and published in the 'Saunterer' (Newcastle, 1805, 2nd ed. 1806). This brought him local fame and some influential friends, and led to a sizarship in Emmanuel College, Cambridge. His university life was very irregular; he left without a degree, and went to London, where he edited the 'Scourge,' a monthly publication, contributed to the 'Satirist,' and engaged in miscellaneous literary work. He attacked characters so different as Joanna Southcote and Lord Byron. The first 'being a prophetess was fair game for any one to shoot at,' so Joanna's friends reported him to have said, while she herself stated the libel to have been that 'I attended Carpenter's chapel, called the house of God, dressed in diamonds, and fell in love with the candle-snuffer, a comely youth, and went away with him, &c.' (*An Answer to Thomas Paine, &c.*, 1812, pp. 51 et seq.) Clarke libelled Byron in the 'Satirist' for over a year. 'For no reason that I can discover,' says Byron, in the postscript to the second edition of 'English Bards and Scotch Reviewers,' 'except a personal quarrel with a bear kept by me at Cambridge, to sit for a fellowship, and whom the jealousy of his Trinity contemporaries prevented from success.' In that work Clarke is twice mentioned, and once with reference to a poem of his on 'The Art of Pleasing,' his character is thus described:—

> There Clarke, still striving piteously 'to please,'
> Forgetting dogg'rel leads not to degrees,
> A would-be satirist, a hired buffoon,
> A monthly scribbler of some low lampoon,
> Condemn'd to drudge, the meanest of the mean,
> And furbish falsehoods for a magazine,
> Devotes to scandal his congenial mind;
> Himself a living libel on mankind.

Despite Byron's judgment, Clarke's writings prove him to have been a man of considerable ability. His other works were: 'An impartial History of the Naval, Military, and Political Events in Europe, from the commencement of the French Revolution to the entrance of the Allies into Paris, and the conclusion of a

general peace' (2 vols. Bungay, 1815; new edition, 3 vols. London, 1816); 'The Cabinet of Arts' (by Clarke and John Dougall, 1825?); 'A continuation of Hume's History of England' (2 vols. 1832). There is considerable doubt as to the exact time of Clarke's death. Mackenzie in 1827 asserts that he was already dead,' unnoticed and unlamented,' but the continuation of Hume (which is brought down to William IV) seems to disprove this.

[Mackenzie's History of Newcastle-upon-Tyne (Newcastle, 1827), ii. 760; Preface to the Saunterer; English Bards and Scotch Reviewers; Biog. Dict. of Living Authors, 1816; Brit. Mus. Cat.] F. W–T.

CLARKE, JACOB AUGUSTUS LOCKHART (1817–1880), anatomist, was born in 1817. His father dying early, young Clarke was brought up by his mother in France. On returning to England he chose the medical profession, to which his elder brother and grandfather belonged, and studied at Guy's and St. Thomas's Hospitals. Having obtained the diploma of the Apothecaries' Society, he began practice at Pimlico, living with his mother. He became devoted to microscopical research on the brain and nervous system, and applying a new method ('which has revolutionised histological research,' *Lancet*, 1880, i. 189), and proceeding with extreme care and thoroughness, he established many new facts of structure which had important bearings on the physiology and pathology of the nervous system. His first paper, 'Researches into the Structure of the Spinal Cord,' was received by the Royal Society on 15 Oct. 1850, and published in their 'Transactions' for 1851. It was illustrated, like many of his subsequent papers, by extremely accurate and valuable drawings by himself, and these have been subsequently reproduced in numerous works. Few men have ever done so much original work while occupied with general medical practice, as his successive papers in the Royal Society's 'Transactions' and 'Proceedings,' the 'Medico-Chirurgical Transactions,' the 'Journal of the Microscopical Society,' Beale's 'Archives of Medicine,' &c., testify. He received the royal medal of the Royal Society in 1864, and in 1867 he was elected an honorary fellow of the King and Queen's College of Physicians, Ireland. Late in life he attended St. George's Hospital and qualified as a surgeon, still later obtained the M.D. St. Andrews (1869), and became a member of the London College of Physicians (1871), and entered upon consulting practice in nervous diseases. He became physician to the Hospital for Epilepsy and Paralysis, but gained no great amount of practice, probably owing to his retired habits, and his having published no book by which the public could judge of his work. He died on 25 Jan. 1880 of phthisis.

The 'Lancet' describes him as 'a man single of purpose, of noble independence and honesty, wholly free from ambition, and wanting in that knowledge of the world necessary for making way in it.' Besides the memoirs above referred to, for lists of which see 'Royal Society's Catalogue of Scientific Papers,' vols. i. and vii., and 'Catalogue of the Library of the Medico-Chirurgical Society,' 1879, Clarke wrote the articles on affections of the muscular system, on diseases of nerves, and on locomotor ataxy in Holmes's 'System of Surgery,' 1870.

[Lancet, Medical Times, and British Medical Journal, 31 Jan. 1880.] G. T. B.

CLARKE, JAMES (1798–1861), antiquary, of Easton in Suffolk, born in 1798, was a diligent collector of antiquities of various kinds, particularly of those found in his own county. He became a member of the British Archæological Association in 1847, and took great interest in its proceedings. He was a frequent exhibitor at its meetings of coins and other antiquities, of which he contributed short notices to the pages of its journal, none, however, of great importance. Among his communications may be mentioned the following: Various pennies of Henry III, mostly of the London mint, found at the base of the barbican of Framlingham Castle (*Journ. Brit. Arch. Assoc.* vi. 452); various coins found at Brandeston, Letheringham, and Easton (*ib.* x. 90); coins of Charles II found at Earlsham, and medals of Charles I from Halesworth (*ib.* x. 190); coins of Edward III, Henry VIII, Elizabeth, and Alexander of Scotland found in Suffolk (*ib.* xiii. 348); account of a Roman vault at Rosas Pit, containing urns, bones, &c. (*ib.* viii. 160); three rubbings of brasses and a notice of mural paintings in Easton Church (*ib.* x. 179, 180). Other communications relate to seals, rings, &c. In 1849 Clarke published an odd little volume in verse, entitled 'The Suffolk Antiquary; containing a brief sketch of the sites of ancient castles, abbeys, priories . . . also notices of ancient coins and other antiquities found in the county . . . concluding with a petition for calling in all defaced coins, and other changes to quiet the public mind,' by J. Clarke, Woodbridge and Framlingham, 1849, 12mo (pp. 1–48). It contains some scraps of local information, but is justly described by its author as 'doggerel rhyme.' Clarke's last ex-

hibition at the association was made in April 1861. For some time previously his health had been failing, and he died on 25 Sept. of that year at the age of sixty-three.

[Journal of Brit. Archæol. Assoc. vol. xviii. (1862), Proceedings, pp. 367–8; Clarke's Suffolk Antiquary.] W. W.

CLARKE, JAMES FERNANDEZ (1812–1875) medical writer, was born at Olney, Buckinghamshire, in 1812. His father and grandfather were prosperous lace merchants. He was much influenced by the nonconformist associations of Olney, and when a schoolboy in London went regularly to hear Edward Irving preach. After one or two brief apprenticeships, in 1828 he was placed under C. Snitch, a general practitioner, in Brydges Street, Covent Garden. Here he managed to get the run of Cadell's library in the Strand, and picked up a large general acquaintance with literature and literary people. In October 1833 he entered as a student at Dermott's Medical School in Gerrard Street, Soho. For a time he acted as Dermott's amanuensis, and afterwards aided Ryan in the short-lived 'London Medical and Surgical Journal.' In 1834 a report by Clarke of a case of Liston's pleased the latter, and led to his introducing him to Wakley, editor of the 'Lancet,' who was then in want of help and engaged Clarke at once. He became a skilled clinical reporter at hospitals, and also was for many years the reporter of numerous medical societies, encountering in both capacities much opposition, but his good judgment kept him out of most of the broils in which the 'Lancet' was involved. For thirty years he was in the service of the 'Lancet,' but at the same time carried on a laborious practice in Gerrard Street, having become a member of the College of Surgeons in 1837. In 1852, 160 members of the medical profession presented him with an inkstand and a service of plate worth 260*l.* as a testimonial for his literary services to the profession.

Clarke was a very hard worker, a model of punctuality, rarely left town or took a holiday, and lived in the same house for nearly forty years. He had a great fund of anecdote. On ceasing to write for the 'Lancet,' after more than thirty years' service, he published his reminiscences in the 'Medical Times and Gazette.' These were brought out in 1874 as 'Autobiographical Recollections of the Medical Profession.' They give many valuable records of medical men and the state of society in his time, including also numerous anecdotes of literary men and public characters. He died on 6 July 1875

[Medical Times and Gazette and Lancet, 17 July 1875; Clarke's Autobiographical Recollections, 1874; see also British Medical Journal, 1875, ii. 115, 149, in reference to Clarke's dismissal from the Lancet, 'caused by an act impossible to be passed over.'] G. T. B.

CLARKE, JAMES STANIER (1765?–1834), author, eldest son of the Rev. Edward Clarke (1730–1786) [q. v.] and brother of the Rev. Edward Daniel Clarke [q. v.], was born at Minorca, where his father was at the time chaplain to the governor. Having taken holy orders, he was in 1790 appointed to the rectory of Preston in Sussex. He afterwards, February 1795, entered the royal navy as a chaplain; and served, 1796–9, on board the Impetueux in the Channel fleet, under the command of Captain John Willett Payne [q. v.], by whom he was introduced to the Prince of Wales. It was the end of his service afloat, for the prince appointed him his domestic chaplain and librarian, a post which he held for many years, during which time he devoted himself assiduously to literary pursuits. His connection with the navy, short as it was, gave a fixed direction to his labours. Already, in 1798, he had published a volume of 'Sermons preached in the Western Squadron during its services off Brest, on board H.M. ship Impetueux' (1798, 8vo; 2nd edit. 1801); and, in conjunction with Mr. J. McArthur, a purser in the navy and secretary to Lord Hood at Toulon, had started the 'Naval Chronicle,' a monthly magazine of naval history and biography, which ran for twenty years, and which, so far as it treats of contemporary events or characters, is of a very high authority. In 1803 he published the first volume, in 4to, of 'The Progress of Maritime Discovery,' a work which did not receive sufficient encouragement, and was not continued. He issued in 1805 'Naufragia, or Historical Memoirs of Shipwrecks' (3 vols. 12mo); and in 1809, in collaboration with Mr. McArthur, the 'Life of Lord Nelson' (2 vols. 4to; 2nd edit. 1840, 3 vols. 8vo). Two copies were printed on vellum and finely bound; one of these was burnt, and the other is now in the British Museum (see *Notes and Queries*, 3rd ser. viii. 264). It is by this great work that he is most generally known—a work, great not only in size, but in conception, but which loses much of the value it should have had from the lax way in which it is written; official as well as private letters and documents having been garbled to suit the editor's ideas of elegance, and hearsay anecdotes mixed up indiscriminately with more authentic matter. Of this faulty execution Clarke must bear the blame, for it was un-

derstood that while McArthur supplied the material, Clarke supplied the literary style. In 1816 he published a 'Life of King James II, from the Stuart MSS. in Carlton House' (2 vols. 4to). The work is valuable on account of its containing portions of the king's autobiography, the original of which is now lost. Otherwise it is a servile attempt to portray James II in heroic colours. It obtained for its author from the prince the title of historiographer to the king. Besides the works already named, he edited Falconer's 'Shipwreck,' with life of the author and notes (1804, 8vo), which ran through several editions, and Lord Clarendon's 'Essays' (1815, 2 vols. 12mo).

In 1805 he took the degree of LL.B. at Cambridge, and in 1816 the further degree of LL.D. was conferred on him *per lit. reg.* He was also a fellow of the Royal Society, was installed canon of Windsor, 19 May 1821; and was deputy clerk of the closet to the king. He died on 4 Oct. 1834.

[Gent. Mag. (1835), new series, iii. 328; Le Neve's Fasti, ed. Hardy, iii. 414; Gardiner and Mullinger's Introd. to Engl. Hist. p. 366; Ranke's Hist. of England, vi. app.] J. K. L.

CLARKE, JEREMIAH (1669?–1707), musical composer, is said to have been born in 1669 (though probably the date should be earlier), but nothing is known of his parentage or early history, save that he studied at the Chapel Royal under Dr. Blow [q. v.] On leaving the chapel he was for a short time organist of Winchester Chapel, but the dates of his stay there cannot now be ascertained, as no lists of the college organists have been preserved. In 1693 Blow resigned to him the posts of almoner and master of the choristers at St. Paul's, and on 6 June 1699 he was admitted to his year of probation as vicar choral, though he was not fully admitted until 3 Oct. 1705 'post annum probationis completum,' no explanation appearing in the chapter records for the long interval which had elapsed. On 7 July 1700, Clarke and Croft [q. v.] were sworn gentlemen extraordinary of the Chapel Royal, 'and to succeed as organists according to merit, when any such place shal fall voyd.' On 25 May 1704 another entry in the Cheque Book records that the two composers were sworn 'joyntly into an organist's place, vacant by the death of Mr. Francis Pigott.' Some time previous to these appointments Clarke began a connection with the theatre. He wrote music for D'Urfey's 'Fond Husband' (licensed 15 June 1676)—probably for the revival at the Haymarket, 20 June 1707; for Sedley's version of 'Antony and Cleopatra' (licensed 24 April 1677); 'Titus Andronicus,' altered by Ravenscroft (1687); Settle's 'World in the Moon' (1697, in collaboration with Daniel Purcell); D'Urfey's 'Campaigners' (1698); Peter Motteux's 'Island Princess' (1699, in collaboration with Daniel Purcell and Leveridge); D'Urfey's 'The Bath, or the Western Lass' (1701); Manning's 'All for the Better' (1732); the revival of Howard's 'Committee' (1706); and D'Urfey's 'Wife for any Man,' a play of which Clarke's songs are the only record, but which was produced between 1704 and 1707. Besides the above, Clarke wrote an ode on the union of the king and parliament, an ode in praise of the Barbadoes, a cantata ('The Assumption'), and many single songs. He was the original composer of Dryden's ode 'Alexander's Feast,' which was produced at Stationers' Hall on 22 Nov. 1697. In 1700 he joined Blow, Piggott, Barrett, and Croft in producing a little volume of 'Ayres for the Harpsichord or Spinett,' in which he is styled 'Organist of St. Paul's Cathedral and Composer of the Musick used in the Theatre Royal.' According to a note in the 'Registrum Eleemosynariæ D. Pauli Londinensis' (1827) he was also music-master to Queen Anne. In 1699 a prize of two hundred guineas was offered for a musical work, but Clarke declined to compete, giving as a reason that the judges were to be noblemen. The story of his end, as told by Hawkins and Burney, is somewhat romantic. They relate that he cherished a hopeless passion for a lady of high position, and, falling into a state of melancholy, resolved to kill himself. While riding near London he went into a field where there was a pond, and tossed up to decide whether he should drown or shoot himself. The coin fell with its edge imbedded in the clay, so Clarke returned to London, where, after a short time, he committed suicide by shooting himself in his house in St. Paul's Churchyard, on the site of the present chapterhouse. Unfortunately, the story of this romantic attachment is contradicted by a contemporary broadsheet which seems to have escaped the notice of his biographers. It is a large single sheet, entitled 'A Sad and Dismal Account of the Sudden and Untimely Death of Mr. Jeremiah Clark, one of the Queen's Organists, who Shot himself in the Head with a Screw Pistol, at the Golden Cup in St. Paul's-Church-Yard, on Monday Morning last, for the supposed Love of a Young Woman, near Pater-noster-Row.' The account states how Clarke, a bachelor with a salary of over 300*l.* a year, about nine o'clock 'Monday morning last' was visited by his father and some friends, 'at which he seem'd

to be very Chearful and Merry, by Playing on his Musick for a considerable time, which was a Pair of Organs in his own House, which he took great Delight in,' and after his father had gone returned to his room, when, between ten and eleven o'clock, his maid-servant heard a pistol go off in his room, and running in found that he had shot himself behind the ear. He died the same day about three o'clock. 'The Occasion . . . is variously Discours'd; some will have it that his Sister marrying his Scholar [Charles King], who he fear'd might in time prove a Rival in his Business, threw him into a kind of melancholy Discontent; and others (with something more Reason) impute this Misfortune to a young Married Woman near Pater-Noster-Row, whom he had a more than ordinary respect for, who not returning him such suitable Favours as his former Affections deserv'd, might in a great Measure occasion dismal Effects.'

Very curious discrepancies exist as to the exact date when Clarke shot himself. Burney (followed by Fétis) says the event took place in July 1707; the first edition of Hawkins fixes it as 5 Nov. 1707, in which he has been followed by Mendel, Baptie, and Brown. But Hawkins left a copy of his 'History,' in which he had made numerous corrections, and in this the date appears as 1 Dec. 1707, which date is given in the 1853 edition of the work. In the Chapel Royal Cheque Book is an entry, signed by the sub-dean, to the effect that on 5 Nov. 1707 Croft was admitted into the organist's place, 'now become void by the death of Mr. Jeremiah Clerk,' and in Barrett's 'English Church Composers' (p. 106) is a statement that the books of the vicars-choral of St. Paul's contain an entry to the effect that on 'November ye first, Mr. Jerry Clarke deceased this life.' These various accounts seem quite irreconcilable, but the following facts throw some light on the subject: 1. In 1707, 5 Nov. was a Wednesday, and 1 Nov. a Saturday, while 1 Dec. was a Monday. The latter date therefore tallies with the broadsheet account, published (by John Johnson, 'near Stationers' Hall,' and therefore close to Clarke's house) within a week of the event, though no entry of the exact date of publication can be found at Stationers' Hall. 2. The burial register of St. Gregory's by St. Paul records the burial of Jeremiah Clarke on 3 Dec. 1707. 3. Administration to his goods was granted by the dean and chapter of St. Paul's to his sister, Ann King, on 15 Dec. 4. The entry in the Chapel Royal Cheque Book was probably not made at the time, and so November might easily have been written instead of December. The order of the entries preceding and following it is this: 28 Jan. 1703, 24 March 1710–11, 25 May 1704, 5 Nov. 1707, 12 June 1708. The entry also is not witnessed. With regard to the quotation from the records at St. Paul's, everything points to its being either a mistake or a misprint. Unfortunately, at the time of writing this article it is impossible to verify the statement, part of the vicars-choral's records being inaccessible.

Clarke holds a distinct position among the Restoration musicians; though not a composer of great strength and vigour, there is a peculiar charm about many of his anthems and songs, a charm which Burney recognised, saying that 'he was all tenderness.' His church music still survives, though it is to be feared that much else of his has perished. His death was lamented by Edward Ward (the London Spy), who concludes what was intended to be a pathetic ode with the following lines:—

> Let us not therefore wonder at his fall,
> Since 'twas not so unnatural
> For him who liv'd by Canon to expire by Ball.

[Burney's and Hawkins's Histories of Music; Grove's Dict. of Music, i.; Ward's Works, iv. 211; Cheque Book of the Chapel Royal; Genest's Hist. of the Stage, i. ii.; MS. Catalogue of the Ch. Ch. Collection, Oxford; contemporary newspapers; Registers of St. Gregory's, kindly communicated by the Rev. E. Hoskins; Probate Registry, Somerset House; information and assistance from the Revs. W. Sparrow Simpson and G. W. Lee, Dr. Stainer, and Mr. W. Winn.] W. B. S.

CLARKE, JOHN, M.D. (1582–1653), physician, whose name is spelt Clerk in the first edition of Glisson's 'De Rachitide,' 1650, a work which received his official sanction, was born in 1582 at Brooke Hall, near Wethersfield in Essex, where his family had long been seated. He was educated at Christ's College, Cambridge, and took his first degree in 1603, proceeding M.A. 1608, and M.D. 1615. He was elected a fellow of the College of Physicians in 1622, was treasurer 1643–4, and president from 1645 to 1649, both years included, and while in office carried out a revision of the 'Pharmacopœia.' He died 30 April 1653, and his body was escorted by the president and fellows from his house to his tomb, in the church of St. Martin-without-Ludgate. He left a son, and a daughter who married Sir John Micklethwaite, the physician, and whose daughter Ann gave to the College of Physicians the portrait of Clarke which hangs in the reading-room.

[Munk's Coll. of Phys. 1878, i. 180.] N. M.

CLARKE, JOHN (1609–1676), one of the founders of Rhode Island, New England, was, according to family records, the third son of Thomas and Rose Clarke of Bedfordshire, England, and was born on 8 Oct. 1609. He is stated to have received a university education, and also studied medicine. In a paper of attorney signed by him in 1656 to receive a legacy of his wife's father out of the manor of Wreslingworth, he styles himself 'John Clarke, physician of London.' He was one of a number of colonists who, driven from Massachusetts Bay, 7 March 1638, purchased Aquidneck from the Indian sachems, which they named the island of Rhodes, or Rhode Island, and settled at Pocasset, or Portsmouth. On 20 April 1639 Clarke, along with a detachment, proceeded to settle Newport. There, besides continuing his medical practice, he was chosen pastor of the baptist church founded in 1644, and he also took a prominent part in the management of its civil affairs. He was both assistant and treasurer of the court of commissioners that met at Warwick in 1649, and also of the same that met at Newport in 1650. In 1651, as he narrates in 'Ill Newes from New England,' he, with Obadiah Holmes and John Crandall, for holding a religious meeting at the house of William Wither, in Lynn, Massachusetts, was arrested and imprisoned at Boston. Holmes received thirty lashes with a three-corded whip, Clarke was fined 20*l.*, and Crandall 5*l.*, and friends paid the fines without their knowledge. In October 1651 he accompanied Roger Williams, by vote of the colony, to England, to obtain a new and more explicit charter. On the return of Williams in 1654 he remained the sole agent of the colony in England, and finally succeeded in obtaining from Charles II the charter of 1663, which remained the fundamental law of Rhode Island till 1842. After his return he was three times elected deputy-governor, and also resumed his duties as pastor of the first baptist church. He died on 28 April 1676, and was buried on the west side of Tanner Street, Newport. He left in manuscript a statement of his religious opinions, which showed that he belonged to the sect of particular baptists. A great proportion of his property was bequeathed to charitable purposes. While in England he published 'Ill Newes from New England, or a Narrative of New England's Persecutions,' 1652, also published in 'Collections of the Massachusetts Historical Society,' ii. 1–115; and 'Four Proposals and Four Conclusions.'

[Callendar's Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island published in vol. iv. of Collections of Rhode Island Historical Society; Savage's Winthrop; Savage's Genealogical Dictionary of New England Settlers; Backus's Church History of New England; Biographical Cyclopædia of Representative Men of Rhode Island (1883).]

T. F. H.

CLARKE, JOHN (1662–1723), jesuit, called the apostle of Belgium, was born in Kilkenny, Ireland, on 17 March 1661–2, and made his humanity studies at St. Omer's College. He entered the Society of Jesus at Watten in 1681, and became a professed father in 1699. In 1690 he was a tertian at Ghent; in 1693 a missioner and preacher; in 1696 camp missioner at Ghent; and in 1699, and for several subsequent years, missioner at Watten. He was frequently engaged as camp missioner to the English, Scotch, and Irish soldiers in the Low Countries. He died at Ghent on 1 May 1723. The annual letters of the society, between 1690 and 1718, abound in reports of his labours, which are said to have been attended with constant and striking miracles.

[Foley's Records, v. 195–214, vii. 133, 1191 seq., 1202 seq., 1230; Oliver's Jesuit Collections, p. 69.]

T. C.

CLARKE, JOHN (1687–1734), schoolmaster and classical scholar, was the son of John Clarke, an innkeeper of York, where he was born in 1687. After a preliminary training in the school of his native city, under Mr. Tomlinson, he was sent to the university of Cambridge, being admitted a sizar of St. John's College on 7 May 1703. He graduated B.A. in 1706–7, M.A. in 1710 (*Cantabrigienses Graduati*, ed. 1787, p. 84). In 1720 he was appointed master of the public grammar school at Hull, and afterwards he became master of the grammar school at Gloucester, where he died on 29 April 1734 (*Addit. MS.* 5865, ff. 20, 89 *b*). There is a monument to his memory in the church of St. Mary-de-Crypt in that city (Fosbrooke, *Gloucester*, p. 331). He was never in orders. He has been confounded with another person of the same christian name and surname, who was rector of Laceby, Lincolnshire, from 1727 till his death in 1768 (*Notes and Queries*, 3rd ser. ii. 323, 511).

He was the author of: 1. 'Corderii Colloquiorum Centuria selecta, or a select Century of Cordery's Colloquies, with an English translation,' York, 1718, 8vo; often reprinted. 2. 'An Essay upon the Education of Youth in Grammar Schools: in which the vulgar method of teaching is examined, and a new one proposed,' Lond. 1720, 2nd edit. 1730, 12mo. 3. 'Erasmi Colloquia selecta, or the select Colloquies of Erasmus, with an English trans-

lation as literal as possible,' Nottingham, 1720, 8vo; often reprinted. 4. 'An examination of the notion of moral good and evil, advanced in a late book [by W. Wollaston] entitled The Religion of Nature delineated,' Lond. 1725, 8vo. 5. 'The Foundation of Morality in theory and practice considered in an examination of Dr. S. Clarke's opinion concerning the original of Moral Obligation; as also of the notion of virtue advanced in An inquiry into the original of our ideas of Beauty and Virtue,' York [1730?], 8vo. 6. 'An Essay on Study; wherein directions are given for the due conduct thereof, and the collection of a Library,' Lond. 1731, 8vo; Dublin, 1736, 12mo; Lond. 1737, 12mo. 7. 'A new Grammar of the Latin tongue, to which is annex'd a dissertation upon language,' Lond. 1733, 12mo. Ruddiman adversely criticised this work in his 'Dissertation upon the way of learning the Latin tongue,' Edinb. 1733, 8vo (Chalmers, *Life of Ruddiman*, pp. 137, 138, 280, 388, 456). 8. 'An Examination of the sketch or plan of an answer [by D. D., i.e. C. Middleton] to the book [by M. Tindal], entitled, Christianity as old as the Creation. Laid down in a Letter to Dr. Waterland, wherein the tendency thereof to the subversion of Christianity is exposed,' Lond. 1733, 8vo. 9. 'A Dissertation upon the usefulness of translations of Classick Authors.' Prefixed to his translation of Sallust, 1734. 10. 'Formulæ Oratoriæ in usum Scholarum: una cum Orationibus,' &c., London, 1737, 12mo. 11. 'An Introduction to the making of Latin, comprising the substance of Latin Syntax,' &c., and also the 'Dissertation upon the usefulness of translations of Classic Authors,' Lond. 1740, 8vo, 31st edit. Lond. 1810, 12mo; 32nd edit. Lond. 1814, 12mo; 36th edit., materially corrected, Lond. 1831, 12mo. Translated into French, Geneva, 1745, 8vo.

Clarke also made literal translations of several of the classical authors and a free translation of Suetonius and Sallust (*Life of Thomas Gent*, pp. 173, 182).

[Authorities cited above; also Tickell's Hist. of Hull, p. 830; Carlisle's Endowed Grammar Schools, ii. 833; Nichols's Lit. Anecd. ix. 579; Cat. of Printed Books in Brit. Mus.] T. C.

CLARKE, JOHN, D.D. (1682–1757), dean of Salisbury, was a younger brother of Samuel Clarke, the metaphysician (1675–1729) [q. v.] He was born at Norwich in 1682, his father being Edward Clarke, stuff manufacturer and alderman (M.P. for Norwich 1701), who married Hannah, daughter of Samuel Parmeter. After pursuing grammar studies for six years under Mr. Nobbs, he was admitted a scholar of Gonville and Caius College, Cambridge, some time between Michaelmas 1699 and Michaelmas 1700. He graduated B.A. in 1703, M.A. in 1707, and had D.D. by royal command in 1717. He was distinguished as a mathematician, and throughout his life resided much at Cambridge. He held a prebend at Norwich, was a royal chaplain, and canon of Canterbury (1721). On 16 March 1728 he was instituted to the deanery of Salisbury. He died at Salisbury on 10 Feb. 1757, and was buried in the cathedral, where a monument was erected to his memory by his daughters. Cole describes him as 'rather a well-looking, tall, and personable man,' with a squint, and adds that he 'had a son, a fellow of Benet College, a very ingenious man and great naturalist, who read lectures in experimental philosophy in his college.' This son married.

Clarke's first literary work was a translation of Grotius, 'De Veritate,' &c., 'The Truth of the Christian Religion,' 1711, 12mo, which has been very frequently reprinted. His agreement in theology with his elder brother may be inferred from his editing Samuel Clarke's sermons and other works, especially his 'Exposition of the Church Catechism,' 1730, 8vo. He followed his brother's steps in natural science. Samuel Clarke had translated into Latin, with notes, the 'Traité de Physique' (1671) of Jacques Rohault; John Clarke published an English translation from his brother's Latin, with additional notes, under the title, 'Rohault's System of Natural Philosophy,' &c., 2 vols. 8vo. He edited also the second edition, revised and improved, of Humphrey Ditton's 'An Institution of Fluxions,' 1726, 8vo. His original works were: 1. 'An Enquiry into the Cause and Origin of Evil,' 1720, 2 vols. 8vo (the Boyle lecture for 1719; reproduced in vol. iii. of the abridgement of the Boyle lectures, 1739, 8vo). 2. 'A Demonstration of some of the principal sections of Sir Isaac Newton's Principles of Natural Philosophy,' &c., 1730, 8vo. Rose says he was the author of the notes to Wollaston's 'Religion of Nature' (1722).

[Description of the Cathedral Church of Salisbury, 1774, p. 115; Biog. Brit. (Kippis), 1784, iii. 595; Norfolk Tour, 1829, ii. 1012; Rose's Biog. Dict. 1857, vi. 337; Cole's MSS. xxxii. 228 (curious advertisement about Clarke in December 1729); extracts from college books, Gonville and Caius, per Rev. J. Venn; information from Rev. A. R. Maldén, Salisbury.] A. G.

CLARKE, JOHN (1706–1761), schoolmaster, was born at Kirby-Misperton, otherwise called Kirby Over-Car, in the North Riding of Yorkshire, on 3 May 1706. He

was educated in the school at Wakefield, and in that at Kirkleatham in Cleveland, under Thomas Clark, successively master of both those schools. In 1723 he was admitted a sizar of Trinity College, Cambridge, where he graduated B.A. in 1726. He was elected a fellow of his college on 1 Oct. 1729 and commenced M.A. in 1730 (*Cantabrigienses Graduati*, ed. 1787, p. 85). On taking holy orders he was presented to the perpetual curacy of Nun Monkton. He became successively master of the grammar schools of Skipton, Beverley (1735), and Wakefield (1751), Yorkshire (Poulson, *Beverlac*, pp. 467-469). Clarke was an accomplished classical scholar, and the appellation of 'Little Aristophanes,' for he was small of stature, was given to him in consequence of the encomium with which Dr. Bentley honoured him, after a severe examination of his proficiency in the works of that poet. He died on 8 Feb. 1761, and was buried in the church of Kirby-Misperton, where a monument was erected to his memory by some of his former pupils, who also placed a marble tablet, with an elegant Latin inscription, in the three schools over which he had presided (Whitaker, *Loidis and Elmete*, 291; *Gent. Mag.* lxiv. pt. ii. pp. 694, 695). Dr. Thomas Zouch, one of the eminent men whom he educated, published a life of him under the title of 'The Good Schoolmaster,' York, 1798, reprinted in vol. ii. of Zouch's Works, edited by Wrangham, York, 1820, 8vo.

[Life by Zouch; Eastmead's Hist. Rievallensis, p. 259.] T. C.

CLARKE, JOHN, M.D. (1761–1815), physician, son of a surgeon of the same name, was born at Wellingborough, Northamptonshire, in 1761. He was educated at St. Paul's School, where he was admitted 6 Nov. 1772, aged 11, and afterwards at St. George's Hospital. After becoming a member of the Corporation of Surgeons, as the body then separated from the barbers, but not yet raised to the degree of a college, was called, he began practice in Chancery Lane, and at the same time lectured on midwifery in the private medical school founded by Dr. William Hunter. His lectures were popular, and Dr. Munk was told by his brother, Sir Charles Mansfield Clarke, that this was in part due to a custom of illustrating the points of midwifery by familiar analogies. Clarke received a license in midwifery from the College of Physicians in 1787, and took a Scotch degree. He was the chief midwifery practitioner of London for several years, but later in life gave up midwifery, and, moving to the west end of the town, was consulted on the diseases of women and children. He was also lecturer on midwifery at St. Bartholomew's Hospital. He died in August 1815, and besides a paper on a tumour of the placenta, read before the Royal Society, published three books: 'An Essay on the Epidemic Disease of Lying-in Women in 1787–8,' 4to, London, 1788; 'Practical Essays on Pregnancy and Labour, and the Diseases of Lying-in Women,' 8vo, London, 1793; and 'Commentaries on some of the most important Diseases of Children,' 8vo, London, 1815. The last, of which his death prevented the publication of more than one part, is the work on which his fame rests, and it entitles him to rank as a medical discoverer; for it contains the first exact description of laryngismus stridulus. This disease, which consists in a sudden onset of difficult breathing, obviously originating in the windpipe, was confused by Boerhaave with asthma, and by later writers with true croup. Its anatomical cause is not yet known; but Clarke's exact clinical description (*Commentaries*, chap. iv.) was the first step to a precise study of the affection.

[Munk's Coll. of Phys. 1878, ii. 369; Gardiner's St. Paul's School, 154; Clarke's Works.] N. M.

CLARKE, JOHN (1770–1836), Mus. Doc. [See Whitfield.]

CLARKE, JOHN (*d.* 1879), comedian, is first heard of in London as a photographer in Farringdon Street. This employment he quitted to become general utility actor in various country theatres. A brief appearance at the Strand Theatre under Allcroft's management as Master Toby in 'Civilisation,' a play by Wilkins, was followed by a representation, 7 Oct. 1852, at Drury Lane of Fathom in the 'Hunchback.' A speculative season, to which he owed this engagement, soon came to an end, and Clarke returned to the country. He reappeared at the Strand as principal comedian, September 1853. His first distinct success was won in burlesque, a line in which his reputation dated from his performance, September 1856, of Ikey the Jew in Leicester Buckingham's travesty of 'Belphegor.' At Christmas 1857 Clarke was engaged for the pantomime at Drury Lane, then under the management of E. T. Smith. He returned, 1858, to the Strand, which had passed into the hands of Miss Swanborough, and played with success in a series of well-remembered burlesques by F. Talfourd, H. J. Byron, and other authors. His chief triumphs were in the 'Bonnie Fishwife,' as Isaac of York, and as Varney. Clarke then played with Webster at the Adelphi, at the Olympic, where his Quilp obtained much approval,

at the Globe, and in pantomime at Covent Garden. On 15 April 1865 he took part in the performance of the company headed by Miss Marie Wilton (now Mrs. Bancroft), with which the little theatre in Tottenham Street, Tottenham Court Road, reopened as the Prince of Wales's, and played Amina in Byron's burlesque of 'La Sonnambula.' His last appearance was at the Criterion, where he appeared in some new pieces, and in the 'Porter's Knot.' In 1873 he married Miss Teresa Furtado, a well-known actress, who died 9 Aug. 1877. After her death he broke down. He died 20 Feb. 1879, aged about fifty, in Torriano Avenue, London, N.W. He was a competent actor, with a grating voice and a hard style. His burlesque dancing was marred by an accident to his leg experienced while riding on horseback.

[Era Almanack for 1880; Era newspaper, 23 Feb. 1879; Athenæum and Sunday Times passim.] J. K.

CLARKE, JOHN RANDALL (1828?–1863), architect and author, was son of Joseph Clarke, who settled in Gloucester about 1828, having a civil appointment in that city. John was educated at the college school, Gloucester, and adopted architecture as his profession. Being, however, of a literary turn of mind, he devoted his time to literature rather than to the practical exercise of his profession, producing both verse and prose with fluency. He published an 'Architectural History of Gloucester from the earliest period to the close of the eighteenth century,' and a 'History of Llanthony Abbey,' illustrated from drawings by himself and others. He also produced two works of fiction, 'Gloucester Cathedral' and 'Manxley Hall.' He contributed to the 'Gentleman's Magazine,' 'Le Follet,' the 'Era,' and other periodicals. He frequently delivered lectures, which were well attended, to the Gloucester Literary and Scientific Association. Some of these, including two lectures on the churches of Gloucester, were published by subscription, and the last that he delivered, on 'King Arthur, his Relation and History and Fiction,' was published by his friends after his death. Clarke's performances were marred by an over-estimation of his own powers, but were very creditable for a man of his age. The promise thus given by his talents was checked in its fulfilment by his premature death at his father's residence at College Green, Gloucester, on 31 March 1863, aged 36.

[Cooper's Biographical Dictionary; Gloucestershire Chronicle, 4 April 1863; Gloucester Journal, 4 April and 3 Oct. 1863; Gent. Mag. 3rd ser. xiv. 1671; private information.] L. C.

CLARKE, JOSEPH (*d.* 1749), controversialist, son of Joseph Clarke, D.D., rector of Long Ditton, Surrey, was educated at Westminster School, and afterwards at Magdalene College, Cambridge, under Thomas Johnson. He was elected a fellow of his college, proceeded to the degree of M.A., and died after a long illness on 30 Dec. 1749. His funeral sermon, preached in the parish church of Long Ditton on 4 Jan. 1750–1, by the Rev. Richard Wooddeson, M.A., master of the school at Kingston-on-Thames, was printed at London, 1751, 8vo.

His works are: 1. 'Treatise of Space,' 1733. 2. 'A Defence of the Athanasian Creed, as a preservative against Heresy.' 3. 'A full and particular Reply to Mr. Chandler's Case of Subscription to Explanatory Articles of Faith, &c.' 1749, 8vo.

He also edited Dr. Daniel Waterland's 'Sermons on several important Subjects of Religion and Morality,' 2 vols. Lond. 1776.

[Funeral Sermon; Addit. MS. 5865, f. 139; Cat. of Printed Books in Brit. Mus.] T. C.

CLARKE, JOSEPH (1758–1834), physician, second son of James Clarke, agriculturist, was born in Desertlin parish, co. Londonderry, on 8 April 1758. He studied arts at Glasgow in 1775–6, and medicine at Edinburgh in 1776–9, graduating in September 1779. In the spring of 1781 he attended William Hunter's lectures in London, and received a stimulus to obstetrical studies, which determined him to settle in Dublin as an accoucheur. Becoming pupil in 1781 and assistant physician in 1783 at the Lying-in Hospital, he was elected master (or physician) of that hospital in 1786, having in the same year married a niece of Dr. Cleghorn [q. v.], founder of the anatomical school in Trinity College, whom he assisted in his lectures from 1784 to 1788.

Already in 1783 Clarke had suggested the improved ventilation of the Lying-in Hospital, to diminish the serious mortality of infants there within nine days of birth, amounting to one in six, a mortality afterwards reduced to one in nineteen, and later to one in 108. On his appointment as master he began to lecture in the hospital, and established a school of midwifery. On the termination of his seven years of office as master he published (in vol. i. of the 'Transactions of the King and Queen's College of Physicians in Ireland') a report of 10,387 cases, recounting in detail all points worthy of note, and forming one of the most valuable records in existence on the subject. It was afterwards supplemented by his notes of 3,878 births in private practice, in which he had not lost one mother from

protracted labour (see COLLINS, *Sketch of Clarke*). He was remarkable for his abstention from the use of the forceps, which he only employed once in private practice. His receipts in fees of from 10*l.* to 150*l.* amounted to 37,252*l.* He retired from practice in 1829, and died on 10 Sept. 1834 at Edinburgh, while attending the meeting of the British Association there.

Clarke's 'Observations on the Puerperal Fever,' originally published in the 'Edinburgh Medical Commentaries,' xv. 299, 1790, have been reprinted by Dr. Fleetwood Churchill in 'Essays on the Puerperal Fever,' Sydenham Society, 1849. He published several important papers in the 'Transactions of the Royal Irish Academy,' of which he was vice-president, among which may be mentioned 'Remarks on the Causes and Cure of some Diseases of Infancy,' vol. vi., and 'On Bilious Colic and Convulsions in Early Infancy,' vol. xi. Two letters of his to Richard Price, D.D., author of 'A Treatise on Life Annuities,' dealing with some causes of the excess of mortality of males above that of females, were printed in the 'Philosophical Transactions' for 1786, p. 349.

[Collins's Sketch of the Life and Writings of Joseph Clarke, M.D., with results of his private practice, 1849.] G. T. B.

CLARKE, JOSEPH (1811 ?–1860), divine, of St. John's College, Cambridge, B.A. 1837, M.A. 1841, was incumbent of Stretford, Lancashire, and rural dean of Manchester. He was wrecked in the Orion, passenger steamer between Liverpool and Greenock, on 17 June 1850, and was picked up by a boat when almost exhausted. He published an account of this event with the title 'The Wreck of the Orion,' three editions, 8vo, also 'Trees of Righteousness,' 12mo. He made collections for a history of his parish, and bequeathed his manuscripts to the Bishop of Manchester; they were of considerable use to the Rev. F. R. Raines in preparing his 'History of the Chantries within the County of Lancaster,' published by the Chetham Society in 1862. Clarke died at Stretford on 18 Feb. 1860 at the age of forty-nine.

[Gent. Mag. 3rd ser. 1860, viii. 463, 1863, xv. 243; Clarke's Wreck of the Orion; History of the Chantries (Chetham Soc.), introd. xxxi.] W. H.

CLARKE, MARCUS ANDREW HISLOP (1846–1881), author, generally called MARCUS CLARKE, was born at 11 Leonard Place, Kensington, on 24 April 1846. His father, William Hislop Clarke, was called to the bar at the Middle Temple, 25 June 1830, and was an equity draftsman, in practice at 9 New Square, Lincoln's Inn, who married Amelia Elizabeth Matthews. Marcus, the only son, emigrated to Victoria, Australia, in 1863, and was for four years resident on a station on the Wimmera river, with the object of gaining experience to enable him to engage profitably in pastoral pursuits, but in 1867, abandoning his original intentions, went to Melbourne and joined the staff of the 'Argus,' a daily paper. His first publication, 'The Peripatetic Philosopher,' consisted of a series of papers in the 'Australasian,' which attracted some attention. In the following year he brought out a novel called 'Long Odds,' and in 1870 produced at the Theatre Royal the pantomime of 'Little Bo-Peep.' He was appointed secretary to the trustees of the Public Library, Melbourne, in 1872, and four years later became the assistant-librarian. His drama 'Plot,' which had a successful run, was played at the Princess's Theatre in 1873, and was followed by his adaptation of Molière's 'Bourgeois Gentilhomme.' The best pantomime ever produced in the Australian colonies was Clarke's 'Twinkle, Twinkle, Little Star,' given at the Theatre Royal, Melbourne, at Christmas 1873. During this time he was actively engaged on the press; he for some years wrote the dramatic criticism for the 'Argus,' and contributed to the leading and critical columns of all the principal journals in Melbourne. His reputation rests chiefly upon a novel called 'His Natural Life,' 1874, a very strongly written story, which met with high praise from English and foreign reviews. It has been republished in London by Bentley, 1875 and 1878, in New York by Harper Brothers, and in Germany by the firm of Otto Hanke, under the title of 'Deportirt auf Lebenszeit.' He was also the author of 'Holiday Peak,' a collection of stories, and wrote the letterpress to 'Pictures in the National Gallery, Melbourne,' by T. F. Chuck, 1873. He died in Melbourne, 2 Aug. 1881, aged only 34. He married in 1868 Marion, the second daughter of John Dunn, the well-known comedian.

[Men of the Time in Australia, Victorian Series (1878), p. 36; Heaton's Australian Dictionary of Dates (1879), p. 39; Times, 28 Sept. 1881, p. 6.] G. C. B.

CLARKE, MARY ANNE (1776–1852), mistress of Frederick, duke of York, was, according to Elizabeth Taylor, who knew her well, the daughter of a man named Thompson, and was born in Ball and Pin Alley, White's Alley, Chancery Lane, in 1776. Her father died when she was very young, and Mrs. Thompson married a compositor named

Farquhar. One romantic story says that the son of Farquhar's master fell in love with Miss Thompson while she was reading copy to him for proof correction, and he sent her to be educated at a good school at Ham in Essex. Whether this be true or not, there can be no doubt that she somehow had a fair education. In 1794, according to her own account, she married a man named Clarke. Miss Taylor says that he was the son of well-to-do people and a stonemason by trade, and that he did not marry her until after she had had two children; she herself said that he was the nephew of a certain Alderman Clarke of London, who denied the fact, and Captain Gronow absurdly says that he was an officer. How she got her first entrée into the fashionable circles where she met the Duke of York is also uncertain. Miss Taylor gives a list of various lovers, and says she played Portia at the Haymarket Theatre; and Captain Gronow tells a romantic legend about the duke's meeting her on Blackheath and taking her to the royal box at the theatre, where she was supposed to be the Duchess of York. The certain fact is that in 1803, under the name of Mrs. Clarke, she took a great house in Gloucester Place and began to entertain sumptuously, and that rumour from the first coupled her name with that of the Duke of York. She rushed into the wildest extravagances; she kept ten horses and twenty servants, including three professed men cooks; she ate off the plate which had belonged to the Duc de Berri, and her wineglasses cost two guineas each. The Duke of York had promised her 1,000*l.* a month, but it was very irregularly paid. She was soon much pressed by creditors, and there is no doubt that in order to get money she promised to use her influence with the Duke of York. The duke was at that time commander-in-chief, and had enormous patronage at his disposal, and as he was known to be an easy-going man, it was believed by those about her that he would do whatever she wished. For the promise of her influence she received various sums of money, especially from officers in the army, and the matter came to the public knowledge at last. The man who brought up the question in the House of Commons in 1809, Colonel Gwillym Lloyd Wardle, was certainly no better than herself. He brought eight charges against the duke for wrong use of his military patronage, and won for himself a short season of popularity. But the charges were found not proven against the duke, though there was no doubt Mrs. Clarke had received money for her influence with him, and her beauty and courage, and even the sauciness with which she stood her long examination at the bar of the house, won her many admirers. The result of the investigation was that the duke resigned his post of commander-in-chief, to which, however, he returned in two years, and that he broke off his connection with Mrs. Clarke. This scandalous case raised a cloud of pamphlets, some of which are very amusing, and most of them full of falsehoods; but the most curious of all was Mrs. Clarke's own book, 'The Rival Princes,' in which she freely discussed the attitude towards each other of the Dukes of York and Kent, and attacked the leaders of the party who had brought on the investigation, especially Wardle, Lord Folkestone, and J. Wilson Croker. This work was answered by two of much weaker character, 'The Rival Dukes, or Who is the Dupe?' and 'The Rival Queens, or What is the Reason?' by P. L. McCallum, a spy upon Mrs. Clarke, who prided himself on being the real author of the investigation. At last Colonel Wardle prosecuted Mrs. Clarke and two pamphleteers, F. and D. Wright, for libelling him, and after a trial, which did not redound to his credit, the prisoners were all found 'not guilty' on 10 Dec. 1809. Mrs. Clarke next proposed to publish the letters she had received from her princely lover. This had to be stopped at all risks, and Sir Herbert Taylor bought up the letters, and offered Mrs. Clarke 7,000*l.* down and a pension of 400*l.* a year, and for this consideration the printed edition was destroyed, with the exception of one copy deposited at Drummond's bank. Her next publication, 'A Letter to the Right Hon William Fitzgerald,' brought her into trouble, and she was condemned in 1813 to nine months' imprisonment for libel. She then settled down and devoted herself to the education of her daughters, who all married well. After 1815 she removed to Paris, where she was still sought after by the numerous admirers of her wit, to listen to her scandals of old days, and by no one more, according to Gronow, than by the Marquis of Londonderry. She died at Boulogne on 21 June 1852 at an advanced age.

[Of the mass of literature which appeared about Mrs. Clarke in 1809 the most probable stories of her are contained in Authentic Memoirs of Mrs. Mary Anne Clarke, by Miss Elizabeth Taylor; the Life of Mrs. M. A. Clarke, by Clarke; and Biographical Memoirs of Mrs. Mary Anne Clarke. See also the Trial of the Duke of York, with a portrait of Colonel Wardle, by Rowlandson; the report of the trial of Wardle *v.* M. A. Clarke and F. and D. Wright; and Gent. Mag. 1852, ii. 208–9.] H. M. S.

CLARKE, MATTHEW, the elder (1630?–1708?), congregational minister, was a na-

tive of Shropshire, born about 1630, his father being a clergyman of good family near Ludlow. His grandfather was a Cambridgeshire clergyman, beneficed in the neighbourhood of Ely. Matthew was a younger son. He was educated at the Charterhouse, and at Westminster under Busby. He entered at Trinity College, Cambridge, in May 1648, Thomas Hill, the master, being his uncle. His tutor was Dr. John Templer. His college career was one of distinction, especially in oriental studies. He graduated and was elected minor fellow in 1653, and sublector in 1656. He was not made major fellow, as he should have been, on taking his M.A., but this was the case with all fellows elected during the Commonwealth. He resigned his fellowship on his marriage. Originally resolved on a life of celibacy, he had made over to his sister a property in Shropshire worth 50*l.* a year. His first ministerial duty was as chaplain to Colonel Hacker's regiment in Scotland. In 1657 he was settled in the sequestrated rectory of Narborough, Leicestershire, then worth about 120*l.* In 1659 he was duly presented to the living. When Monck passed through Leicester in 1659 on his way to London, Clarke waited on him, but learned nothing of his intentions. At the Restoration, Stratford, the patron of Narborough, pressed Clarke to conform, but without success. The act of 1661 confirmed him in possession, but he was ejected by the Uniformity Act of 1662. John Bendy, the former incumbent of Narborough, became his successor on 1 Jan. 1663. Clarke continued to preach in and about Leicestershire as he could find opportunity. After evading the authorities for some time he was at length apprehended, and thrice suffered imprisonment in Leicester gaol 'for the crime of preaching.' His abode was for a time in Leicester Forest, an extra-parochial liberty adjacent to Leicester; from this he was dislodged by the operation of the Five Mile Act, which came into force on 25 March 1666. Hereupon he joined a little knot of ejected ministers who found an asylum at Stoke Golding. In consequence of Charles's indulgence of 15 March 1672 Clarke was invited to Market Harborough, where he soon formed a congregational church and had a large following. He preached at Market Harborough in the afternoon; every Sunday morning he rode over to preach at Ashley in Northamptonshire. The indulgence was of short duration; the king on 8 March 1673 broke the seal of his declaration, an act which destroyed the legal validity of the licenses already issued. Clarke escaped molestation till the prosecutions of dissenters which followed the Rye House plot in 1683 He was excommunicated in the spiritual and proceeded against in the civil courts, and his goods were seized to meet the legal fine of 20*l.* a month. He might have sued for redress on the issue of James's declaration for liberty of conscience (April 1687), but with the majority of the dissenters he distrusted this exercise of the royal authority. Internal dissensions arose in his congregation after 1689 in connection with the views and practices of Richard Davis, the antinomian, of Rothwell, Northamptonshire. Clarke acted as a man of peace, and won the respect of those to whom he was most opposed. He was firm enough in resisting imposition; when his ministerial stipend was rated for the king's taxes he maintained the illegality of the rate and carried his point. His preaching is described as popular from its simplicity of style; he did not display his learning in the pulpit. At home he pursued his studies with unfailing zest. He began to learn Persian in his sixty-seventh year, and left in manuscript many fruits of his oriental labours. Ultimately he was disabled by paralysis, and leaving behind him a church roll of 202 members, he went to Norwich and resided with his daughter, Mrs. Allen. He died there about 1708, leaving a son, Matthew [q. v.], who had assisted him at Market Harborough.

[Calamy's Account, 1713, p. 421; Contin. 1727, p. 581; Walker's Sufferings of the Clergy, 1714 pt. ii. p. 203; Calamy's Abridgment, 1713, p. 512; Palmer's Nonconf. Memorial, 1803, iii. 35; Nichols's Leicestershire (Narborough); Coleman's Mem. of Indep. Churches in Northamptonshire, 1853, pp. 121 sq.; extracts from admission books, per the Master of Trinity.] A. G.

CLARKE, MATTHEW, the younger (1664–1726), independent divine, was the son of Matthew Clarke, the elder [q. v.], who was ejected in 1662 from Narborough, Leicestershire, and took up his abode in a solitary house in Leicester Forest; here on 2 Feb. 1664 his only son, Matthew, was born, and educated by his father, who undertook the preparation of a certain number of young men for the ministry. The father being a distinguished orientalist, Matthew's education, besides Latin, Greek, Italian, and French, included several oriental languages; he had the advantage of completing his education under the Rev. John Woodhouse of Sheriffhales, Shropshire, a famous tutor of the time.

In 1684, after a stay of two years in London under the pastoral care of the Rev. G. Griffith, to fit himself for pulpit duties, he began his ministry in Leicestershire as his father's assistant. A visit to London in

1687 resulted in his taking the care of a congregation at Sandwich, Kent, for nearly two years; but in 1689 he returned to London and became joint pastor with the aged Stephen Ford of the independent church in Miles Lane, where a year or two later he was 'solemnly ordained to the pastoral office with the imposition of the hands of several ministers.' In 1694 Ford died, and in 1696 Clarke married a daughter of Robert Frith, several times mayor of Windsor, who bore him one son and one daughter. In 1697 Clarke was chosen to give the Tuesday morning lecture at Pinners' Hall, and from this time till the end of his life his influence among his brethren and his reputation as a preacher were constantly on the increase. Twice he was chosen by the protestant dissenters to represent them—in 1708, when he presented a message of condolence to Queen Anne on the death of Prince George, and in 1722, when he congratulated George I on the discovery of the Pretender's plot. In 1707 overwork brought on a severe illness, which left his health much shattered. A special thanksgiving service was held by his congregation on his recovery. In 1715 he broke his leg, but recovered easily. The later years of his life were much embittered by the 'Salters' Hall' controversy. It was proposed that all ministers should subscribe to the first of the Thirty-nine Articles. Clarke was a subscriber, but contented himself with preaching one doctrinal sermon on the subject, and refused to regard all non-subscribers as heretical. This caused his orthodoxy to be called in question, which in his weak state of health occasioned him much vexation. He died on 27 March 1726, and was buried in Bunhill Fields. Dr. Watts composed his epitaph.

Clarke published several sermons during his lifetime. In the year after his death these with some others not before printed, fourteen in all, were published with a memoir and his funeral sermon, by the Rev. Daniel Neal, M.A. From this memoir the lives in Wilson's 'Dissenting Churches' (i. 474) and Bogue and Bennett's 'History of Dissenters' (ii. 351) are taken.

[Neal's Memoir, 1727.] R. B.

CLARKE, MATTHEW (1701–1778), physician, was born in London in 1701, and became a medical student at Leyden in 1721. His inaugural dissertation for M.D. at Leyden, on pleurisy, was read in 1726. He was admitted M.D. at Cambridge in 1728, and fellow of the London College of Physicians in 1736, and was censor in 1743. He was elected physician to Guy's Hospital in 1732, and resigned that office in 1754. Soon retiring from practice, he resided at Tottenham till his death in November 1778.

[Munk's Coll. of Phys. 1878, ii. 131.] G. T. B.

CLARKE, Sir ROBERT (*d.* 1607), judge, was admitted a student at Lincoln's Inn on 15 Feb. 1562, called to the bar in 1568, elected reader at Lincoln's Inn in the autumn of 1582, took the degree of serjeant-at-law on 12 June 1587, and ten days later was raised to the exchequer bench, and immediately assigned to take the Hertford assizes. In 1590 he took the Surrey assizes, at which one John Udal [q. v.], a puritan clergyman, was indicted of felony under the statute 23 Eliz. c. 2, § 4. He had been previously examined by Chief-justice Sir Edmund Anderson [q. v.] at the privy council. Udal was accused of writing one of the Mar-Prelate tracts, entitled 'A Demonstration of the Truth of that Discipline which Christ hath prescribed in his Word for the Government of the Church,' in which he roundly accused the bishops of being the cause of all ungodliness. The case was tried in July 1590 at Croydon, before Clarke and Serjeant Puckering, neither of whom seems to have been unfavourably disposed towards the prisoner. Udal argued that the statute applied exclusively to cases of libel directed against the sovereign personally. Being overruled in this contention, he was found guilty, but sentence was deferred until the spring assizes, in order that he might have the opportunity of making a full submission to her majesty. The judges required that he should admit in writing that the work contained 'false, slanderous, and seditious matters against her majesty's prerogative royal, her crown, and dignity.' This, however, Udal would not do. Accordingly, on 20 Feb. 1590–1, he was sentenced to death. Subsequently he was reprieved by the queen, and attempts were made to elicit a further submission from him; but while they were still in progress he died in prison (1592). On the accession of James I (March 1602–3) Clarke's patent was renewed, and on 23 July 1603 he was knighted at Whitehall. In a letter of Cecil to Windebank, dated 27 Jan. 1602–3, he is described as old and infirm, and about to be pensioned. Nevertheless, he tried, in 1606, the celebrated Bates's case. His judgment was for the king, but it amounted to an admission that the impost, not being in accordance with the statute 1 Jac. I, c. 33, was illegal at common law, though he attempted at the same time to justify it by exchequer precedents. He died

on 1 Jan. 1606–7, and was buried in the parish church of Good Estre, Essex, in which county he had purchased several estates. He married four times: (1) Mary, who died in February 1585–6; (2) Catherine, daughter of Henry Leake, citizen and clothworker of London, and widow of Barnabas Hilles of London, who died in January 1589–90; (3) between 1591 and 1602, Margaret, daughter of John Maynard, M.P. for St. Albans in 1553—the grandfather of the first lord Maynard—and widow of Sir Edward Osborne, lord mayor of London in 1582 and ancestor of the first duke of Leeds; she died in 1602; (4) in 1602, Joice or Jocosa, widow of James Austin, who survived him, dying in 1626, and was buried at St. Saviour's Church, Southwark, where her monument still exists. By his first wife Clarke had issue Robert, who succeeded to his manor of Newarks, and died on 18 May 1629, and five daughters; a son and daughter by his second wife; and two daughters by his third wife. By his will he directed that his funeral expenses should not exceed 20*l.*, and that twice that sum should be distributed in alms.

[Dugdale's Chron. Ser. 96, 97; Dugdale's Orig. 253; Coke's Reports, iii. 16 *b*; Lane's Exch. Reports, p. 21; Cobbett's State Trials, i. 1271–1315; Strype's Annals (fol.), iv. 21, 24, 25–7; Stryre's Whitgift, p. 375; Nichols's Progresses (James I), i. 207; Morant's Essex, i. 345, ii. 453, 459; Cal. State Papers (Dom. 1601–3), p. 285, (Dom. 1603–10) p. 348; Coll. Top. et Gen. v. 51; Collins's Peerage (Brydges), i. 254, vi. 282; Willis's Not. Parl. iii. 27; Foss's Judges of England.] J. M. R.

CLARKE, ROBERT (*d.* 1675), Latin poet, was a native of London, his real name being Graine. He was educated in the English college at Douay, where he became professor of poetry and rhetoric, and he was ordained priest in the chapel of the palace of the Bishop of Arras, 20 March 1627–8. On 16 July 1629 a Latin tragi-comedy, 'The Emperor Otho,' composed by him, was performed in the college refectory; and on 13 Sept. the same year another drama of his composition, 'The Return of St. Ignatius, bishop and martyr, from Exile,' was acted there before Anthony Mary, viscount Montacute. On 19 Sept. 1629 he was sent to the English mission with the ordinary faculties. The college entry, recording the circumstance, describes him as 'non solum in humanioribus literis (quas per aliquot annos laudabiliter docuit) verum etiam in philosophia ac theologia doctus et eruditus.' Being unequal, through ill-health and other causes, to encounter the difficulties and dangers then inseparable from the career of a missionary priest, he returned to the continent, and went from Douay in 1632 to join the English Carthusians at Nieuport, and he was a strict observer of the severe rule of that order until his death on 31 Dec. 1675.

He was author of an elaborate sacred epic in Latin, completed in 1650, and published under the title of: 1. 'Christiados, sive De Passione Domini, libri 17.' Bruges, 1670, 8vo; Augsburg and Dillingen, 1708, 8vo; Ingolstadt, 1855, 8vo. This last edition was prepared by Aloys Kassian Walthierer, parish priest of Böhmfeld, who had previously published a German translation of the poem, Ingolstadt, 1853, 8vo. The manuscript of a metrical English translation of 'Christias,' by Baron Edmund de Harold, was in 1855 in the library of his nephew at Trostberg. Clarke's other works, none of which have been printed, are: 2. Four books on the Imitation of Christ, in Latin iambics. 3. 'Miscellanea.' 4. 'Dissertatio de dignitate confessarii.' 5. 'The Crown of Thorns,' an English poem. The original manuscript was in 1855 in the possession of Baron de Harold.

[Preface to reprint of Christias; Dodd's Church History, iii. 311; Cat. of Printed Books in Brit. Mus.] T. C.

CLARKE, SAMUEL (1625–1669), 'right famous for oriental learning' (Wood), was a son of Thomas Clarke of Brackley in Northamptonshire, and at the age of fifteen entered at Merton College, Oxford, Lent term 1640. About four years later, when the city was being garrisoned in the royal cause, he left Oxford, but returned after the surrender, submitted to the parliamentary visitors, and took his M.A. degree (1648). In 1649 he was appointed the first architypographus of the university, adding the office of upper bedell of the civil law; but in 1650 we find him master of a school at Islington, and at the same time materially assisting Walton in the preparation of his polyglott Bible, notably in the Hebrew text, the Chaldean paraphrase, and the Latin translation of the Persian version of the Gospels. In 1658 he returned once more to Oxford, and was re-elected to both his former posts, which he retained till his death in Holywell, 27 Dec. 1669, and during this period showed himself 'a most necessary and useful person in the concerns thereof belonging to the university' (Wood). Besides his share in Walton's 'Biblia Sacra Polyglotta' (1657), he published 'Scientia Metrica et Rhythmica, seu tractatus de Prosodia Arabica,' Oxford, 1661, which appeared as an appendix (separately paged) to Pococke's 'Lamiato 'l Ajam,' and 'Massereth Beracoth Titulus Talmudi-

cus,' Oxford, 1667, goes by his name. He also left in manuscript, at Cambridge, a 'Septimum Bibliorum Polyglottum Volumen,' and 'Paraphrastes Chaldæus in librum Paralipomenon,' which Castell used in the composition of his contemporary 'Lexicon Heptaglotton.' Fourteen of his manuscripts are preserved in the Bodleian Library at Oxford, including a transcript, in his own hand, with notes and various readings, of Abulfeda's Geography; a vocabulary of Arabic names of places; a transcript of the Psalms in Persian; and part of a Persian and Turkish dictionary—a list which sufficiently proves the breadth of his linguistic attainments, while their solidity and accuracy are attested by the united approbation of Walton and Castell. Two letters by Clarke ('D. Samuel Clericus') to Buxtorf the younger are included in the 'Epistolæ clarorum virorum' at the end of the latter's 'Catalecta,' and are dated Lond. 1656 and Oxon. 1662; but they present nothing of biographical importance.

[Wood's Athenæ, ed. Bliss, iii. 882–5; Buxtorfii Catalecta Philologico-theologica (1707), p. 450; Memorials of Merton Coll. (Oxford Hist. Soc.) 354; Bibl. Bodl. Codd. MSS. Orient Catal.]

S. L.-P.

CLARKE, SAMUEL (1599–1683), divine, born 10 Oct. 1599 at Wolston, Warwickshire, was the son of Hugh Clarke (*d.* 1634), who was vicar of Wolston for forty years. Clarke was educated by his father till he was thirteen; then at the free school in Coventry; and when seventeen was entered at Emmanuel College, Cambridge. He was ordained about 1622, and held charges at Knowle, Warwickshire, Thornton-le-Moors, Cheshire, and Shotwick, a remote village on the estuary of the Dee. Here, 2 Feb. 1625–6, he married Katherine, daughter of Valentine Overton, rector of Bedworth, Warwickshire. Clarke had already given some offence by his puritan tendencies. He accepted a lectureship at Coventry, where he was opposed by Dr. Buggs, who held both the city churches. Buggs persuaded Bishop Morton to inhibit Clarke from preaching, and, though Archbishop Abbot had given him a license, Clarke had to leave Coventry. He was protected by Lord Brook, and finally accepted another lectureship in Warwick, where complaints were still made of his omission of ceremonies. On 23 April 1633 he was inducted to the rectory of Alcester, presented to him by Lord Brook. At 'drunken Alcester,' as it was called, Clarke make himself conspicuous by attacking James I's 'Book of Sports,' set forth afresh by authority in 1634. In 1640 he was deputed with Arthur Salwey to visit Charles at York in order to complain of the 'et cetera' oath. The king made some difficulty in seeing them, but promised that they should not be molested till their petition could come before parliament. On 23 Oct. 1642 Baxter was preaching for Clarke at Alcester, when the guns of Edgehill were heard, and next day they rode over the battle-field. Clarke going to London soon afterwards was pressed to take the curacy of St. Bennet Fink, in the gift of the chapter of Windsor. The former curate having been expelled, Clarke was elected in his place by the parishioners, and when the war was over resigned Alcester, which was pestered by 'sectaries,' in order to retain it. He occupied himself in writing books, dated from his 'study in Threadneedle Street.' He was well known among the London clergy; was a governor and twice president of Sion College; and served on the committee of ordainers for London in 1643. He was one of the fifty-seven ministers who, 20 Jan. 1648–9, signed a protest against taking away the king's life. He assisted in drawing up the 'jus divinum ministerii evangelici,' issued by the London Provincial Assembly in 1653, in defence of the regular ministry against the lay-preaching permitted by the independents. In 1654 he was an assistant to the parliamentary commission for the expulsion of scandalous ministers and schoolmasters in the city of London.

At the Restoration Clarke was deputed by the London ministers to congratulate the king; and he took part with Baxter and others in the fruitless Savoy conference. He was ejected in 1662, with two of his sons and four other members of his family. In 1665, with a few other nonconformists, he took the oath against resistance imposed by the Five Mile Act. Judge Keeling, before whom he appeared, congratulated the swearers upon their renunciation of the covenant. Clarke disavowed this interpretation, and to put his motives beyond suspicion retired to Hammersmith 24 April 1666. Before his ejection he married his friend Baxter to Margaret Charlton (10 Sept. 1662).

Clarke continued to communicate at his parish church. He moved to Isleworth, and spent his time in compiling popular books, chiefly on biography. His wife died 21 June 1675, aged 73, and he wrote a touching life, saying that she had been 'a spur and never a bridle to him in those things which were good.' He died at Isleworth 25 Dec. 1683.

Clarke was a learned and industrious writer, and his original lives are frequently valuable. He takes as an appropriate name for a biographer the anagram 'Su[c]k-all-Cream' (*Marrow*, &c., 1675).

Clarke's biographical works are: 1. 'A Mirrour or Looking-glass both for Saints and Sinners, held forth in some thousands of examples,' 1646. The fourth edition (1671) includes a 'Geographical description of all the countries in the known world,' first issued separately in 1657. An account of the English plantations in America (1670) is often bound up with it. 2. 'The Marrow of Ecclesiastical History . . . Lives of 148 Fathers, Schoolmen, modern Divines, &c.,' 1649–1650; second enlarged edition in 1654, with portrait of author by Cross, introduction and complimentary verses by Calamy, Wall, &c. To the third edition in 1675 (with portrait by John Dunstall) are added lives of christian kings, emperors, &c., of 'inferiour christians, and of many who . . . obtained the sirname of Great.' Many of these had been separately issued. 3. 'General Martyrologie,' 1651, with portrait by Cross (complains that thirty-nine lives from the 'Marrow' have been reprinted in the 'Abel Redivivus'). 4. 'English Martyrologie,' 1652. 5. 'The Lives of Twenty-two English Divines,' 1662. 6. 'Lives of Ten eminent Divines' (with some others), 1662 (portrait by Cross). 7. 'Lives of Thirty-two English Divines,' 3rd edition, 1670. 8. 'Lives of sundry Eminent Persons in the later age' (with the author's life by himself, and preface by Baxter), 1683.

Clarke also published 'England's Remembrancer, a true and full Narrative of Deliverances from the Spanish Invasion,' and the powder plot, 1657 (and many later editions). Miscellaneous works are: 1. 'The Saints' Nosegay, or a Poesie of 741 Spiritual Flowers,' 1642 (privately reprinted, with a memoir, by the author's descendant, G. T. C., in 1881). 2. 'Medulla Theologiæ, cases of conscience,' in 1659. 3. 'Golden Apples . . . counsel from the Sanctuary to the Rulers of the Earth against tolerating heresy,' 1659. 4. 'A Discourse against Toleration,' 1660. 5. 'Duty of every one intending to be saved,' 1669 (privately reprinted by G. T. C. in 1882). 6. 'The Soul's Conflict' (an account of author's life prefixed), 1678. 7. 'Precedents for Princes,' 1680. 8. 'Book of Apothegms,' 1681, besides separate sermons.

[Autobiography prefixed to Lives; Memoir by G. T. C. as above; Palmer's Memorial, i. 97–101; Granger's Biog. Hist. (1779) iii. 320; Newcourt's Repertorium, i. 199.] L. S.

CLARKE or **CLARK**, SAMUEL (1626–1701), annotator of the Bible, the eldest son of Samuel Clarke, divine (1599–1683) [q. v.], was born at Shotwick, near Chester, on 12 Nov. 1626. He was educated at Pembroke Hall, Cambridge, and was appointed fellow by the Earl of Manchester on 13 March 1644. Refusing to take the 'engagement' of fidelity to the Commonwealth, exacted in April 1649, he was deprived of his fellowship in 1651 (after 3 April). At the Restoration he held the rectory of Grendon Underwood, Buckinghamshire, from which he was ejected by the Uniformity Act of 1662. The son was more advanced than his father in his nonconformity. After a sojourn at Upper Winchenden, Buckinghamshire, the seat of Lord Wharton, he settled at High Wycombe, in the same county, where his 'peaceable prudence' carried him through the perils of the time, and enabled him to gather a congregation, originally presbyterian, now independent. He assisted in the ordinations which kept up the succession of nonconformist ministers. His theology was of the Baxterian type. The work of his life was his annotated edition of the Bible, already planned by him as an undergraduate. This is still a useful book; the notes are remarkable for their brevity; the soundness of the author's judgment won the praises of such different men as Owen, Baxter, Doddridge, Whitefield, and Bishop Cleaver. Clarke died at High Wycombe on 24 Feb. 1701. His portrait, engraved by R. White, was reproduced for Palmer by Mackenzie. Samuel Clarke (1684–1750) [q. v.] of the 'Scripture Promises,' was his grandson.

He published, besides separate sermons: 1. 'The Old and New Testaments, with Annotations and Parallel Scriptures,' &c. 1690, fol., reprinted 1760, and Glasgow, 1765; in Welsh, 1813, fol. 2. 'An Abridgement of the Historical Parts of the Old and New Testament,' 1690, 12mo. 3. 'A Survey of the Bible; or an Analytical Account of the Holy Scriptures by chapter and verse,' &c., 1693, 4to (intended as a supplement to the 'Annotations'). 4. 'A Brief Concordance,' &c. 1696, 12mo. 5. 'Of Scandal' (a treatise on the limits of obedience to human authority). 6. 'An Exercitation concerning the original of the Chapters and Verses in the Bible, wherein the divine authority of the Points in the Hebrew text is clearly proved,' &c., 1698, 8vo. 7. 'Scripture-Justification,' &c., 1698, 4to (written 'almost twenty years' before; Baxter had expressed a wish for its publication, but it was sent to press by John Humphrey, the last of the London ejected ministers, to whom Clarke had lent the manuscript on being asked for his opinion of Humphrey's 'Righteousness of God,' 1697, 4to). 8. 'The Divine Authority of the Scriptures asserted,' &c., 1699, 8vo (in reply to Richard Simon and others; Clarke extends inspiration to the verse divisions as well as to the points in the Old Testament).

[Funeral Sermon, Peace the End of the Upright, by S. C. (his son), 1701; Calamy's Account, 1713, p. 105, Contin. 1727, p. 141; Palmer's Nonconf. Memorial, 1802, i. 301; Monthly Repos. 1806, p. 617; Granger's Biog. Hist. of Eng. 1824, v. 74; Parker's Hist. of High Wycombe Congregational Church, 1848; Hunt's Religious Thought in England, 1871, ii. 324.] A. G.

CLARKE, SAMUEL (1675–1729), divine, was born at Norwich on 11 Oct. 1675. His father, Edward Clarke, was an alderman of Norwich, and represented the town in William III's last parliament. Clarke was educated at the Norwich free school, and entered Caius College, Cambridge, in 1691. His abilities won for him the name of 'the lad of Caius.' He became familiar with Newton's discoveries, and gained credit by defending one of the Newtonian principles in the act for his B.A. degree (1695). His tutor, Mr. (afterwards Sir John) Ellis, set him to make a fresh Latin translation of Rohault's 'Physics' to replace that already in use (by Théophile Bonnet, 1674). Rohault was a follower of Descartes, and Newton's 'Principia' (1st ed. 1687) had not yet been accepted at Cambridge. Clarke, though a disciple of Newton, thought that he could best propagate the new doctrine by publishing Rohault, with notes suggestive of the necessity of modifying Descartes' theories. His translation became the Cambridge text-book; it reached a fourth edition in 1718; Clarke's brother John, dean of Salisbury (1682–1757) [q. v.], published an English translation in 1723, and Rohault was still, according to Hoadly, the Cambridge text-book in 1730, the date of his life of Clarke.

In 1697 Clarke accidentally met William Whiston (1667–1752), then chaplain to Bishop Moore of Norwich, at a Norwich coffee-house. They discussed Newton, to whose professorship Whiston succeeded in 1702, and Whiston, greatly impressed by Clarke's ability, introduced him to Moore. In 1698 Clarke succeeded to Whiston's chaplaincy. He held this post for nearly twelve years, and was greatly valued by the bishop, who afterwards made him his executor. He now took to studying divinity, for which Moore's famous library gave him great opportunities. In 1699 he published 'Three practical Essays on Baptism, Confirmation, and Repentance,' which Whiston considered to be the most serious of his treatises. He also published anonymously an answer to Toland's 'Amyntor,' defending the authenticity of some of the early christian writings. In 1701–2 he published paraphrases of the Gospels. Bishop Moore gave him the rectory of Drayton, near Norwich, and a small living in the city. In 1704 and 1705 Clarke delivered the Boyle lectures. They at once gave him a conspicuous position. Locke died in 1704, and for the next quarter of a century Clarke was generally regarded as the first of English metaphysicians. His *à priori* philosophy was entirely opposed to the spirit of Locke's teaching, and he rejected the sceptical conclusions of Locke's disciples. The substance of Clarke's argument for the existence of a God is, of course, not original. It has been suggested that he owes something to Howe's 'Living Temple,' where (chap. ii.) it is stated in a similar form. The peculiarities, however, of Clarke's mode of reasoning are sufficiently explicable from the general characteristics of the philosophical teaching of Descartes, Hobbes, Spinoza, Leibnitz, and their schools. His work is the principal literary result of the speculative movement of which the contemporary English deism was one result. Rationalists, both within and without the limits of orthodoxy, were his followers. The ethical theory expounded in the same sermons is of great importance. He was the founder of the so-called 'intellectual' school, of which Wollaston and Price were the chief English followers, which deduced the moral law from a logical necessity. It is, according to him, as absurd to deny that I should do to my neighbour as he should do to me as to assert that, though two and three are equal to five, five is not equal to two and three. The best modern exposition of this theory as compared with the congenial theory of Kant may be found in Professor Sidgwick's 'Methods of Ethics.'

Clarke's theological doctrine gave offence on both sides. Orthodox divines condemned him for preaching a disguised deism, while the deists condemned him for retaining orthodox phraseology and an historical element of belief. He thus became involved in controversies with many thinkers of opposite schools.

In 1706 he attacked Henry Dodwell, the nonjuror, who had argued that the soul was naturally mortal, and received immortality through the efficacy of legitimate baptism. Clarke's reply, setting forth the *à priori* arguments for immortality, brought him into collision with Anthony Collins [q. v.] Clarke showed a dialectical superiority, whatever the merits of the argument itself. In the same year Bishop Moore procured for Clarke the rectory of St. Benet's, Paul's Wharf, and introduced him to Queen Anne. The queen appointed him one of her chaplains in ordinary, and in 1709 presented him to the rectory of St. James's, Westminster. He now took his D.D. degree at Cambridge, and performed an act, in defence of the thesis that no article of the christian faith was opposed to right reason,

which was long famous in Cambridge tradition. His official opponent, H. James, the regius professor of divinity, changed his accustomed formula of dismissal, *probe te exercui*, into *probe me exercuisti*. An old Dr. Yarborough, rector of Tewin, Hertfordshire, who heard the dispute, said long afterwards that he would ride to Cambridge, though he was seventy-seven years old, to hear such another act.

In 1712 Clarke published his 'Scripture Doctrine of the Trinity,' in spite, says Whiston, of remonstrances from some of Queen Anne's ministers. The book consists of a collection of texts bearing upon the doctrine, a statement of the doctrine itself, and a consideration of passages in the Anglican liturgy. Clarke was accused of Arianism, the general tendency of the book being clearly in that direction. Whiston, who lost his Cambridge professorship in 1710 on account of similar heretical views, thought that Clarke really shared his own opinions, though too cautious to avow them explicitly. Clarke was attacked by Nelson, Waterland, and others. Nelson appeared in defence of Bishop Bull, whose life he had written. Waterland's first considerable work was 'A Vindication of Christ's Divinity' (1719). It led to a prolonged controversy with Clarke, who wrote various tracts himself (printed in his works), and helped his friends Jackson and Sykes in the controversy. Waterland further attacked Clarke in the 'Case of Arian Subscription considered' (1721); in a second 'Vindication' (1723); in a 'Dissertation on the Argument *à priori*' (attacking the 'Boyle Lectures'); and in remarks on Clarke's posthumous 'Exposition of the Catechism' (1730). In spite of this, they are said to have been on good terms personally. A full account of the whole controversy will be found in Bishop van Mildert's life of Waterland (prefixed to Waterland's 'Works'). On 2 June 1714 the lower house of convocation complained of the book to the upper house, and on 3 June sent up extracts to prove their case. Clarke sent in a reply on 2 July, with a further explanation on 5 July. Without retracting, he made a declaration of his belief in orthodox terms, which were considered to cover something like an evasion of the point. He promised not to preach any more, and stated that he did not intend to write any more, upon the question. He also denied a report that the Athanasian Creed had been intentionally omitted in the services at his church (according to Whiston (p. 9) he never read this creed at Norwich). On 5 July the upper house resolved to proceed no further, after ordering that Clarke's papers should be entered in their minutes. On 7 July the lower house voted that Clarke had not recanted, and that the inquiry should not have been dropped. No further steps were taken. Whiston was rather scandalised by what he regarded as Clarke's weakness. He states that Clarke refused during the rest of his life to accept any preferment involving subscription to the articles, and that he would not encourage others to subscribe. The only other preferment which he accepted was the mastership of Wigston's Hospital, Leicester, which was given to him by Lechmere, chancellor of the duchy of Lancaster, about 1718 (see Whiston, p. 13). A controversy afterwards arose as to whether Clarke ever repented of his utterance. Hoadly says positively that all his friends were aware that he never changed his views. A statement that he had expressed remorse to his son upon his deathbed was positively contradicted by his son in the 'London Evening Post,' 7 Dec. 1771. The Chevalier Ramsay declared in a letter, quoted by Warton (*Essay on Pope*, 5th edit. ii. 117), that he had seen Clarke in his last years and heard him express penitence. Theophilus Lindsay, in his 'Historical View' (pp. xiv–xx), replies to Ramsay. Whether Ramsay, as is probable, misunderstood Clarke, or, as Lindsay argues, was guilty of a 'pious fraud,' his statement can hardly be accepted. Clarke had more reason to repent of reticence than of over-frankness. In 1718 he gave some offence by altering the form of doxology in the psalms sung in his church. The Bishop of London (John Robinson) published a letter to his clergy, condemning the new phrase, and Clarke had to submit. He prepared some emendations in the liturgy, which were adopted by Lindsey and other unitarians (Lindsey, *Historical View*, p. 335). A copy of the prayer-book, with Clarke's alterations in his own handwriting, was presented in 1768 by his son, Samuel Clarke, F.R.S., to the British Museum, where it is still preserved. After the death of Queen Anne, Clarke became intimate with the Princess of Wales, afterwards Queen Caroline, and had weekly interviews with her, at which other men of philosophical reputation attended to discuss serious questions. At her request he had a famous controversy with Leibnitz. The correspondence which passed between them was published in 1717. It turns principally upon the nature of time and space, which Leibnitz asserts to have only an 'imaginary' existence; while Clarke attributes to them a 'real' existence, which is, he says, the necessary consequence of the existence of God. Whiston says that it had occurred to Clarke even in his childhood that an annihilation of time and space was beyond the power even of omnipo-

tence, and the same point is touched in his correspondence with Butler. The controversy was continued by E. Law. The discussion with Leibnitz also turned upon the question of freewill, Clarke holding that Leibnitz's solution of the difficulty was an evasion, and really amounted to admitting necessity. He argued the same question in a criticism of Anthony Collins published in the same book. The letters to Leibnitz are interesting as illustrating Leibnitz's opinions, and show that Clarke was a powerful antagonist. His reputation induced many young men of promise to consult him. Bishop Berkeley sent him the first edition of his 'Principles;' but Clarke, though pressed by Whiston to answer, declined the work. An interview afterwards appears to have been arranged by Addison, and when Berkeley was in London (1724–8) preparing for his voyage to America, Clarke, with Hoadly and Sherlock, met him twice a week at Queen Caroline's court [see BERKELEY, GEORGE, 1685–1753]. Arthur Collier [q. v.], who independently held Berkeley's theory, also addressed Clarke, but Clarke's letters are lost. His own doctrine was radically opposed to Berkeley's. Bishop Butler, then a student, addressed to him in 1713–14 remarkable letters appended to later editions of Clarke's 'Boyle Lectures' and of the 'Analogy.' Francis Hutcheson and Henry Home (Lord Kames) were other philosophical correspondents. He had many friends and eager disciples among the latitudinarian party, especially Bishop Hoadly, a Cambridge contemporary, and such minor lights as John Balguy [q. v.], John Jackson (1686–1763) [q. v.], who succeeded him in Wigston's Hospital, and Arthur Ashley Sykes [q. v.], who was his assistant preacher at St. James's. The last three were eager supporters in his various controversies. Hoadly was intimate with him, and declares that he wishes to be known to posterity as 'the friend of Dr. Clarke' (*Life of Clarke*). The high church party were of course hostile. Pope sneers at Clarke's court favour in the line, 'Nor in a hermitage set Dr. Clarke' (*Moral Essays*, iv. 77), and attacks his 'high *priori* road' in the 'Dunciad' (iv. 455, &c.) Pope's prejudices may be easily explained by his general antipathy to Clarke's whiggish connections, and by his alliance with Bolingbroke, who, in his philosophical writings, makes frequent attacks upon Clarke, showing more animosity than comprehension. (For a curious story of a conversation at Queen Caroline's court, when Clarke was perplexed by a dilemma put to him by a Roman catholic (whether the First Person of the Trinity could annihilate the Second and Third), see Charles Butler's 'Confessions of Faith,' ch. x. sect. 2). Clarke was also on friendly terms with Whiston, and revised some of his writings, though he declined to attend the meetings of the society started by Whiston in 1715 for 'promoting primitive christianity,' that is, for propagating Arianism. He was intimate in later years with the Arian Emlyn [q. v.] He had a discussion with Smalridge at the house of one of Whiston's friends, Thomas Cartwright of Aynho, Northamptonshire, in which, according to Whiston, Clarke had the best of the argument (WHISTON, 5). Emlyn tells us that Clarke discussed with him the propriety of accepting a bishopric, and had apparently no insurmountable scruples. Newton died in 1727. Clarke had been on terms of close intimacy with him (NICHOLS, *Illustr.* iv. 33). He had translated Newton's 'Optics' (published 1704) in 1706, and Newton had then given him 500*l.*—100*l.* for each of his five children then alive—in token of satisfaction. It is said, however, and with doubtful authority, that Newton once called Clarke a 'jesuit' (*Notes and Queries*, 1st ser. xii. 362). On Newton's death the mastership of the mint, worth from 1,200*l.* to 1,500*l.* a year, was offered to Clarke, who declined it as too secular. He accepted, however, a sum of 1,000*l.* for his son, to obtain a place among the 'king's writers,' which was paid by Newton's successor, Conduitt. Clarke's last scientific performance was a letter to Mr. Benjamin Hoadly 'On the Proportion of Force to Velocity in Bodies in Motion' (1728, published in 'Philosophical Transactions,' No. 401). His versatility is proved by his publication of editions of Cæsar and Homer. The first, dedicated to the Duke of Marlborough, appeared in 1712. It is praised by Addison in the 'Spectator' (No. 367), and said to be especially correct in the punctuation, and one of the most beautiful books ever published in England. The notes are chiefly collected from other authors. Clarke acknowledges collations of manuscripts from Bentley and Bishop Moore. In 1729 he published 'by royal command' the first twelve books of the 'Iliad,' dedicated to the Duke of Cumberland, with a Latin version (chiefly new) and a selection of annotations. The remaining twelve books were published by his son Samuel in 1732, the first three books having been prepared by the father.

Clarke died after a very short illness on 17 May 1729. He had married Katherine, daughter of the Rev. Mr. Lockwood of Little Massingham, Norfolk, and had by her seven children, two of whom died before and one shortly after his own death. Almost the only personal anecdotes to be found were printed in the 'Gentleman's Magazine' for 1783 from

notes by the Rev. Mr. Jones of Welwyn. They seem to show that Clarke was generally courtier-like and cautious in his conversation, but that he became playful in the intimacy of a few friends. He remonstrated impressively with his children for killing flies. Thomas Bott (1688–1754) [q. v.], once found him 'swimming on a table,' and on the approach of a solemn coxcomb on some such occasion heard him say, 'Boys, be wise, here comes a fool!' Warton, in his 'Essay on Pope,' says that Clarke would amuse himself by jumping over tables and chairs, and he appears to have been fond of cards. He was remarkable for his careful economy of time. He always had a book in his pocket, and is said never to have forgotten anything he had once learned. At Norwich he preached extempore, but afterwards took great pains in the composition of his sermons. Voltaire, who saw him in England in 1726, mentions the impression made by Clarke's reverent mode of uttering the name of God, a habit which he professed to have learned from Newton (*Phil. de Newton*, ch. i.) In the 'Lettres sur les Anglais' (letter vii.) Voltaire says that Bishop Gibson prevented Clarke's preferment to the see of Canterbury by telling the queen that Clarke was the most learned and honest man in her dominions, but had one defect—he was not a christian. An engraving from a portrait by T. Gibson is given in his works.

His works are as follows: 1. 'Jacobi Rohaulti Physica; Latine vertit, recensuit et uberioribus jam annotationibus, ex illustrissimi Isaaci Newtoni philosophia maximam partem haustis, amplificavit et ornavit S. Clarke,' 4th edit. 1718 (1st edit. in 1697). 2. 'Three Practical Essays upon Baptism, Confirmation, and Repentance,' 1699. 3. 'Reflections on part of a Book called "Amyntor"' (anonymous, afterwards added to the Letter to Dodwell), 1699. 4. 'Paraphrases on the Four Gospels,' 1701–2. 5. 'Boyle Lectures in 1704 and 1705;' these were published in two separate volumes in 1705 and 1706. They were afterwards published together as 'A Discourse concerning the Being and Attributes of God, the Obligations of Natural Religion, and the Truth and Certainty of the Christian Revelation, in answer to Mr. Hobbes, Spinoza, the author of the "Oracles of Reason" [C. Blount], and other deniers of Natural and Revealed Religion.' In the fourth edition (1716) was added the correspondence with Butler, and in the sixth a 'Discourse concerning the Connection of Prophecies,' &c., also published separately (1725), and 'An Answer to a Seventh Letter concerning the Argument *à priori*.' A French translation appeared in 1717. 6. 'Letter to Mr. Dodwell,' 1706. 7. 'Is. Newtoni Optice; Latine reddidit S. C.' 1706. 8. 'C. Julii Cæsaris quæ extant, accuratissime cum libris editis et MSS. optimis collata, recognita et correcta,' &c., 1712. 9. 'The Scripture Doctrine of the Trinity,' 1712. Several pamphlets in defence of this against Nelson, Waterland, &c., are included in his works. 10. 'A Collection of Papers which passed between Dr. Clarke and Mr. Leibnitz,' to which are added a correspondence on free-will with a gentleman of the university of Cambridge [R. Bulkley], and remarks upon [Anthony Collins's] 'Philosophical Enquiry concerning Human Liberty,' 1717. 11. Seventeen Sermons, 1724. 12. Letter to B. Hoadly on Velocity and Force. 13. 'Homeri Ilias Græce et Latine,' 1729. 14. 'Exposition of the Church Catechism,' 1729 (from his manuscript lectures delivered every Thursday at St. James's Church, edited by his brother, John Clarke, dean of Salisbury, 1729). 15. Ten volumes of 'Sermons' (also edited by John Clarke, 1730–1); to this is prefixed the life by Hoadly. A collective edition of Clarke's works in four vols. folio appeared in 1738, with life by Hoadly. Vol. i. contains 114 sermons. Vol. ii. 59 sermons in continuation of the last; 18 sermons published by Clarke himself; and the Boyle Lectures with the Butler correspondence. Vol. iii.: The Paraphrases on the Gospels; three Practical Essays; Exposition of the Catechism; Letter to Dodwell with controversy with Collins; and Reflections on 'Amyntor.' Vol. iv.: Scripture Doctrine of the Trinity, with various pamphlets in defence of it, and the Proceedings in Convocation; Controversy with Leibnitz; and Remarks upon Collins's 'Human Liberty.'

[Whiston's Historical Memoirs of the Life of Dr. Clarke, 3rd edit. 1741, to which is added The Elogium of . . . Samuel Clarke, by A. A. Sykes (originally in the Present State of the Republic of Letters for July 1729), and Memoirs of the Life and Sentiments of Dr. S. Clarke, by Thomas Emlyn; Disney's Memoirs of Jackson; Life by Hoadly, prefixed to Works, 1738; Biog. Brit.; Nichols's Lit. Anecd. iv. 717; Gent. Mag. March 1783.] L. S.

CLARKE, SAMUEL, D.D. (1684–1750), theological writer, was born, 16 Dec. 1684, at Chelsea. His father, Benjamin Clarke (1653–1722), was the youngest son of Daniel Clarke (1609–1654), vicar of Kirk Burton, Yorkshire, a brother of Samuel Clarke (1599–1683) [q. v.] His mother was his father's cousin, Elizabeth (1656–1736), daughter of Samuel Clarke (1626–1701) [q. v.] Through reading the works of his great-grandfather, Clarke's mind received deep religious impressions, and he went through a course of preparation for

the ministry. Though offered preferment in the church of England, he declined it on conscientious grounds. He became the pastor of a nonconformist congregation at St. Albans, where he was greatly esteemed for his consistent character and faithful labours. The first charity school in connection with a dissenting congregation was instituted by Clarke, giving gratuitous education in reading, writing, and arithmetic to thirty boys and ten girls. Though Clarke published some sermons, the work for which he is remembered is his 'Collection of the Promises of Scripture,' arranged systematically. It is a mere compilation, but it has been often reprinted, and is still a popular religious volume. Clarke was on intimate terms with Doddridge, Watts, and Orton, and of the same theological school. Doddridge was his special friend; it was in going to preach Clarke's funeral sermon that he caught the illness which caused his death (4 Dec. 1750). It is said that Clarke suggested to Dr. Doddridge some of the books which he published; in particular, his 'Principles of the Christian Religion.' Clarke married Sarah Jones, of St. Albans (1701–1757), by whom he had a son, Joseph (1738–1807), and other issue.

[The Saints' Inheritance; being a collection of the Promises of Scripture, arranged by Samuel Clarke, D.D., with notice of the author prefixed; Burke's Landed Gentry, i. 241.] W. G. B.

CLARKE, THEOPHILUS (1776?–1831?), painter, is stated to have been born in 1776. He was a student at the Royal Academy, and also enjoyed the privilege of being John Opie's pupil. He first exhibited at the Royal Academy in 1795, sending 'Una —from Spenser's Faery Queene,' and 'A Shepherd Boy.' He continued to exhibit annually up to 1810, after which year all trace of him is lost. In 1803 he was elected an associate of the Royal Academy. The bulk of his work consisted of portraits, among those exhibited being portraits of Charles Kemble, the Countess of Erne, Lieutenant-colonel and Lady Caroline Stuart-Wortley, Lord and Lady Mulgrave, Count Woronzow, and others. He also painted and exhibited landscapes, fishing, domestic, and fancy subjects. Among these were 'Dorothea—from Don Quixote,' exhibited in 1802, and engraved in mezzotint by William Say; 'The Lovers' and 'The Pensive Girl,' from Thomson's 'Seasons;' 'Margate, fishing boats going out;' 'A view of the common fields at Hayes, Middlesex.' He also exhibited occasionally at the British Institution. Clarke resided in London, but the date of his death is unknown. His name was on the list of associates till 1832.

[Redgrave's Dict. of English Artists; Graves's Dict. of Artists, 1760–1880; Sandby's Hist. of the Royal Academy; Ottley's Dict. of Recent and Living Painters; Royal Academy Catalogues.] L. C.

CLARKE, Sir THOMAS (1703–1764), master of the rolls, was the younger son of a carpenter in St. Giles's parish, Holborn, whose wife kept a pawnbroker's shop. Through the influence of Zachary Pearce, afterwards dean of Westminster, Clarke was admitted on the foundation of St. Peter's College, Westminster, in 1717, being then fourteen years of age. In 1721 he obtained his election to Trinity College, Cambridge, where he was admitted on 10 June, then aged eighteen, as the son of Thomas Clark of London (Foster, *Admissions to Gray's Inn*, p. 155). He graduated B.A. 1724, M.A. 1728, and became a fellow of his college in the following year. He was admitted a member of Gray's Inn on 20 Oct. 1727, and appears to have been called to the bar on 21 June 1729. Being introduced by his friend Dr. Pearce to Lord Macclesfield, the ex-lord chancellor, Clarke collated his lordship's copy of 'Fleta' with Selden's edition, and in 1735 published anonymously his only work, 'Fleta seu Commentarius Juris Anglicani.' By Lord Macclesfield he was strongly recommended to the favour of Sir Philip Yorke. Favoured with such powerful patronage, Clarke's ultimate success was assured, and in January 1740 he was appointed a king's counsel. In 1742 he was admitted to Lincoln's Inn 'from Gray's Inn.' In June 1747 Clarke was returned for the borough of St. Michael's, Cornwall, and at the succeeding general election in April 1754 was elected member for Lostwithiel. On the death of Sir John Strange he was appointed master of the rolls, 25 May 1754, and was knighted on the same day (*London Gazette*, 1754, No. 9374). The question as to whom this appointment should have been given to is discussed in an interesting letter from Thomas Holles, duke of Newcastle, the prime minister, to Lord-chancellor Hardwicke (George Harris, *Life of Lord-chancellor Hardwicke*, 1847, iii. 10–13). On 21 June following Clarke was admitted to the privy council (*London Gazette*, 1794, No. 9382), and in the month of December was re-elected for Lostwithiel, which he continued to represent until the dissolution of parliament in March 1761. He was not returned to the following parliament, and there is no record of any speech which he may have made while in the house. After holding the office of master of the rolls for a little more than ten years, he died on 13 Nov. 1764, aged 61, and was buried in the Rolls Chapel. From the dates of his admission to

St. Peter's College, Westminster, and to Trinity, it is clear that he was not the son of Sir Edward Clarke, lord mayor of London in 1697, who was called to the bar by the Middle Temple on 8 Feb. 1705, as suggested in Foss; while the evidence of his old schoolfellow Bishop Newton is sufficient to disprove the notion that he was an illegitimate son of Lord Macclesfield. On the resignation of his friend Lord Hardwicke in 1756, Clarke is said to have refused the vacant office of lord chancellor. In 1754 he became a fellow of the Royal Society. Reference is made to Clarke in the 'Causidicade, a panegyri-satiri-seriocomic Dramatical Poem on the Strange Resignation and Stranger Promotion' (1743, p. 25), from which it would appear that he had a greater knowledge of Roman than of common law. He left a large fortune behind him, which he had acquired solely by the practice of his profession, the greater part of it being bequeathed by him to the third earl of Macclesfield, the grandson of his old benefactor. He also left a legacy of 30,000*l.* to St. Luke's Hospital. Some doubt is thrown on Clarke's sanity when the will was made, but it was never contested (Nichols, *Literary Anecdotes*, 1814, viii. 507).

[Works of Thomas Newton, late Lord Bishop of Bristol, with some account of his life (1782), i. 8, 80–1; Welch's Alumni Westmon. (1852), pp. 254, 269, 275–6, 286, 545, 575; Foss's Lives of the Judges (1864), viii. 259–60; Parliamentary Papers (1878), vol. lxii. pt. ii.; Cole's MSS. xlv. 245, 343; Annual Register, 1764. pp. 125, 126; Gent. Mag. (1754) xxiv. 244, 530, (1764) xxxiv. 546.] G. F. R. B.

CLARKE, THOMAS (*fl.* 1768–1775), painter, was a native of Ireland, and received his education in the Academy at Dublin. About 1768 he came to London, and making the acquaintance of Oliver Goldsmith, was by him introduced to Sir Joshua Reynolds, whose pupil he became. He was a clever draughtsman, but had no knowledge of painting, and did not remain long in Reynolds's studio. He seems also to have been of reckless and dissolute habits, which soon brought him into difficulties, and finally to an early grave. In 1769, 1770, and 1775 he exhibited portraits at the Royal Academy.

[Redgrave's Dict. of English Artists; Northcote's Life of Sir Joshua Reynolds; Leslie and Taylor's Life of Sir Joshua Reynolds; Royal Academy Catalogues.] L. C.

CLARKE, TIMOTHY, M.D. (*d.* 1672), physician, was a member of Balliol College, Oxford, at the time of the parliamentary visitation in May 1648, when he refused to submit (*Register of the Visitors of the University of Oxford*, Camd. Soc., pp. 101, 103, 104, 106, 478). Whether he escaped expulsion is not clear, but he was allowed to proceed M.D. on 20 July 1652. He was admitted a candidate of the College of Physicians on 26 June 1654, and a fellow on 20 Oct. 1664. Clarke had some celebrity in his day as an anatomist. He enjoyed the favour of Charles II, before whom, as Pepys records, he conducted some dissections, 'with which the king was highly pleased' (*Diary*, ed. Bright, ii. 205). He had already (December 1660) been chosen physician in ordinary to the royal household, and on 7 March 1662–3 was gazetted physician to 'the new-raised forces within the kingdom.' On the death of Dr. Quartermaine in June 1667, Clarke was appointed second physician in ordinary to the king, with the reversion of Dr. George Bate's place as chief physician, and as such was named an elect of the college on 24 Jan. 1669–70 in room of Sir Edward Alston, deceased. He had been incorporated at Cambridge on his doctor's degree in 1668. Clarke died at his house in St. Martin's-in-the-Fields on 11 Feb. 1671–2, leaving no issue (*Correspondence of the Family of Hatton*, Camd. Soc., i. 79; *Probate Act Book, P. C. C.* 1672). His will, dated two days before, was proved on 28 March following by his wife Frances (reg. in *P. C. C.* 26, Eure). Clarke was one of the original fellows of the Royal Society, and is named in the charter one of the first council. He wrote a long Latin dissertation in the 'Philosophical Transactions' of 1668 (iii. 672-82), in which he endeavours to prove that Dr. George Joyliffe was the first discoverer of the lymphatic vessels. He had also in preparation a work giving an account of his own original investigations in anatomy, which was to have been published at the expense of the society (Birch, *Hist. of Roy. Soc.* ii. 339), but this he did not live to complete. It was Clarke who proposed to the society 'that a man hanged might be begged of the king to try to revive him, and that in case he were revived, he might have his life granted him' (Birch, ii. 471). Clarke was intimate with Pepys, and is frequently mentioned in the latter's 'Diary.'

[Munk's Coll. of Phys., 2nd edit., i. 281, 315; Thomson's Hist. of Roy. Soc. p. 108, Pepys's Diary (Bright), passim; Birch's Hist. Roy. Soc. passim; Cal. State Papers, Dom. 1660–1, p. 429, 1663–4, p. 71, 1664–5, p. 129, 1665–6, p. 406, 1667, pp. 228, 250, 431.] G. G.

CLARKE, Sir WILLIAM (1623?–1666), secretary at war, born in London, of obscure parentage, was admitted a student of the Inner Temple in 1645, and was called to

the bar in 1653. He was appointed secretary at war on 28 Jan. 1661 (*Cal. State Papers*, Dom. 1660–1, p. 490). He had previously acted for more than twelve years as secretary to General Monck. At the Restoration he was knighted and given the great lodge and sixty acres of land in Marylebone Park (Lysons, *Environs*, iii. 246). He attended Monck in his official capacity on board the Royal Charles in the expedition against the Dutch in the spring of 1666. A fight took place on 1 June, and continued for four successive days. On the second day Clarke's right leg was shattered by a cannon-ball. He 'bore it bravely,' but died two days later, aged 43. He was buried near the south door of the chancel of Harwich church, where a memorial to him was afterwards erected by his widow (inscription and plate in Taylor's *Harwich*, p. 39). Monck, in commending his widow and child to the favour of the king, wrote of Clarke that in him he had lost 'a faithful and indefatigable servant,' and that he 'cannot express too much kindness to his memory' (*Cal. State Papers*, Dom. 1665–6, p. 471). Clarke married Dorothy, daughter and coheiress of Thomas Hyliard of Hampshire and Elizabeth Kimpton. By her he had an only son, George Clarke (1660–1736), who was appointed some twenty-six years later to his father's office of secretary at war, and is remembered by his munificent gifts to the university of Oxford [see Clarke, George]. Lady Clarke married secondly Samuel Barrow, M.D., who had been chief physician to Monck's army in Scotland, and after the Restoration became physician in ordinary to the king, and advocate-general and judge-martial of the army. He was Milton's friend, and a copy of Latin elegiacs from his pen was prefixed to the second edition of 'Paradise Lost' in 1674. He died on 21 March 1681–2, aged 57. His widow survived until 1695, and was buried near him in the south aisle of Fulham church. Her monument by Grinling Gibbons is said to have cost 300*l.* (Faulkner, *Fulham*, pp. 82–4).

Clarke's diary relating to naval affairs (23 April–1 June 1666) is preserved in the British Museum (Addit. MS. No. 14286).

[Haydn's Book of Dignities, p. 190; Cal. State Papers, Dom. 1660–1, 1664–5, 1665–6, 1666–7; Taylor's Harwich, pp. 39–41; Pepys's Diary (Bright), iii. 463, 469; Lysons's Environs, ii. 370–1; Will reg. in P. C. C. 95, Mico; Masson's Life of Milton, vi. 714; Students adm. to Inner Temple, 1547–1660, ed. W. H. Cooke, p. 320.]

G. G.

CLARKE, WILLIAM (1640?–1684), physician, son of George Clarke, by the sister of William Prynne, was born at Swainswyke, near Bath; entered Merton College, Oxford; graduated B.A. in 1661; was elected fellow of Merton 1663, and after three years resigned his fellowship, and practised physic at Bath. He wrote a work entitled 'The Natural History of Nitre,' London, 1670, characterised by boundless conceit, giving all information then attainable on the subject. The substance was published in the 'Philosophical Transactions,' No. 61. He afterwards practised at Stepney in Middlesex, and died on 24 April 1684.

[Clarke's Nitre, British Museum; Wood's Athenæ (Bliss), iv. 133.] G. T. B.

CLARKE, WILLIAM (1696–1771), antiquary, born at Haghmon Abbey, Shropshire, in 1696, was the son of a yeoman who occupied a tract of land under the Kynastons of Hardwick (Shropshire), and who acted as confidential agent for that family. Clarke was educated at Shrewsbury school and at St. John's College, Cambridge. He graduated B.A. in 1715, M.A. 1719, and became a fellow of his college on 22 Jan. 1716–17. On leaving the university he acted as chaplain to Dr. Adam Ottley, bishop of St. David's, and on Ottley's death in 1723 was for a short time domestic chaplain to Thomas Holles, duke of Newcastle. In 1724 he was presented by Archbishop Wake to the rectory of Buxted in Sussex, and in September 1738 was made prebendary and residentiary of the prebend of Hova Villa in Chichester Cathedral. In 1768, having held the rectory of Buxted for more than forty years, he obtained permission to resign it to his son Edward. In June 1770 Clarke was installed chancellor of Chichester (also holding the rectories of Chittingley and Pevensey annexed to the chancellorship). In August of the same year he was presented to the vicarage of Amport, the vicarial residence of which he resigned to a friend who died in July 1771. In the spring of 1771 Clarke suffered from gout, and died on 21 Oct. of that year. He was buried in Chichester Cathedral, behind the choir (for sepulchral inscriptions, see Nichols, *Lit. Anecd.* iv. 370, 371). He had married (before 1724?) Anne Wotton (*b.* June 1700, *d.* 11 July 1783), daughter of Dr. William Wotton, by whom he had three children, two of whom survived him—a son, the Rev. Edward Clarke (1730–1786) [q. v.], and a daughter, Anne, who died, unmarried, at Chichester.

Hayley, who was intimate with the Clarkes, wrote some memorial verses beginning

Mild William Clarke and Anne his wife.

G G

And he elsewhere speaks of the 'engaging mildness' of Clarke's countenance and manners. Bishop Huntingford also testifies to his 'exquisite taste and diversified erudition.' So attentive, it is said, was Clarke to the interests of the chapter of Chichester, 'and so admirably did he manage the jarring passions of its members, that it was observed after his death, "the peace of the church of Chichester has expired with Mr. Clarke"!' Antiquities were his favourite study, but (according to Hayley) he was also 'a secret and by no means unsuccessful votary of the muses.' The 'impromptu' verses by Clarke quoted in Nichols (*Lit. Anecd.* iv. 376) are of no particular merit, but he composed a good epigram on seeing the words 'Hæc est Domus ultima' inscribed on the vault belonging to the dukes of Richmond in Chichester Cathedral:

> Did he, who thus inscrib'd the wall,
> Not read, or not believe St. Paul,
> Who says there is, where'er it stands,
> Another house not made with hands;
> Or may we gather from these words,
> That house is not a house of lords?

Clarke's principal published work was 'The Connexion of the Roman, Saxon, and English Coins deduced from observations on the Saxon Weights and Money,' London, 1767, 4to. Another edition appeared in 1771 (London, 4to). In this work Clarke brings considerable learning to bear upon his obscure subjects, and writes with much elegance of style. Clarke also wrote the Latin preface (1730) to the collection of the Welsh laws of Dr. Wotton, his father-in-law; a translation of Trapp's 'Lectures on Poetry,' annotations on the Greek Testament (the two latter in conjunction with Bowyer), and various notes subjoined to the English version of Bleterie's 'Life of the Emperor Julian.' He also drew up a short manuscript account of 'The Antiquities of the Cathedral of Chichester,' which was presented by his grandson to Hey, the historian of Chichester (see Hey, *Hist. of Chichester*, p. 408). A 'Discourse on the Commerce of the Romans' was either by Clarke or by Bowyer (see Nichols, *Lit. Anecd.* iv. Essay xii.) Among Clarke's friends and correspondents were Hayley, Jeremiah Markland, Dr. Taylor, the editor of Demosthenes, Archbishop Secker, and Bishop Sherlock. With Bowyer the printer he carried on an extensive correspondence, which may be found in Nichols's 'Literary Anecdotes,' iv. 395–489. The letters range in date from 1726 to 1767, and are for the most part on learned subjects, including Roman antiquities.

[Otter's Life of E. D. Clarke (1825), vol. i.; Nichols's Lit. Anecd. iv. 363–489, and see indexes, vii. 81, 537; Nichols's Lit. Illustr. ii. 844, iii. 549–55, 656, iv. 742, 745; Biog. Brit. (Kippis); Dodd's Epigrammatists, pp. 352, 353.] W. W.

CLARKE, WILLIAM (1800–1838), was the author of 'The Boys' Own Book,' 'Three Courses and a Dessert,' and various works of light literature, which obtained a considerable measure of popularity. He also brought out a humorous periodical, called 'The Cigar,' and he was for some time editor of the 'Monthly Magazine.' For the last three or four years of his life he devoted himself to an elaborate work on natural history. This does not appear to have been published, nor are any of his other writings extant. While working in his garden, in his house near Hampstead, he died of an apoplectic fit on 17 June 1838.

[Courier, 22 June 1838.] J. M. S.

CLARKE, WILLIAM BRANWHITE (1798–1878), divine and geologist, was born at East Bergholt, Suffolk, on 2 June 1798. He was educated chiefly at Dedham grammar school. He entered Cambridge in 1817, becoming a member of Jesus College, and in due course took the degrees of B.A. and M.A., joining the senate in 1824. In 1821 Clarke took holy orders, and between that date and 1824 he acted in his clerical capacity at Ramsholt and other places by an especial arrangement, which allowed of his following his inclination for travel, and of his making fifteen distinct geological excursions on the continent; of his being present at the siege of Antwerp in 1831; and making geological explorations in this country. In those early days the activity of Clarke's mind was shown by his poetical efforts. In 1822 he produced three poems, entitled respectively 'Lays of Leisure,' 'Pompeii,' 'The River Derwent,' and in 1839 'Recollections of a Visit to Mont Blanc,' and several religious poems. About this time Clarke appears to have given much attention to astronomical and meteorological phenomena. He published three papers on meteors between 1833 and 1836; on electrical phenomena in 1837. From these observations he turned to geological ones, publishing in that year two papers on 'The South East of Dorsetshire,' on the country between 'Durlston Head and the Old Harry Rocks,' and in 1838 an abstract of a paper by him appears in the 'Proceedings of the Geological Society' on 'Suffolk and Norfolk.' In 1839, being at that time in delicate health, Clarke was advised to try the influence of long sea voyages. He left England for New South Wales, and even then determined to examine the structure of the rocks of Australasia. During his voyage he lost no opportunity for making observa-

tions, falls of dust in the Atlantic especially engaging his attention, on which phenomenon he published two papers in the 'Edinburgh New Philosophical Journal' and in the 'Proceedings of the Geological Society.' From the time of his arrival in New South Wales until 1844 Clarke was in clerical charge of the country from Paramatta to the Hawkesbury river; and for a portion of that time he conducted the King's School. In 1844 he took charge of Campbelltown; but in 1847 he became the minister of Willoughby, which office he held until 1870. At this latter date, his health requiring it, he retired from his ministerial duties, which he had most faithfully fulfilled for twenty-five years, receiving from his friends in the church a testimonial, and sincere expressions of sympathy and regret.

The name of Clarke is intimately connected with the discovery of gold in Australia. In 1841 he wrote to a friend in New South Wales, informing him that he had found gold. In April of that year he took his first journey from the east coast of Australia to the westward of the parallel of Port Jackson. In the alluvium of the river Macquarie, which is spread out over a valley, the first gold was found. Clarke made a hasty survey of this auriferous district, and he calculated that in this tract alone gold must exist over an area of not less than seven or eight hundred square miles. He wrote: 'It was in this alluvium that the first grains of golds were found—finer in places more remote from the mountains, and coarser in creeks at their base.' In 1843 Clarke communicated the fact of his discovery of gold to the government of New South Wales, who enjoined him to silence, fearing the influence of the discovery on the rude population of Sydney. In 1839 Count Strzelecki is said to have discovered traces of gold in New South Wales, and to have informed Sir G. Gipps of the fact. The governor now, as later, thought it desirable to keep the count's discovery a secret. Strzelecki never afterwards reverted to the subject. When his own book was published in 1845 he does not allude to it. Sir Roderick Murchison had recently returned from his geological survey of Russia. He was struck by the similarity of the count's specimens from Australia with those which he had brought from the Ural Mountains. Murchison expressed his opinion that gold must exist in New South Wales, and in 1846 he advised Cornish miners to emigrate to that colony [see MURCHISON, SIR RODERICK IMPEY]. On 18 July 1860 the governors of the Australian colonies signed a certificate stating that the discovery of gold was made by the Rev. W. B. Clarke, of Sydney, in 1841, but no attention was attracted to the subject until 1851, when Mr. E. H. Hargraves announced the existence of an extensive goldfield throughout Australia. This, of course, settles beyond dispute the claims of Clarke as an original discoverer of the precious metal. Beyond this, to him must be given the credit for developing the valuable coalfields of the colony. In 1877 his labours in determining the age of those carboniferous deposits were rewarded by the presentation to him, by the president of the Geological Society of London, of the Murchison medal. Clarke had laboured for nearly half a century on this subject, and had surveyed great depths of rocks. 'Science,' says the president, 'owes much to Mr. Clarke for the consistent and persistent manner in which he has upheld his opinion regarding the age of the Australian carboniferous series.' Clarke's labours also resulted in the discovery of tin, an account of which ('On Mining') he published in the 'Sydney Herald' on 16 Aug. 1849.

In addition to his clerical duties, Clarke held various honorary appointments. He was fellow of St. Paul's College from its foundation in 1853; a trustee of the Australian Museum, and of the free public library. He was offered a seat in the first senate of the university of Sydney, and the position of professor of geology; but he felt the claims already made upon his time would not allow of his burdening himself with the heavy duties of instructing students.

Several attempts had been made to carry out a Philosophical Society in Sydney, but they were not successful. Eventually, in 1856, the Philosophical Society of New South Wales was originated. Clarke was the active vice-president, and delivered several addresses at the commencement of the sessions. In 1867 Clarke delivered an address to inaugurate the Royal Society of New South Wales. On 11 May 1876 he delivered his last anniversary address, and urged the desirability of obtaining a charter, of building a permanent home, of forming a library, and of arranging a scientific collection. These ideas were carried out, and the legislative assembly voted 7,000*l.* for the purchase of Clarke's collection. In 1856, and again in 1860, he visited Tasmania for the purpose of examining the country around Fingal and the Don River. In 1859 diamonds were found by him, and in his anniversary address in 1870 he read a paper on the 'Natural History of the Diamond,' in which he described his discovery. Clarke was elected a fellow of the Royal Society of London in 1876, it being especially stated on his reception that this was in recognition of his discovery of the gold in Australia.

Few men who have been so busily engaged as Clarke was, with his ministerial duties and his official engagements, have found the undisturbed leisure required for the production of so many scientific memoirs and descriptive papers. The 'Sydney Mail' in 1872 published a list of 180 scientific papers written by him, and those were not all. The catalogue of the Royal Society gives the titles of thirty-nine papers contributed to societies and scientific journals in this country. With all this it is stated that Clarke officially reported on no less an area than 108,000 miles of territory. On his eightieth birthday he completed the fourth edition of his 'Remarks on the Sedimentary Formations of New South Wales.' He died on 17 June 1878, after an attack of paralysis. On 3 July the president of the Royal Society of New South Wales, announcing his death, said: 'On the last day of his life he busied himself in arranging fossils, and in writing a letter to Professor de Koninck.'

[Phillips's Mining and Metallurgy of Gold and Silver, 1867; Count Strzelecki's Physical Description of New South Wales and Van Diemen's Land, Report from the Select Committee on the Services of the Rev. W. B. Clarke (Blue Book), 1861; Claims of the Rev. W. B. Clarke, Sydney, 1860; Murchison's Siluria, 1854; Geikie's Life of Sir Roderick I. Murchison, 1875; Quarterly Journal of the Geological Society, 1855; Journal of the Proceedings of the Royal Society of New South Wales, 1879; Geological Magazine, vol. v. 1878; Annals of Natural History, 1862.] R. H–T.

CLARKE, WILLIAM FAIRLIE, M.D. (1833–1884), medical and surgical writer, was born in 1833 at Calcutta. His father was an officer in the Bengal civil service, and died when Clarke was an infant. He was educated first at the High School at Edinburgh, went to Rugby at the age of fifteen, and to Christ Church, Oxford, in October 1852. After taking his B.A. degree in 1856 he returned to Edinburgh, with the intention of studying for the bar; but finding medicine more to his taste, he gave up the law, and in October 1858 he entered as a medical student at King's College, London. After graduating M.A. and M.B. at Oxford in 1862, and obtaining the fellowship of the College of Surgeons in the following year, he commenced practice in London as a pure surgeon. He held several public appointments, the most important being the assistant-surgeoncy at Charing Cross Hospital, which he obtained in 1871. In 1866 he wrote a 'Manual of the Practice of Surgery,' which went through three editions; and in 1873 he published his principal surgical work, 'A Treatise on the Diseases of the Tongue,' a valuable monograph on a subject which he had made his special study. Besides various other papers and articles intimately connected with the practice of his profession, he also wrote on the kindred subjects of the medical charities of London, the abuse of the out-patient system at hospitals, provident dispensaries, the temperance question, and especially medical missions. Early in life, shortly before he left Rugby, he had been brought to see the importance of religion, and this conviction was the ruling principle of the remainder of his life. In 1870 he had been most happily married to a lady of cultivated tastes, and of entire sympathy with his philanthropic pursuits and his religious convictions, and who, with four sons, survived him. London, where he had so many useful objects in hand and in view, would have appeared to be the proper place for such a man. But his income as a pure surgeon did not keep pace with the requirements of an increasing family, and in 1876 he determined to leave London and establish himself in general practice in the country. Accordingly he took his M.D. degree at Oxford, and removed to Southborough, near Tunbridge Wells in Kent, where he passed the remainder of his life, carefully attending to his patients, and at the same time taking an active part in all local affairs that were calculated to benefit his poorer brethren. In 1881 he had a severe and tedious attack of typhoid fever, from the effects of which he never completely recovered, though he was able to carry on his work almost as usual. In the early part of 1884 symptoms of some obscure mischief of the brain began to develope themselves, which compelled him to leave home, and of which he died at Bonchurch in the Isle of Wight, in his fifty-first year, on 8 May. He was buried at Elvington, near York, by his mother's grave; but a drinking fountain has been erected by subscription to his memory at Southborough. In London also his name is perpetuated by the 'Fairlie Clarke Conversazione,' an annual meeting for medical students, begun by himself some years before his death, and continued, under the above name, by the Medical Missionary Association. His portrait appears in a photographic picture published 1876 (?) entitled 'Leaders in Medicine and Surgery.'

[A small volume, edited by E. A. W., containing his 'Life and Letters, Hospital Sketches, and Addresses,' was published in 1885, and has been used in the preceding notice. See also Dr. George Johnson's address at the Med.-Chir. Soc. 1885; and a notice in the Brit. Med. Journ., 17 May 1884.] W. A. G.

CLARKSON, DAVID (1622–1686), ejected minister, son of Robert Clarkson, was born at Bradford, Yorkshire, where he was

baptised on 3 March 1622. He was educated at Clare Hall, Cambridge, and by virtue of a warrant from the Earl of Manchester was admitted fellow on 5 May 1645, being then B.A. Among his pupils was John Tillotson, afterwards archbishop of Canterbury, who succeeded him in his fellowship about 27 Nov. 1651, and always 'bore a singular respect to him.' Clarkson had pupils until 26 March 1650. He obtained the perpetual curacy of Mortlake, Surrey, and held it till his ejection by the Uniformity Act in 1662. After 'shifting from one place of obscurity to another' he became, in July 1682, colleague to John Owen, D.D., as pastor of an independent church in London, and on Owen's death in the following year he succeeded him as sole pastor. He did not long hold this office, dying rather suddenly on 14 June 1686. His funeral sermon was preached by William Bates, D.D. [q. v.], who is generally called a presbyterian, in spite of his attachment to a moderate episcopacy. Clarkson married a daughter of Sir Henry Holcroft. The funeral sermon for his daughter Gertrude was printed in 1701. Clarkson's brother William held the sequestered rectory of Addle, Yorkshire, and died not long before the Restoration. His sister was married to Sharp, uncle of the archbishop of York, and father of Thomas Sharp, the ejected minister. Clarkson's powers, which were highly valued by Baxter, are exhibited in his controversial writings, the fruit of much learning and judgment.

He published: 1. 'The Practical Divinity of the Papists proved destructive to Christianity, &c.,' 1672, 4to (Calamy reckons this piece one of the ablest of its kind). 2. 'Animadversions upon the Speeches of the Five Jesuits,' 1679 (Watt). 3. 'No Evidence for Diocesan Churches or any Bishops without the Choice or Consent of the People in the Primitive Times,' 1681, 4to (in reply to Stillingfleet). 4. 'Diocesan Churches not yet discovered in the Primitive Times,' 1682, 4to (a defence of the foregoing). Posthumous were: 5. 'A Discourse of the Saving Grace of God,' 1688, 8vo (preface by John Howe). 6. 'Primitive Episcopacy, &c.,' 1688, 8vo; reissued 1689, 8vo (answered by Dr. Henry Maurice, in 'Defence of Diocesan Episcopacy,' 1691). 7. 'A Discourse concerning Liturgies,' 1689, 8vo (a French translation was published at Rotterdam, 1716). 8. 'Sermons and Discourses on several Divine Subjects,' 1696, fol. (portrait by R. White; this is one of the folios sometimes found in old dissenting chapels, originally attached by a chain to a reading-desk, e.g. at Lydgate, Hinckley, Coventry). 9. 'Funeral Sermon for John Owen, D.D.,' 1720, 8vo, and in Owen's 'Collection of Sermons, &c.,' 1721, fol. Clarkson also contributed sermons to Samuel Annesley's 'Morning Exercise at Cripplegate,' 1661, and to Nathaniel Vincent's 'Morning Exercise against Popery,' 1675. Clarkson's 'Select Works' were edited for the Wycliffe Society by Cooper and Blackburn, 1846, 8vo.

[Calamy's Account, 1713, pp. 386, 667, 813; Contin. 1727, p. 813; Hist. Acct. of my own Life (2nd ed.), 1830, ii. 469; Walker's Sufferings of the Clergy, 1714, pt. ii. 142, 277; Palmer's Nonconf. Memorial, 1803, iii. 305; Neal's Hist. of the Puritans, Dub. 1759, iv. 470; Birch's Life of Tillotson (2nd ed.), 1753, pp. 4, 10; Biographical Collections, 1766, pp. 108 sq.; Watt's Bibl. Brit. 1824; Glaire's Dict. des Sciences Ecclés. 1868, i. 481; extracts from admission book of Clare College, per Rev. E. Atkinson, D.D., master.] A. G.

CLARKSON, JOHN (1697–1763), Dominican friar, was professed at Bornhem in 1716, studied afterwards at Louvain, and was ordained priest in 1721. He was sent on the English mission in 1733, and for thirteen years was chaplain at Aston-Flamville Hall, near Hinckley, Leicestershire. In 1747 he removed to Brussels, as confessor of the English nuns. He held several high offices in his order in Belgium; was elected prior of Bornhem in 1753; and died at Brussels on 26 March 1763. His works are: 'Theses Philosophicæ,' Louvain, 1724; 'Conclusiones,' Louvain, 1727; and 'An Essay or Introduction to the Rosary of the Blessed Virgin Mary, wherein the institution of that celebrated devotion, in excellence, indulgences, &c., are set forth,' Lond. 1737; third edit. printed with 'An Essay on the Rosary,' by John O'Connor, Dublin, 1788, 8vo.

[Palmer's Obit. Notices of the Friar-Preachers, p. 17; Oliver's Catholic Religion in Cornwall, p. 452.] T. C.

CLARKSON, LAWRENCE. [See Claxton.]

CLARKSON, NATHANIEL (1724-1795), painter, began his artistic career as a coach-painter and sign-painter. In the latter capacity he has by some been credited with the famous 'Shakespeare' sign, which is generally attributed to Samuel Wale, R.A. He resided in Church Street, Islington, and in 1754 painted and presented to his parish church, St. Mary, Islington, an altarpiece of 'The Annunciation,' having on either side emblems of the law and gospel in chiaroscuro. This picture remained at the east end of the church till recently, when it was removed to make way for a stained-glass window. Clarkson was a member of the Incorporated Society of Artists, and one of the artists who sub-

scribed to the charter of incorporation in 1765. He exhibited with that society in 1762, 1764, 1765, 1767, the works contributed being portraits, including one of himself. In 1777 he painted and presented to the Merchant Taylors' Company, of which he was a member of the court of assistants, a large picture, representing Henry VII granting the charter to the master, Richard Smith, and wardens of the company in 1503. For this pretentious and ill-executed picture, which still hangs in the court room of the company, Clarkson was voted the thanks of the company, and presented with a piece of plate. In 1788 he was one of the committee appointed to select a painter for the portrait of George Bristow, clerk to the company, Opie being chosen in preference to Sir Joshua Reynolds. The house in which Clarkson lived in Islington stood until October 1886; it contained some figures painted in chiaroscuro, representing 'Design, Sculpture, and Architecture.' He died 26 Sept. 1795, and was buried 2 Dec. at St. Mary's, Islington.

[Redgrave's Dict. of English Artists; Graves's Dict. of Artists, 1768–1880; Nelson's Hist. of St. Mary, Islington; Lewis's Hist. of Islington; Pye's Patronage of British Art; Faithfull's Account of the Paintings belonging to the Merchant Taylors' Company; Catalogues of the Incorporated Society of Artists; information from the churchwardens of St. Mary, Islington.] L. C.

CLARKSON, THOMAS (1760–1846), anti-slavery agitator, was the son of the Rev. John Clarkson, head-master from 1749 to 1766 of the free grammar school at Wisbeach, where he was born on 28 March 1760. At the age of fifteen he was admitted to St. Paul's School on 4 Oct. 1775, where he obtained one of the Pauline exhibitions in 1780, and, having gained the Gower exhibition in a previous year, went up to St. John's College, Cambridge, as a sizar. In 1783 he graduated B.A., having obtained the first place among the junior optimes in the mathematical tripos of that year. In 1784 and 1785 he won the members' prizes for Latin essays open to middle and senior bachelors respectively. The subject for the essay of 1785 was the question 'anne liceat invitos in servitutem dare?' and the contest for this prize determined the whole course of Clarkson's life. The study of the subject absorbed him day and night. The essay was read in the senate house in June 1785, and obtained much applause. The subject still continuing to engross his thoughts, he determined to translate his essay, and thus draw the attention of influential people to the horrors of the slave trade. Cadell the publisher, to whom he first offered the manuscript, did not give him much encouragement. On leaving the shop he met Joseph Hancock of Wisbeach, a quaker, and an old family friend, who thereupon introduced him to James Phillips, a bookseller in George Yard, Lombard Street, by whom the essay was published in June 1786. Through this introduction to Phillips, Clarkson came to know William Dillwyn, James Ramsay, Joseph Woods, Granville Sharp, and others who had already been labouring in the same cause. Soon after this he made the acquaintance of William Wilberforce, to whose advocacy in parliament its final success was greatly due. On 22 May 1787 a committee was formed for the suppression of the slave trade, consisting of Granville Sharp, William Dillwyn, Samuel Hoare, George Harrison, John Lloyd, Joseph Woods, Thomas Clarkson, Richard Phillips, John Barton, Joseph Hooper, James Phillips, and Philip Sansom, all of whom, it should be noticed, were quakers, with the exception of Sharp, Sansom, and Clarkson.

Shortly afterwards Clarkson went to Bristol, Liverpool, and other places for the double purpose of collecting further information with regard to the slave trade and of holding meetings in favour of its suppression. At Manchester he delivered one of the few sermons he ever preached; for though he had been ordained a deacon, he had abandoned all idea of exercising his profession. Through the personal exertions of Clarkson and his fellow-workers, and by the distribution of a number of anti-slavery tracts, the diabolical nature of the trade became generally known throughout the country. On 11 Feb. 1788 a committee of the privy council was ordered to inquire into 'the present state of the African trade.' On 9 May the abolition of the slave trade was first practically discussed in parliament. The subject was introduced by Pitt, in the absence of Wilberforce through illness. As a step towards curbing the cruelties of the trade, Sir William Dolben introduced a bill providing that the number of slaves brought in the ships should be in proportion to their tonnage. The mortality of the negroes during the voyage averaged, under the most favourable circumstances, 45 per cent., and in many cases over 80 per cent. After the parties interested in the traffic had been heard by counsel at the bar of both houses, the bill, in spite of violent opposition, passed into law.

The privy council report having been presented, Wilberforce brought the question before the House of Commons on 12 May 1789. Meanwhile Clarkson's labours had never slackened, and in August of this year

he went over to Paris, where he stayed nearly six months, endeavouring to persuade the French government, then in the throes of revolution, to abolish the slave trade. He met with little success, though the Marquis de la Fayette and Mirabeau supported him. To the latter Clarkson wrote a letter, containing from sixteen to twenty pages, every other day for a month, to bring the entire facts of the case before him. Another instance of Clarkson's indefatigable perseverance occurred after his return from France in his search for a sailor whose evidence was considered of the greatest importance. Not knowing whether the man was dead or alive, and ignorant of his name as well as of his whereabouts, Clarkson boarded all the ships belonging to the navy at Deptford, Woolwich, Chatham, Sheerness, and Portsmouth. He at length discovered the man on board the fifty-seventh vessel which he had searched, in Plymouth harbour. During the autumn of 1790 Clarkson again travelled through the country for the purpose of securing further witnesses to give evidence in behalf of the abolition of the slave trade before the parliamentary committee, the hearing of which finally closed on 5 April 1791. On 19 April in the same year Wilberforce's motion for stopping the future importation of slaves from Africa, though supported by Pitt, Fox, and Burke, was lost after two nights' debate by 163 to 88. Though terribly disheartened, the efforts of the little band of philanthropists were not relaxed, and Clarkson again travelled through the country in order to keep up the agitation. In July 1794 his health completely gave way, and he was obliged to retire from his work. He had spent most of his little fortune, and, accordingly, Wilberforce started a subscription among his friends. In Wilberforce's 'Life' (1838, ii. 51–5) some correspondence is published on the subject which it would have been better to have left undisturbed. After an absence of nine years Clarkson returned to his duty on the committee, and in the latter part of 1805 once more made a journey through the country, which met with extraordinary success. At length the bill for the abolition of the slave trade was introduced by Lord Grenville in the House of Lords on 2 Jan. 1807, and received the royal assent on 25 March following. But the struggle was not quite finished. In 1818 Clarkson had an interview with the Emperor of Russia at Aix-la-Chapelle, to secure his influence with the allied sovereigns at the approaching congress in favour of the suppression of the slave trade throughout their dominions. In England the struggle had to be continued for the abolition of slavery in the West India islands, and in 1823 the Anti-slavery Society was formed, Clarkson and Wilberforce being made vice-presidents of the society. It was not until August 1833 that the Emancipation Bill was passed, which made freedmen of some 800,000 slaves and awarded 20,000,000*l.* as compensation to their owners. Clarkson was unable to take a very active share in the closing part of this movement, as his health was now worn out. Cataract formed in both his eyes, and for a short time he became totally blind, but in 1836 he regained his sight by means of a successful operation. On 15 April 1839 he was admitted to the freedom of the city of London. This ceremony took place at the Mansion House, out of regard to his age and infirmities, instead of at the Guildhall. His last appearance on a public platform was at the Anti-slavery Convention held at the Freemasons' Hall in June 1840, when he presided and made a short address. Haydon's picture of this scene is now in the National Portrait Gallery, where there is also a portrait of Clarkson by De Breda. His bust, by Behnes, is in the Guildhall. During the latter years of his life Clarkson resided at Playford Hall, near Ipswich, where he died on 26 Sept. 1846, in the eighty-seventh year of his age. He was buried at Playford on 2 Oct. following. Clarkson never joined the Society of Friends. His wife, Catherine, who survived him, was the daughter of William Buck of Bury St. Edmunds. Their only son, Thomas, one of the Thames police magistrates, was killed in a carriage accident on 9 March 1837, in his fortieth year.

Clarkson was not the first to call the attention of the country to the criminality of slavery, but it is almost impossible to overrate the effect of his unceasing perseverance in the cause. Before he entered on the crusade slaveholding was considered, except by a chosen few, as a necessary part of social economy; it was due largely to Clarkson's exertions that long before his death it had come to be regarded as a crime. Wordsworth addressed to him a sonnet, beginning 'Clarkson, it was an obstinate hill to climb,' 'on the final passing of the Bill for the Abolition of the Slave Trade, March 1807.' A monument has been erected to his memory on the hill above Wade's Mill, on the Buntingford road.

Clarkson published the following works: 1. 'An Essay on the Slavery and Commerce of the Human Species, particularly the African, translated from a Latin Dissertation which was honoured with the first prize in the University of Cambridge for the year 1785. With Additions,' London, 1786, 8vo; 2nd edition, enlarged, London, 1788, 8vo. 2. 'An Essay on the Impolicy of the African Slave

Trade.' In two parts. London, 1788, 8vo: 2nd edition, London, 1788, 8vo. 3. 'An Essay on the Comparative Efficiency of Regulation or Abolition, as applied to the Slave Trade . . .,' London, 1789, 8vo. 4. 'Letters on the Slave Trade and the State of the Natives in those parts of Africa which are contiguous to Fort St. Louis and Goree, written at Paris in December 1789 and January 1790,' London, 1791, 4to. 5. 'A Portraiture of Quakerism . . .,' London, 1806, 3 vols. 8vo; 2nd edition, London, 1807, 8vo; 3rd edition, London, 1807, 8vo. 6. 'Three Letters (one of which has appeared before) to the Planters and Slave-merchants, principally on the subject of Compensation,' London, 1807, 8vo. 7. 'History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave Trade by the British Parliament,' London, 1808, 2 vols. 8vo; new edition, with prefatory remarks on the subsequent abolition of slavery, London, 1839, 8vo. 8. The preface to 'Zachary Clark's Account of the different Charities belonging to the Poor of the County of Norfolk, abridged from the returns, under Gilbert's Act, to the House of Commons in 1786; and from the Terriers in the office of the Lord Bishop of Norwich,' Bury St. Edmunds and London, 1811, 8vo. 9. 'Memoirs of the Private and Public Life of William Penn,' London, 1813, 2 vols.; new edition, with a preface—in reply to the charges against his character made by Lord Macaulay in his 'History of England'—by W. E. Forster, London, 1849, 8vo. 10. 'An Essay on the Doctrine and Practice of the Early Christians, as they relate to War,' 2nd edition, London, 1817, 8vo. This was tract No. 3 of the Society for the Promotion of Permanent and Universal Peace, and passed through a number of editions. 11. 'Thoughts on the Necessity of improving the Condition of the Slaves in the British Colonies, with a view to their ultimate Emancipation . . .,' London, 1823, 8vo; 2nd edition, corrected, London, 1823, 8vo; another edition, London, 1823, 8vo, in the preface to which it is stated that it first appeared in the 'Inquirer;' 4th edition, corrected, London, 1824, 8vo. 12. 'The Cries of Africa to the Inhabitants of Europe; or a Survey of that Bloody Commerce called the Slave Trade,' London (1822?), 8vo. This was translated into French and Spanish. 13. 'Researches Antediluvian, Patriarchal, and Historical, concerning the way in which Men first acquired their Knowledge of God and Religion,' &c., London and Ipswich, 1836, 8vo. 14. 'Strictures on a Life of William Wilberforce by the Rev. W. Wilberforce and the Rev. S. Wilberforce,' London, 1838, 8vo. 15. 'A Letter to the Clergy of various Denominations and to the Slaveholding Planters in the Southern Parts of the United States of America,' London, 1841, 8vo. 16. 'Not a Labourer wanted for Jamaica; to which is added an Account of the newly erected Villages by the Peasantry there and their beneficial Results,' London, 1842, 8vo. 17. 'Essay on Baptism, with some Remarks on the Doctrine of the Nicene Church, on which Puseyism is built,' London and Ipswich, 1843, 8vo. 18. 'Review of the Rev. Thomas B. Freeman's "Journal of Visits to Ashanti," &c., with Remarks on the Present Situation of Africa and its Spiritual Prospects,' London, 1845, 4to. 19. 'The Grievances of our Mercantile Seamen, a National and Crying Evil,' London and Ipswich, 1845, 12mo.

[Taylor's Biographical Sketch of Thomas Clarkson (1839); A Sketch of the Life of Thomas Clarkson (1876); Elmes's Thomas Clarkson, a monograph (1854); Gent. Mag. 1846, new ser., xxvi. 542–6; Annual Register, 1846, App. to Chron. pp. 287–9; Daily News, 30 Sept. 1846; Clarkson's History of the Abolition of the Slave Trade (1839); History of Wisbeach (1833); Gardiner's Registers of St. Paul's School (1884), pp. 161, 403, 416; Notes and Queries, 1st ser. xi. 46, 6th ser. xii. 228, 314; Brit. Mus. Cat.] G. F. R. B.

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